THE LIFE OF MUHAMMAD

A TRANSLATION OF ISHÂQ'S SIRAT RASOL ALLAH

WITH INTRODUCTION AND NOTES BY

A GUILLAUME





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INTRODUCTION

THE AUTHOR

MIRRAMAD, son of Jahaq, son of Yankr, was born in Medina about a.H. \$5 and died in Raghdad in 231. His grandfather Yankr fell into the hands of Khaiid b. al-Walid when he captured 'Ayau'l-Tamr in A.H. 12, having been held there as a prisoner by the Persian king. Khaiid sent him with a number of prisoners to Abû Bakr at Medina. There he was handed over to Cays b. Makhrama b. al-Mugalib b. 'Abdu Muali as a slave, and was manumitted when he accepted blam. His family adopted the family name of their purors. His son Ishiq was born about the year 50, his mother being the daughter of another freedman. He and his brother Most were well-known traditionists, so that our author's path in life was prepared before he reached manhood."

He associated with the second generation of traditionists, notably al-Zuhrt, 'Ason b, 'Umur b. Qarida, and 'Abdullah b. Abū Bakr. He must have devoted himself to the study of spostolic tradition from his youth, for at the age of thirty he went to Egypt to attend the lectures of Yazid b. Abū Habib.3 There he was regarded as an authority, for this same Yagid afterwards related traditions on Iba lable's authority. On his return to Medina he went on with the collection and arrangement of the material he had collected. Al-Zuhrl, who was in Medina in 123, is reported to have said that Median would never lack 'Vin as long so Ibn Ishiiq was there, and he espectly gathered from him the details of the prophet's wars. Unfortunately Ibn Ishda excited the earnity of Malik b. Ansa, for whose work he showed his contempt, and it was not long before his own writings and his orthodoxy were called in question. Probably it was our author's lost book of Sman' which excited Milik's ite, for it would have been in the field of law based on the practice of the prophet that differences would be most keenly felt. He was accessed of being a Gadari and a Shi'i. Another num attacked his verscity; he often quoted Fetime, the wife of Highlim h. 'Urwo, so the authority for some of his traditions. The husband was amoved and denied that he had ever met his wife; but as she was nearly forty years Ibn Ishāq's senior it is easily credible that they often met without occasioning gossip. It is not known whether Ibn Ishiq was compelled to leave Medina or whether he went away voluntarily. Obviously he could not have the same standing in a place that housed his chief

* 4.8. mr. d. n. 60.

* Woscenfield, 15, vii, freen I, al-Najphr and Puck, 30.

3 Hadt Khulifa, St. 1005.

On Must and labels on J. Füch. Makenmed in Johit. Frankfurt a. M., 1925, p. ak.
See Diagraphies two Grantinessimons for the Jakop . . ., ad. Fischer, Leiden, 1890.
With all these whose dorth-rates ranged from A.H. 27 to 13a be was in contact personally of at second hand.

Justine Austrian

informants as he would hold elsewhere, and so he left for the east, stopping in Kūfa, al-Jazīra on the Tigris, and Ray, finally settling in Baghdad. While Mansur was at Häshimiya he attached himself to his following and presented him with a copy of his work doubtless in the hope of a grant from the caliph. Thence he moved to Ray and then to the new capital of the empire. He died in 150 (or perhaps 151) and was buried in the cometery of Hayauria.

THE SIRA

Its presurent

It is certain that Iha IshIq's biography of the prophet had no serious rival; but it was preceded by several maghian books. We do not know when they were first written, though we have the names of several first-century worthies who had written notes and passed on their knowledge to the rising generation. The first of these was Aban the son of the caliph 'Uthmain.' He was born in c. 20 and took part in the campaign of Talha and Zubaye against his father's daysts. He died about 100. The language used by al-Wāqidi in reference to Ibn al-Mughira, 'he had nothing written down about hadith except the prophet's maghazir which he had acquired from Aban', certainly implies, though it does not demand, that Ibn al-Mughira wrote down what Aban told him. It is strange that neither Ibn Ishaq nor al-Wāqidī should have cited this man who must have had inside knowledge of many matters that were not known to the public; possibly as a follower of Ali he preferred to ignore the son of the man the Alids regarded as a usurper. However, his name often appears in the issaids of the canonical collections of hadish. (The man named in Tab. 2340 and LS. iv. so is Aban b. 'Uthman al-Bajall who seems to have written a book on maghin!.'}

A man of much greater importance was 'Urwa b. al-Zubayr b. al-'Awwilm (23-94), a cousin of the prophet. 'Urwa's mother was Abu Bakr's daughter Asma'. He and his brother 'Abdullah were in close contact with the prophet's widow 'A'isha. He was a recognized authority on the early history of Islam, and the Umayyad caliph 'Abdu'l-Malik applied to him when he needed information on that subject. Again, it is uncertain whether he wrote a book, but the many traditions that are handed down in his name by I.I. and other writers justify the assertion that he was the founder of Islamic history.3 Though he is the earliest writer whose notes have come down to us, I have not translated the passages from Tab. which reproduce them because they do not seem to add snything of importance to the Sira. They form part of a letter which 'Urwa wrote to 'Abdu I-Malik who wanted to have accurate knowledge about the prophet's career.* Much of his material rests on the statements of his sunt 'A'ishs.

1 E. Sachau, L.S. III. milii. f.

Like I.I. he was given to inserting poetry in his traditions and justified the habit by the example of 'A'laha who uttered vature on every subject that presented itself.1 He was a friend of the crotic poet 'Urnar b. Rabi's, but thought very little of the prophet's poet Hando b. Thibit.2

Of Shurahbil b. Sa'd, a freedman, presumably of South Arabian erigin, little is known beyond the fact that he wrote a maghazi book. I.I. would have none of him, and he is seldem quoted by other writers. He died in 121, and as he is said to have known Ali be must have died a centerarian. His reported traditions from some of the prophet's companions, and Müsă b. 'Uqba' records that he wrote lists of the asenes of the emigrants and the combetents at Badr and Uhud. In his old age he was discredited because he blackmailed his visitors: if they did not give him anything he would say that their fathers were not present at Badr! Poverty and extreme are made him cantankerous. The victims of his splees doubted his veracity, though these best qualified to judge regarded him m m authority.

Another important Tilhi was Wahb b. Munabbih (34-210), a Yamanite of Persian origin. His father probably was a Jew. He is notorious for his interest in, and knowledge of, Jewish and Christian acriptures and traditions; and though asuch that was invented later was fathered on him, his K. al-Mustada' lies behind the Muslim version of the lives of the prophets and other biblical stories. With his books on the legendary history of the Yarum, on aphorisms, on free will, and other mattern preserved in part in LH's K. al-Tijds we are not concerned; but the statement of Hajit Khalifa that he collected the maghini is now confirmed by the discovery of a fragment of the lost work on papers written in 228. Unfortunately this fragment tells us little that is new; nevertheless, its importance is great because it proves that at the end of the first century, or some years before A.H. 100, the main from about the prophet's life were written down much as we have them in the later works. Further it above that, like the other early traditionists, he had little or no use for sentids. Miss Gertrud Mélamède* has compared the secount of the meeting at 'Acaba (cf. i. H. 288, 201, 200) with the literature on the subject and her criticism, literary and historical, leads her to some important conclusions which do not concern us hers. An interesting detail is that Muhammad apealing to 'Abbits calls Aus and Khazras 'my and your maternal uncles'. 'Abbits throughout runs with the here and hunts with the hounds.

A little later course 'Asim b. 'Umar b. Garada al-Ansart (d. z. 140). He lectured in Damascus on the campaigns of the prophet and the exploits of his companions and seems to have committed his fectures to writing. He non in quite inconsistent in naming his authorities; cornetimes he gives un instil, more oftun he does not. He returned to Medina to continue his work, and 1.1. attended his lectures there. Occasionally he interted veroes in his parentiers, and moustimes gave his own opinion.

Füch, 8, n. 27; and see J. Horovita in Islamic College, 1407, 538.

² LS., Tab., and Bu. are heavily indebted to him.

^{*} See T. i. 1180, 1284, 1234, 1284, 1534, 1534, 1654, 1670, 1770; M. 2498, Cf. I.M. 754.

Frecher, Antold, 46.

^{*} I. Hujer, Talefill, z. 167.

^{*} Horonite, est. cit. 151.

⁴ Le Monde Orientale, moville 1934, 19498.

Muhammad b. Mualim . . . b. Shihlb al-Zubri (xx-124) was a member of a distinguished lifecton family. He attrebed himself to "Abdu'l-Malik, Hishiam, and Yurid, and wrote down some traditionales in that be took extraordinary points to interrupte people, young and old of both sears, who might possess knowledge of the past. He left a history of his own family and a book of maghiast. Most of his traditional love survived in the notes of his lectures that his pupils wrote down quoting his authority for the traditions they record. He spent some years in Medica as a young man. I.I. met him when he came south on pilgrimage and be is often named at an authority in the Swa. He was the most important predictions of canonical hadith. (See further J. Hapovitz, Islamic Culture, il. 33 ff.)

"Abdullah b. Aku Bake b. Mubanumed b. 'Ame b. Hazm (d. 130 or 135) was one of I.I.'s most important informance. His father had been ordered by 'Umar b. 'Abdu'l-'Azis to write a collection of prophetic badith, especially what 'Amen d. 'Abdu'l-Rahmin said. This latter was a friend of 'A'isha and she was the anat of this Abū Bake. Already in the since of his non 'Abdullah these writings had been lost. Though we have no record of a book by 'Abdullah, its substance probably once crimed in the neglicit of his nephew 'Abdu'l-Malik. As one would expect, the issue is a matter of indifference to 'Abdullah; he stood too near the events among many who knew of them to need to cite his suthorities. Tab. (i. 1837) contains an interesting note on how I.I. got his information. 'Abdullah told his wife Fitima to tell him what he knew on 'Amen's authority.

Abo'l-Arwad Muhammud b. 'Abdu'l-Rahman b. Naufal (d. 132 or

137) left a maghéar book which sticks closely to 'Urwa's tradition."

Contemporary with our nathor in the third generation was Must b. 'Eight (c. 55-142), a freedman of the family of al-Zubayr. A fragment of his work has survived and was published by Sachau in 1904.' As it once rivalled J.I.'s work and is one of our earliest witnesses to the Siva I have given a translation of the extent traditions.' Although Malik b. Anse, al-Shāfi', and Alexad b. Hashal—an impressive trio—secreted that his book was the most important and trustworthy of all, posterity evidently did not share their opinion or room of his work would have survived.' I.I. never mentions him. One cannot escape the conviction that petty professional justicety was earlie in those days as how, and that acholism deliberately refrained from giving their predecesses credit for their achievements. Must leaned heavily on al-Eulat. He seems to have carried further the process of idealising the prophet.' He is freely quoted by ni-Wagidi, I. Sa'd, al-Balādhurī, Taharī, and I. Suyyidu'l-Nia. He gave

See Fick, 11.
S.R.S.A. xi.
n.i. where some doubts about the numberacity of some of them are raised.

lists of those who went to Abyusinia and fought at Bade. The letter Malik regarded in authoritative. He generally gives an smild, though it is not always clear whether he is relying on a written or an oral source. Once at least he refers to a mass of records left by Ibn 'Abblis (I.S. v. 216). Occasionally be quotes poems.

Apart from the fragment of Wahb b. Munabbih's magical the Berlin MS., if it is authentic, is the oldest piece of historical literature in Arabic in existence, and if only for that remon deserves more than a passing notice here. It is of importance also because it entries back nome of the traditions

in Bukhārī (d. 2gb) more than a contacy.

Other waghtel works were produced in Iraq, Syria, and the Yaman during the second century, but none of them is likely to have influenced L.I. and they can safely be disregarded. What is of significance is the great interest in the life of the prophet that was shown everywhere during this century. But no book known to the Arabs or to us can compare in comprehensiveness, arrangement, or systematic treatment, with I.L's work which will now be discussed.

The Sira

The titles The Book of Campaigns or The Book of Campaigns and (the prophet's) Biography at The Book of the Biography and the Beginning and the Comparison are all to be not with in the citations of Arabic puthors. Al-Bakki'l, a pupil of I.l., made two copies of the whole book, one of which must have reached I.H. (d. 218) whose text, abbreviated, annotated, and sometimes altered, is the main source of our knowledge of the original week. A good deal more of it can be recovered from other sources.1 The principles underlying L.H.'s revision are set out in his Introduction. Sechaus suggests that the copy used by T, was made when I.I. was in Ray. by Salama b. Fadl al-Abrash al-Ansarl, because T. quotes I.I. according to I. Fadf's rindys. A third copy was usede by Yunus b. Bukayr in Ray. This was used by I. at Ashir in his Univil-Chibs. A copy of part of this recension exists in the Qurawiph mosque at Fex. The test, which contains some important additions to the received text, I hope to publish shortly, A fourth copy was that of the Syrian Hārūn b. Abū'Isā. These last two cooles were used by I. Sa'd. I havely the Fibered mentions the adition of al-Nutayii (d. 234).

It must not be supposed that the book ever existed in three separate parts: ancient legends, Muhammad's early life and mission, and his wars. These are simply sections of the book which contained I.I.'s legares.

For the Mubiada' (Mabda') we must go to T's Tafsir and History. The first quotation from it in the latter vans those 'I. Hamid said, Salams b. al-Fadl told us that I.I. said: "The first thing that God created was light

^{*} Goldscher, M.S. ii. 207, shows that it was in circulation as late at the end of the 9th country A.E.
5 Fich, ix.

¹ Flick, 12.

¹ m.i. 3 m.ii. 81, lines 17-19.

See Nüldelte, Gerch. Qur. 129, 221.
⁴ I.S. III. xxv.

p. q.

まいが 道。

and derkness. Thus, He repersed them and made the darkness might. black exceeding dark; and life made the light day, bright and luminous." From this it is clear that 'Genesis' Is the meaning of the title of the first. section of the book. I.H. skipped all the fatteroning pages and began with Abraham, the presumed ancestor of Muhammand. Al-Assent quotes some passages from the mining section in his Akhkir Macco and a few exeructs

are given by al-Mutahhur b. Tähir,"

The Mustada' in so for us it lies outside L.H.'s recension is not our concern, though it is to be hoped that one day a scholar will collect and publish a text of it from the sources that survive so that I.I.'s work can be read in its entirety as its importance warrants. In this section I.L relied on lewish and Christian informants and us the book of Abil 'Abdullah Wahb b. Munabhih (34-170 or 174) known or K. al-Mahtada' and also al-lard'iffyor of which the original title was Organ't-Anbiya'. To him he owed the history of the past from Adam to Jesus' and also the South Arehian legends, some of which LH, has retained. This man also wrote a maghdai book, and a fragment of it has survived.2 I.I. cites him by name only once.4 It is natural that a book about Muhammad, 'the seal of the prophets', should give an account of the history of the early prophets, but the bistory, or Jegends, of South Arabia demand another explanation. As Goldziber showed long ago, it was in the assertd half of the first century that the antagonism of north and south, i.e. Quesyah and the Angir of Medina, first showed itself in literature. The Ansar, proud of their southern origin and of their support of the prophet when the Quraysh rejected him, smarted under the injustice of their rulers and the northerner's claim to superiority. One of the ways in which their recentment manifested itself was in the glorification of Himser's great past. I.J. as a loyal con of Medina shared the feelings of his patrons and recounted the achievements of their forefathers, and I.H., binnelf of southern descent, retained in the Sire as much of the original work as he thought desirable. To this accident that I.H. was a Himyuri we owe the extracts from stories of the old South Arabian kings. I.H. devoted a separate book to the subject, the K. 41-Tijat il-ma'rifati muliki l-mmin (fi ahhbari Qaktan)."

The second section of the book which is often called al-Mab'esh begins with the birth of the prophet and ends when the first fighting from his base in Medina taken place. The impression one gets from this section is of hazy memories; the sacrice have lost their freshoes and have nothing of that vivid and cometimes dramatic detail which make the surgicial storiesespecially in al-Waqidi-so full of interest and excitement. Thus while the Medium period is well documented, and events there are chronologic cally arranged, no such accountry, indeed no such attempt at it, can be

elaimed for the Mecuro period. We do not know Muhammad's see when he first came forth publicly as a religious reformer; some say he was forty, others say forty-five; we do not know his precise relation to the Band Manifer the poverty of his childhood III fits the assertion that he belonged to the orinoipal family in Mecca. The story of those year is filled out with locands and stories of mirroulous events which inevitably undermine the modern reader's confidence in the birtory of this seried so a whole. In this section particularly, though not exclusively, I.I. writes historical introductions to his paragraphs. A good example is his foreword to the account of the persecution the prophet endured at the hands of the Meccana: 'When the Qurayab became distrepted by the trouble caused by the enmity between them and the groude and those of their people who accepted his teaching, they stirred up against him foolish fellows who called him a fire, insulted him, and accused him of being a poet, a sorcerer, a diviner, and of being possessed. However the apostle continued to produin what God had ordered him to proclaim, concealing nothing, and exciting their dislike by contemning their religion, forsaking their idola, and leaving them to their unbelief". This is not a statement sesting on tradition, but a course superary of the circumstances that are plainly indicated by cerain passages of the Qurun which deal with this period.

Lateralisation

Of the Manidal history lade need be said. For the most part the stories rest on the account of eyewitnesses and have every right to be regarded sa-

trustworthy.

Characteristics

The opinions of Mostles prices on I.I.'s trustworthinest denotes a special paragraph; but here namething may be said of the author's caution and his fairness. A word that very frequently precedes a statement is an ann or sa'amd, 'he (they) alleged'. It carries with it more than a hint that the statement may not be true, though on the other band it may be sound. These there are fourteen or more occurrences of the current from p. By to 148 along, besides a frequent note that only God known whether a particular statement is true or not. Another indication of reserve if not arepticium underfies the expression II mã dimbira li, m in the story of the jinn who listened to Muhammad at he prayed; Muhammad's order to Urner in kill Showayd; one of Gabriel's visits to Muhammad; the reward of two marries to the man killed by a woman,2 An expression of sunthe import in Ji wat halaghani.*

Very seldom does 1.1. make any comment of his own on the traditions he records apart from the mental reservation implied in these terms. Therefore when he does express an opinion it is the more nignificant. In his account of the night journey to Jerusalem and the accent into housest

^{*} ed. and tr. Cl. Haset, Publ. de l'écote des long, or, e/o,, e. iv, vol. xvi, i-vi, Paris, 1899-

² A summer of the consents in given in T. L.

¹ Sec E.L. * 56.5. 5. 89-41.

^{*} Heydanbed, 1344-

^{*} pp. 951, 396, 357, 301 * p. chy; me also 137, 336 of partin. pp. 212, 221 or positio. Extreme amount introduces the legands of the light as the Bereichten, a printelle Lines.

he allows us to see the working of his mind. The story is everywhere hedged with reservations and terms sugmesting contion to the reader. He having with a tale which he save has reached him (heleoland) from several narrators and he has pieced them together from the stories those people heard (alimbira). The whole subject is a sourching toot of men's faith in which those endowed with intelligence are specially concerned. It was pertainly an act of God, but suscily what happened we do not know. This opinion of his is most delicately and skilfully expressed in the words herefa shif'a, 'how God wished to show him'. I. Mos'ūd's words are preferred by fit and balantant 'anha. There is nothing in the story to indicate that it is a vision. Al-Hasan's version is much more definite, for he asserts that when Mahamanad returned to Mecca he told the Qurayah that he had been to Jarusalem and back during the night and that this so strained the credulity of some of the Muslims that they save up their faith in his revelutions although he was able to give an accurate description of Terusalem. It is therefore most surprising that al-Hasan should end his story by quotater Sura 12, 62 'We made the vision which we showed thee only for a test to men' in this centers. The whole point of al-Hann's story is thereby undermined, for if the experience was visionary, then there was nothing at all incredible about it. Then follows 'A'isha's statement, reported by one of her fother's family, that it was only the apostle's spirit that was transported; his body remained where it was in Mecca. Another tradition by Mu'lwiya b. Abu Sufyin been the same meaning. The fact that he had been asked whether it was a physical or a dream journey shows that the subject was debated before I.I.'s day. Here I.I. makes a profound observation which in effect means that it was immaterial whether the experience was real or visionary because it came from God; and just as Abraham made every preparation to slay his son Insec in consequence of what he had seen in a dream* because he recognised no difference between a divine command given at night during sleep and an order given by day when he was awake. so the anostle's vision was just as real as if it had been an actual physical experience. Only God knows what happened, but the apostle did see what he said he saw and whether he was awake or asleep the result is the same.

The description of Abraham, Moses, and Jesus which purports to quote Muhammad's words is prefaced by ac'ama'l-Zuirf, not, as often, by the ordinary term haddethesi. Now as al-Zubri and I.I. know each other wall and must have met quite often, we must undoubtedly infer from the fact that I.I. deliberately substituted the verb of suspicion for the ordinary term used in traditional matters that he means as to take this tradition with a ergin of soit.

It is a pity that the excellent impression that one guts of the author's intelligence and religious perception should be marred by the concluding paragraphs on this subject of the arcont into heaven which incidentally has had far-reaching results on European literature through the Divine

Carnedy.1 It rules out absolutely any but a physical experience and qualit to have been recorded with its continuous note before I.I. made his own abservations. Possibly the reason for its being out of place is that it is an success from his jecture notes; but whatever the cantenation, it must the effect of his statement of the evidence.2

The phrase 'God knows best' apeals for itself and needs no comment. It is agmentines used when the author records two conflicting traditions and is unable to say which is correct. Another indication of the author's acrupulsusmess is the phease 'God preserve me from attributing to the apostle words which he did not use'. His report of Muhasamad's first public address at Medina and his order to each of his companions to adopt another as a brother are prefitted by those words and hedged by A sut beinghand.2

The nother does not often give us rival versions of traditions from Median and Mecca; thus the account of 'Umor's conversion is interesting." It illustrates the thoroughness of our author in his search for information about the early days of the prophet's ministry. The first account he says is based on what the traditionists of Median said: 'Umar was brutal to his since and brother-in-law who had accepted Islam, but facting agong remove when he saw blood on her face from the violent blow he had dealt her, and impressed by her constancy, he demanded the loof of the Qurun that she was reading. Having read it he at once accepted it as impired and went to the prophet to proclaim his allegiance.

The Meccan, 'Abdullah b. Abu Naith, on the authority of two numed companions or an anonymous ascenter, gives another version in 'Umar's own words to the effect that his conversion was due to his hearing the prophet recite the Quran while praying at the Ka'ba one night. In both perratives it was the Ouran which caused his convenien. In the first version 'Umar was affected by the bearing of his sister and secured a part of the Ouran to read himself; in the second he was affected by the private devotions of the prophet. The first story is prefixed by fi me balanham, but this is cancelled as it were by the courses statement that it was the current belief of the people of Median, L.I. concludes by saying that only God linews what really bappened.

A rather difficult problem in literary and historical criticism is posed by the rival traditions' collected by the indeferigable T. from two of LL's pupils, Yunus b. Dukayr and Salama b, al-Padl, the latter supported by another pupil of I.I.'s named Ali b. Muidhid. The first had attended his lectures in Kufe; the other two his lectures at Ray. All three claim that they transmit what I.I. told them on the authority of a certain 'Aftf. I do not know of a nacultel in I.I.'s work to a contradiction reating on the authority of the same original nurrator. Different unditions from different reliefs from different sources are to be expected in any history; but here the same

¹ De M. Asin, La contrologie muttalitates. Can it be that I.H. has tampered with the text land? 1 mp. 340 med 344.

Entradaction

a think the state of the state of

The first tradition is magnet because P requires us to before that from the carbon days of his themselvy before he had my believing agent from a waterand a priving asphere blackward propherand the first compares to the By aperion and Person respices in the New Cost. Northing is her life gives the stephant support to this claim, through a ten to be tooks good noon after \$100 doub.

The second continue no relevants in later antiquents and ware by treatments. It debausts from the second suggests, chaugh it does not assert that the prophet was in Mecca, as he turned in face the Ka'bs when he prayed. Would be have done this had be been in Min2? Would be not cather have turned in the direction of Jerusalem, his first gibra. It expressly affirms elsewhere that while he was in Mecca. Muhammad when praying turned has face towards Syria. The second account says nothing about the direction of his prayer. On the whole then, the second audition so transmitted by Satama caust be given the prelicants.

It is quite easy to see why I.H. a century later omitted both realitious they were offensive to the ruling house of Abbilia as they drew attention to an unbappy past which the rulers, now champions of orthodoxy, would sain have furgotten. But why did LI report them both, if in fact he did? On the while it seems most reasonable to suppose that he first dictated the tradition which Yūmus heard in Kūla, notorious for its attachment to the Alid party, and that he afterwards dropped it and substituted the second version which Salaras heard in Ray some years later before he went on to Raghdad. T with his usual thoroughness reported both traditions. The only alternative is to suppose that the reference to the conquests to sa

prompour you.

There is a mobile difference between these two various which sught not to be excellented. As test aght it would prove to be a more densit that in the first tradition, "Afti winhead that he had been the shird to pray the Manlim prover. Now there were already three. It is had been the shird to pray the Manlim prover. Now there were already three. It is had been the fourth, in the had been the fourth. If then letter is the cought that he wished that he had been the fourth as the important is means margin that he wished had he the had been he first traditions are me more than that is be classically in a perspectation. But the first traditions are me more than that he classically in a track Management formed between the tray of them had he say the accord formed brond of all Manting in the moties of provery. Then has always been the classes of the Note a and to the day the primary of Air in this temporal in hatly disposed."

claims to authenticary. If that is admitted it follows that either II or his rates adapted it in the interest of the Alid cause. In view of the accumution of partiality towards the Shi's which was levelled against II. It seems probable that he himself gure a subde twist to the tradition that had come down to him from Afif and afterwards played for safety

As one would expect of a book which was written in the eighth century about a great religious reformer misseles are accepted as a master of course. It does not matter if a person a alleged power to work nurseless makes has early sufferings and failures unintelligible, nor does it matter if

recitation of the Ouran racid.2 The Near East has produced an enormous number of books on the musteles of saints and halv men and it would be strange indeed if Islam and not followed to the footsteps of its predecessors an glurifying the achievements of its great teader at the expense of his human. greatness. Here we are concerned simply with the literary form of such stories, the authorities that are quoted for them, and the way in which our author deals with them. To mention a few 2 the prophet monotoned a tree to humano it stood before him. He told it to go back again and back of went. It is interesting to rotuse that the person for whose benefit than moracle was wrought regarded it so soccery. The author's father, lishing b Yantr, it responsible for the tale. Another tradition from 'Amr ha'll bayd, who claimed to have had it from Star b. Abdullah via al-Hasan, is merely. a material composed to explain Suza 5. 14 where it is said that God kept the hands of Munamerad's enemies from doing has violence. The story of the thrane of God shaking when the doors of heaven were opened to receive Said shows bow these mones grew in the telling. Mu'adh b Rud's si-Zu and reported on the authority of 'anyone you like among my

knowing that it must be Sa d, harmed off at once to find that he had thed However more was said on the subject 'Abdullah b. Abû Bakr from Arara d. 'Abdu'l-Rahmin reported that 'A'isha mer Sa'd's cousin outside Mecca and asked how why he did not show more grief for one whose savival had shaken the very throne of God. An anonymous informatic claimed to have heard from al-Hama at-Bapri that the pullbearers found the consts of this fat, heavy man unexpectedly light, and the prophet colders that the write was store attention became taking the benefit with these that space it is repeated that the thomas should. Believe had a larry beg passage as the tradition which pass to there 'but server marked man deliver the regiment of the thomas should be whether the store that the store that the store of the throne was a storegister for the pay

T described here access to the destroyed about of \$6, \$60 links, and first \$1. Thereto, a popular Ca. S.H. 198

The property of the formation has a become consequent and if he are harmonic to the formation of the formati

in heaven at Said's arrival others chursed that the angelic bearers of the throne were meant. But Suhayll will have none of this. The throne is a frested object and so it can move. Therefore pone has the right to dense. from the plan resuming of the words. Moreover, the tradition is authentic While traditions like that of at Barra' to the effect that is was Sa'd's hed. that about are rightly agrared by the learned. He goes on to point our that al-Bukhari accepted the gradition not only on the authority of labor but also no the report of a number of other companions of the prophet—a further indication of the snowball growth or the segend. S. finds it most merarising that Malik reported the health and he adds ouvely from the profit of view of later generalions that Malik would not have it menuoused despite the soundness of its (tarismission and the multitude of parrators). and he adds that it may be that Mälik did not researd the tradition as round? The gasage a patractive in that it shows how for I I could go in the face of one of the most learned of his contemporation in Medica. Posterity has sided with I I on this matter but Malik clearly had many on his side pe the treet, more who would got upto to go just opine a paper which there provide that report part of based, on he shall parts also provide not provide provide

datother feature that atunds out clearly from time to time is the insertion. of popular stories on the Goldstocks model. For the take of the reader I have rendered chese stones in accord with modern usage, so the repetition. of the same words and the same answer pears and again as incolorable to the modern adult. Such stones are the stock-in-trade of the Arabian. gets and the scoreteller all the world over and invariably lead up to the elimate which it is the speaker's intenuou to withhold usual he has his audience on riptor. A good example of such stories is the narrative of Muhammad's artival in Median and the invitation of one clan after another. always declined with the same words.

After giving due Weight to the pressure of hagielogy on the writer and has learning towards the SM's one grost. I think, affirm that the life of Mahammed a recorded with honesty and truthfulness and, too, an importantial which is care in such writings. Who can read the story of pl-Zublr ' who was given has life family, and belongings but did not want to live when the beat men or his people has been sloth, without admitting that here we have a true account of what actually happened? Similarly who but no unpartial instorian would have included verses in which the nable generals observer of the Jews of the Bijaz was fauted and ignerated? The accriticum of earlier writers seems to me expensive and concentred. We have only to corporate later Lyon of Muhammand to not the difference between the homograph and the ideal Michaelead.

The Poster.

Doubts, and rejerivings about the nathermetry of the gooms in the Sive. are expressed to often by L.H. that no reference to them need be given here. Nevertheless, one should be on one's guard against the tendency to condents all the poetry out of hand. What LH says about the poetry of those who took part in the battle of Bady, whether or not it includes the verses of Handa b. Thibrt, namely These verses of Abu Usarna) are the most authentic of those (attributed to) the men of Rade (p. 534), time erare doubt on the authenticity of a large section of the poetry of the Size. Nevertheless L.I as not to be blamed for the inclusion of much that at a single and the second of ver been undertaken. The poems he eiter on pp. sile and yes he got from I was a second of the first to see from Conductable b. Aba Bakr. We know, too, that Miles b. 'Unba cited section."

An early gritic of poetry, al-liquish(4 (d. 211), though perhaps rather

or that are specified to a support of the property days to troop which convot feel to energy conviction. He says "Muharamad b a many to the large part to proper an expense, on all sorts of rubbush. He was one of those jewned in the biography of the at a large made of his mathe first that the same of the same of the same of COLOR SERVICE may be of years where we said. He that I want to see you have be the first to the second Ad he mad "Can you see anything remaining of them?" and "Only God now to be a low poor offer from " Sweet of home to the second prove a few his engaged by hat \$1, was pure to the triplet

the provide the section of the secti Obviously at this date criticism of the poetry of the Sive can be based तर अनु पर अस्ति हर हाम के दे रिवार जैसा र पर असे असे अ grounds. Some of the poeury dealing with reads and stantishes. beauting, and ployers seeing to come from contemporary southers, and no and would be provided to the first first from the property according to the contract Williams Medican prints readly hast panel investment to show at attention hast

the same of the part of the background

society would require us to host for such offerious. As Morevite printed the of the collect PRES Same provide allocate are forward. And the a set to past, any or make Referent support respect to a contract assembly an the marretives and often out into tite accepts of the harves of the hour. the same way and design purely property and the same passenger for the process has an opposite property despite that the energy of the first of a street of an arrange of the company again affects to despite a Contract of the Stawhich collected to the first or on the same of and where the contract of the latter than the latt as any tapes when to eather agreement here. But when he increasing without a way William projection from the control of the state of the control of and the second of the second o more of the Araba triath it that delicate where never is encoured several where the same of the print reads are the strength positive again one discounts. he do nationalized the parameter site, the estimates was foundated specific beauty staband the engineers of the time the engineers of the conwas had. It is some than likely that [.], homostiven quencious that all was gard and managing provide the the grown some are of a close to be but the were into the attractive at the crucial morecut (as I.I. at turns does). whether after the printing many of first part than to become construction whole adherion of wome by various 'poets'. It is in though he we principal parties. They are only then been beenful or to one or a few or less. allowed possiter and you, prayet spaint young own authorings, 12. Even on, whatever his showermange were, it is only fac to ever as sained that LH. other asserts where to the officer that the tour haften has concern lines or where which have not I.I.'s methority.

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Question and him page accounts to the graphes or proved best a fermion of the Question and him out, the distant long before had been partners with page or the province of page or the last to the fermion of page or the last to the last

the problem is the second of t

After a careful study of the language and style of this verse Dy "Azzam courts to the coordsman, the comparatively links of it dates from the time of the prophet

given here. He finds that the enbuy on the Anufir p. 893) which is attrabuted to Kath b. Zuhayr is in the same rayme and metre as the poem of at-Akhpil which was written at the insugation of Yazid. There we find the words Baseness is under the turbans of the Angar'. A careful com-

Sing it the answer to the one in the Apha-

Abdullab b. Abû Bakr to reported to have said "The Angir were respected and feared until the battle of Hurra; afterwards people were emboldened to attack them and they occupied a towly place." It is in these encurements accompanions duly increasing in power and pressing, that we must look for the background of You will find that none ill uses of abuses us but a baseful webs that gone entray (p. 646.

On p. 474 a poem which L.H. attributes to Hambo's son, Abdu'l-Rabmin, obviously dates from a laster generation. 'My people are those who sheltered the prophet and believed in him when the people of the land were whose was receipt to beautiful or way have about a significant proted who was to give such the believe. If you us the major has the generation a secretary of the part secretary of the people to the prophets of the proted of the last three growth and represent them a set of the proted of the first discovery approach to an about the prophets in the house are of the majorate to the property of the prophets in the bound of the property of the property of the prophets in the property a property and they are my proper to store I manwhen I relate my through and they are my proper to store I manwhen I relate my through

In Marsist motes that in the Alberthous are accuracy eight passes apprilement to I make the equippes of all filters of them is passes once as the most contribut. The user of the passes on p. 745 m in given forms illustrates that we in which terms of the passes on p. 745 m in given filters and anti-passed wereas followed. Here T given only the first five vegoes, the Disability-politics two vegoes after the first line and adds two at the and. Do the other hand, the last three versus in the Jim we not in he fraged at action of the other authorities. In the Agistics' the passes is still tanger and passesting in the supplier of these at last at least a quarter of the last a security to the first of the contribution of the security and the security of the passes.

- Pleasin repossed the greating numbers and reference of the Manhamaters,
 Program.
 - " with the tag one one
 - Thomas against the first street to decrease over a fit is given.

- After the attack etc. B, al-Maspaliq a quarrel proof between the physican and Madissan about the me of a well, distribute is. Utvey age: her year me moreover themers to appear characteristic and throughout their about they gar hard in Meeting the stronger is now would drive out the meating. The woods its bisited are the very woods trend by Kanalia as this poors. From this is in slear start Hamilton in expressing me made her were apparent the Mantham top that of Appearing the larger and the party.
- y die van der eine der geseinen dem der einscht einem Reicht einen.
- Indeed to street a remain with his ground. According to the mississisting in the possess in the Dhole Selvets streeted Homes because he had appeared by anything the agent with I also the so the Aphilia Selvets represented Homes at the interiorist of the prophet because his house was the missis of dissilication against the Muchine. The other employees of the missis or righted to at distilication of the resident of the street of the street of the selvets and the street of the

With the freeless providencies, of the story we are not asserted participant has been used to store that the proper to far to wone 4 a present part to therefore a foreign whose property had become a processor to Manales. In this press he says marked as all about 20% at . The last these been have destroined from added to interest being beautiful. It may be a supported to the process to the process of the proc

Asserting appropriate of the appropriate powers between on Results to be befored on a get which belongs to a same personner. Here is a set the propriate when a present two has became. Here well is the propriate when a power (stop as in the propriate. There are the term of all brough present and flames we remove be the assessment with which the despite in greatest and flames in present air but when store got an electric in the flames, the new Trate bear than other commo when here are suggest that yet year bearing on what they wishhold is simplicity inopt.

Another point which incorporate appropriate perfect and passed which being the Magazin in the Ann. It is supported to Magazin in the Ann. It is many many that a highest property would appear the anterespect of his grow total to get them in the support plane in my page which is required the free subject to my page which is provided from the free subject to the first transition of the first subject to the first transition of a later Appetr's Work in given on p. 17 July whose the pages to page to the and

can the good old days return? an impossible attuage for a Muslim to take

during the propher a lifetime.

Again, when Hassin is reported to have said 'The best of the believers have followed one another to death' (p. 1993), it is sufficient to remember that practically all the propher's principal companions survived Uhud. But when this careless forger wrote all the best Muslims had long been dead. However we have not got to his main point which is to glorify the house of Hishum. 'They are God's near ones. He gent down His wisdom upon them and among them in the partitled bringer of the book. Here the Abds are the 'friends' or 'saints' of God and Muhammad is little more than p member of their family. Divine wisdom is given to them.

These two studies by burn the wrenched language in which many of these poems use written and incidentally bring our the difficulties which a translator has to cope with when the rules of Arabut syntax and the more phology of the ranguage are greated with scant respect. In fine it may be maid that their well-documented conclusions thads it abundantly clear that the yadgement of the ancient entires—particularly ab Jumabi—& 1981.-

fied up to the bilt.

The partial restoration of the test original

Once the emginal text of 1.1, carsted in at least filteen abodyers?

z Thrithim b. Said. 110-84 Zovád b. "Abdullah al-Bakka" i, d. 184. Küfa 9. Abdullah b. Idrīs al-Audi, 19-92.

🗻 Yanus b. Bukerr, d. 🕬 🗸

g. Abda b. Sulaymdin, d. 184/8 Abifolioù b. Numayr. 115-90.

7. Yahya b. Sa'id al-Umawi, 214-04. 8. Turir b. Hizira, 65-170

a. Hānin b. Abi Jil pa, Salama b. gi-Fadi al-Abnah, d. 201

un. Ali b. Munihid. d. c. 180 sa. Ibeahim b. m-Mukhide

13. Saitd h. Basti

ուլ Վիրանուն, Ֆի

15. Muhammad b. Salaros ill Harrani, d. 191

If has been my aim to restore so far as is now possible the text of LL us at left his pen or as he dictated at to his heavers, from excerpts an later terus, disregarding the Mabda' section as L.H. did and for at least one of

Barbdad

Buse

Betta.

Ray

2 See further A. Graffettire. The Biography of the Prophes at Recent Research. Interest. Charter to Kitchiel 1994.

his reasons. At first I was remoted to think that a great deal of the oriental had been jost—and it may well be that it has been lost—for it is these that the southflows attacks on the prophet which L.H. mentions in his largeduction are not to be found appethere. But on the whole I think it is likely that we have the greater part of what LI wrote. Doubtless more was said for Ali and against. Abbits, but it is unlikely that such material would add much to our knowledge of the hustery of the period. Possibly to us the ensit interesting excessions would be paragraphs containing information which I.I. gathered from Jess and Christians: but in all probability the Madde' contained most of such passages. Still, it is unlikely that those passages, which have been allowed to remain would here excited the angleyance that some of his early critica express on this score. Ibnu'l-Ration & R. an Asmoni gives a warming againer reaggeresed hupes. Vacuit had made exposus extracts from it in his Geographical Dictionary, 60 greenessing and so important for our knowledge of the old. Ambut heatherings that the great Nobbeke expressed the bope that he would live to see the text of the jost original discovered. He did but a collection of the original work with the excerpts made by Ybqut above that practically averything of value had been used and nothing of real stanificance was to be terrord from the discovery of the mother text. However, in a text of the nature of the Site it is just possible that a twist may be given to the nametive by an extator atuch as 1.11.

The writers from whom some of the original can be recovered are

1. Muhammad b. Linde al-Waqidi, d. 207.

2. Abull-Welld Muhammad b. Abdullah al-Azragi from his grand-Ember (d. 6. zzto).

Muhammad b. Be'd, d. \$10.

4. Abū Abdulish Muhanunad b. Muslim b. Qutaylar. d. 270 or 276

g Ahmad b Yahyd ai-Baladhuri, d. 270.

6. Abie Joffer Muhammad b. Järle al- Taberl, d. 100

o Aba Sa'id al-Hassan b. Abdullah al-Sīraft, d. 368

A Abu'l Hasen Ali b. Muhammad b. Habib al-Mawardi, d. 410

o. Abo'l Hasan All b. al-Atleir, d. 636.

to Ydauf b. Yahya al-Tādali known at I. al-Zavyāt, d. 627

11 Jama'il b. Umar b. Kathir d. 774.

b. Hajar at Asgalant, d. Bur, aug. a. Ahū'l-Fadi Ahmad b "Ab-

For our purpose zone of these has the importance of T whose text Tests on the visided of Salama and Yunus b. Bukaye. Besides the important terms variants which will be found in the translation from time to time. be it is who reports from 1.1. the prophet's temporary concession to pulytheism at Macca (1190 f.) and the capture of "Abbös at Bid" (144 f.

1. al-Wagidt. Only the Maghasi has survived from the very large Photober of his writings. A third of it was published by you Kramer or ABOS from a poer manuscript and until the work has been edited up value

have adopted the lift given by Figh in his admorable managraph p. 44, where full Designed that depute are to be found. The towns are these at which the individuals remed hears 1 + a tectures

agrees in accountely attained. The alrefued transform by Wellhammer's grees the reaster all the actions lacks, but her merhod of operationing stacked has be present definitions up the term which call for coppositions. We self-stacked in stacked on all 1, groung his involvement. The economic for the desirables in that he did not supply to refer to a cost who drough augusted a great appropriate or an account has been a more amplification of trap present country. It is he no formal corona that he made use of L1/a book, we undiscount have, for he quoted his made when a grade stacked, bill star that others, destroy—in the order hand, he stot has haterial L1 of whom he speaks remarks as a chronical processing and tradscalars, who recommitted process and was an auditorially searcher of conditions, a many to be around.

at taken that are not by the last one of a species from whom in the parameter of the day one of the mean of the last of the mean of the last of the la

p. 6. 6. a. About 5 about of great about the texterior in temporary of Harmonia.

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a. I. Queryla a X. of. We do reason a few sheet guil merget resource.

As Band Sport's Formin. Anistic while very first to our transmitter. The Gregor's making given traditio sufficiency. The first transmitted the Gregory delicated by Anistics, means as not being at the 30th countries arrange

 $^{-1}$ Ap edges that we fitted in the RML is very property by an arthogon life () let $\,$ be an

* Person was to an about defin set differ. Belle grown up may conjust arrows on an particular approximate to the control set for the control set of the control set o

The contract Programmy sept of their China Large Contract the Bird Boyd Large of the First State of St

P 16. 100 5 150

have found a place there as they obviously belong to 1.1 s and book on figh. They deal with the question of how much water a pure may retain on his land before he sets it flow down to his neighbour's ground. The last five entations belong to the age of the caliphs and need not concern up

Head support to T a version, and once at tend a citation proves that the cradition was not preserved orally because the variant readings could only have come about through a transfer of a dot from the first to the second sever with the consequent susceeding of the durd. The estations are brief and crossise: they tell all the truth that the writer needed for his purpose but not the whole truth, which would have been accelevant.

part of the *Mattha* from his *Tafetr*. Where his variants are merely stylistic and do not affect the sense of the passage I have spaced them. Practically all of them will be found in the footnates to the Leyden edition. He was formiliar with four of the mechanics, numbers 4, 7, 0, and 10 on the list

thus that of Hishim h. Muhammad' [al-Kalhi d. 204 or 206]. I.H. he ignores altogether and be omits a good deal of the poetry now in the Sine Whether his selection was governed by teste, whether he thought some of it

He often gives the finds which is lacking in 1.1 (cf. 1794-12). On the occurrence of the narrative has been deliberately recast. The frequently omits the tayliyar and tayliyar and annutative writers due. I Hamous Ra'b s poem and the mention of its pro-

11 "

 I al-Athir in his Kamil is prone to throw his authorities together and produce a smooth running account from the sum of what they all

quotes Ibn Bukave where he offers what is in effect the same stories in different words. I propose to devote a special study to thus randys

• G.Q. is a popular form of the North of the property. The animal form of the approximation of the approximati

F. deve of the name and was looper than the Montached. Ad-Plan S. A. Navaghan ang., while had no four configuration in the Supplemental Conference on Name in Name in Name in the Supplement of the Administration of the Supplemental Conference on the Supplemental Conference on

N 44

a management for man deposition which is to receive the and the state of the property of the party of the state o gaves a place. To the paper writings, and of which reflect figure is welldiscuss to the County Tour year one payment is him Tape. والمرب والراز والمرووسية والمعروضية أند ورب والهج لمعاوضية والأراجة والمعارض stress the extension of the beauty which he regard of the والأراجي والمتوقفي وتقو والموزود والموا المحاو المحاور والمواجعين فيش والمد deals also as between the a burn although the appearance or progression when many retain the given has deads and mustic we also as the time server dance. makes. We replace to it becomes all party blanches by the party it is seen as a transference beauty for a second second to the property of they also make the second most of the species which the second in the provide of the start way to provide all development the major would not he to see any other conditional to the same converge of the last وهليك المتعين ليما الماك فيتستهم ليك فدا المنك محمد مع سب الدياعي And they be a to a factorial blood to make a bulleting of the \$1.5 the discussion because a principle of a greater making and increasing والمراجع والمستوي المراجع المستوي والمجورة والمجورة والمتحروب والمتحروب stated that has fether incheded I I is health in his Mount. but refused the magnetic committee of the property of the first own committee there are a the divines on the first party to report the property program or retired property and an extreme or against given by the last the house hardware of The fighting is account increasing in and when it will be the third as the personal contract of the contract of the proper being placed and contract of the contract of the contract of the the first transfer was the register than the part of the contract of the little with the

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many speciments were harried that the planets is not an earlier to a market seed

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. If neutral and leady, when the issue was no longer in doubt, a unsfessed Muslim. Obviously since an attempt to made to exacted or

of Louis, — spatier was to subalgoost despect company opposite at the decision of the Albanian and the Albanian was to prove oppose their cost framework builds.

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destroyed the specially replicable that the manuscribes expressed at the conmental consists proceeds are never through page (by his tage most).

a couple of a fee partie space between the transfer representating proof, and weak, pairs T in the second enterprise. To engage with an instance areas this was a mountained injunitee, but it must be remoderated from the representation of the respectively and the second of the secon

that of I Bayyide'l-Nin in this Uyth al-Ashar fit familia? I maphasis on to show it in the fit is the Uyth al-Ashar fit familia? I maphasis on to show it is the familiar that he saw it is the same in the same i

(a) There formers be to L.f. were a "The best subgroupd rum, about the war-tops is ¹ (in Agent has recognized returns a Medical in 1 about

She be, \$4-pip: Typehold in controlling the mate of tradicionium humans of the successy.

bottom is the Meditants supported him at mode discornovative of him

traditionists tested him and found him truthful. When he reminded Duhayin of Malik's database of Li. he denied that it referred to his

I. al-Machat: Apostolic condition originally lay with 6 men, then it forceme the property of 12, of whom f I

"The who was an endy the suppliest deeply must mark! I I

A Debut

de LL died in 30 die een ingeselbig

Aid McTodys: A great mounty: whom simbled their studishes to his massacy for sole herping

(d) Descript. As district and so get his immediate of the stophist trees. I'd hardware in order of Anal. was attenued at his immediate of other spiral form.

May als: He was estudied for manyor which had eathing to do with tradition.

Yante b. Harde: Were there a majorage relates of tradition it would be I I file in Market. He analyst are usued. He had a great objection to him is no argument against been. He may method have taking to the latter a sets when in was a pound, man. His versely in baddth is self-evident. I know easy of two that are rejected as unsupported which no other writer reported

Yahya b. Ma'in. Firm to mudition Abroad b. Hanbal Excellent in Studingon

(i) The writer then you on to state all that has been said against I I Chairting details of little againstence we are left with the following charges which I Sayyidu'l-Nie goes on to discuss and refute. Muhammad h Abdullah h. Nomey said that when L1, reported what he had heard from well-known persons but traditions were good and true, but he nonetunes reported worthless sayings from unknown people. Yahya h. al-Qugan would never quarte him. Alumah h. Hambat quoted him with approval, and when it was remarked how excellent the stories (gives) were he smaled in suppose. His son admitted that Ahmad incorporated many of L1, a qualiform up his Massed, but he server paid heed to them. When he was saided if his father regarded him is an authority on what a Muslim must be made to be replied that he did not. He humself would not accept a

gathered from a number of people without indicating who had contributed its separate parts. It al-Madind and that at times he was 'forty good' Ai-Maymilat reported that I Ma'in 156-233 taid he was 'west' her others desired that he good so. Al-Duri said he was truttworthy but not to be used

strong. As Daysquetal and chat a tradition from LI on the authority of his father was no legal proof it could be used only to confirm what was sheady beld to be brading. Yahyi b. Sa'id and that though he knew II in Kofa he abundaned him intentionally and never wrote down traditions on his equacity. And Da'id al-Taylifel 1741 203, reported that Hammad b. Salina and that unless nectasity demanded it he would not hand on a tradition from II. When Malik b. Ansa mentioned him he and, 'he is one of the sauchrists' When Hishim b. 'Lowe was told that all reported

Appendix to the Alment with the habor of this to said that this was not to be taid opened. If he changes that he might well have received permanent to interview her, but he did not happy. He added that Millit was a limit I have used that he taken as black attached to Expends and then I had said hat he are there exegent and to spect. We draw has from bleshoot Mark is about the area than he would be few by heir. When he manifolded traditions about the divine stricted in his he would be few by heir. When he manifolded traditions about the divine stricted in help had assented courts because of his in Rev.

As Majardial b. Chamin and that he was present when Yarid b. 100 to ago category madverse as at first where a transfer of Madmain was beening. When he mentioned LL they withdraw mying "Don't tell to graving that he mat. We know become that he. Touch word mining them, has they would not know and at he withdraw.

Absorbing and that he heard Annua a blanted greater 1 was a many with a long of equilibrat, so that he stock prior start a writings and incorporated than at his year. Also Annual and that he preferred I he Much have been a broughtened which and that the preferred I he Much have been a broughtened with the part of the many walks are a broughtened at the part of the many than a broughtened while a broughtened at the part of the part of

Also discussed that TT cover to Beginded and part on principles to these what sensed half-th form at higher and others aroung has he was unachority. As-Pallite (d. 249) and that after being with Wahls Is Jacks reading before ham the companies have been been problem. It we may happe in Question is a small that we find product the form has may happe in Question in a small that we find product it pack of his frame.

A bound is Ranted and they as amphifus and speck continue when IT and small his writtens shows; but in legal masters further conferences, was necessary. In spite of the legal masters of finalization without a proper point to enough higher of term as long as he must if suit we. If therefore mail, and "I have?" It before the time to use them as as as as assumed to be a first to us present the legal supervise. Also Rivers and there is no model to present an appropriate to have a fix his age has ready on outside to present down, depletedly in most military has a fix of a fixed an analytic to the state of the said to war a few to be said the Mallit system that the way and be given in the ways that the way and be given in the ways and the given in the effect. The interfer present was that he remarked traditions from his wife Fitteen.

Abb help gi-filently and that some appharams amounted his traveless in providing proof for layer protested in 5 de selver det not standing the reasons are some any layer to be the one that is that if they share he was much to held the view that man had free will, and that his studie tome defective the for his southfactors. It would not be desired.

And the American Street

he is the mark a point respect of a set the great term to a set proposed about him. As to the tradition from Figure, al-Khoyle provide about him. As to the tradition from Figure, al-Khoyle provide at some quantitionary the propint and arriving, "I have a pival wife and I pretend to be anticided with what my harband has not in fact given use in order to unger her". He assessed, "He who offsets to be establed with what he has not been given as like one who done two folios personnes." Add "-Hamm and that this was the terdition from Figure which appared I.I.'s reposition, so that her hunband Hashim called ham a like Milk followed that and others assistant discus. However, there are after traditions as her purhodity.

One extract, but substice the way in which I. Saveide l-No. Alexander there are not not true as the second of the party of the same of the angree and shows what tools ashessner there is in from. Theselv. likethis apprehense for the same to specify management from garage appearing have furnished their traditions with south which would have not do sprocess demands of fate; accurations who were familier with a whole one di contrare tradicione dell'estate di dei productione dell'estate di contrare delle property and to be an or or or an experience of the property of should which, by unitting a link as the chose or by close the original there were a second strates and a second to the second of the second of show. Thus he said in effect that though I I'm traditions at times lack. consider disconnectation there is no average, of his tradificación in the entertainment by whose and as a few large of all the law patients fragerings, though great right on quantum fields of regardings and great products are to with the Sire. Agate, when if Makhi h. Ibratises did standon his lawrence defined to force? There indices in the case, planting the strongs provided to the case of the process and a poster over the page and profiting type description. an What he store in all little somification.

Tarted's story that the Madinaus would not feter to truditions on LI/2 compare that the entires of the part because to also at a part of the entire of the Medinaus arrivable in the integrating account. Also at the Madinaus of the entire of the Medinaus arrivable in the integrating account. Also at the Madinaus of the entire of the Medinaus of the entire of the Medinaus arrivable in the integration of the entire of the Medinaus arrivable in the entire of the entire of the Medinaus of the entire of the Medinaus of the entire of th

As to Nameye's mountains that he related faint haddly us the networks of unlatered persons, even if his trustmostherage and horsety were not a matter of trusting, applicant would be divided between him and his advantage for a 12 and 12 and 14 and 15 and

The case has prepared to the con-

and they have been in columns, as a partial in the marked while the secretary from known people is seetly and. Budyto b. 'Uyayan gave up Jurk and the second traditions on his mathematical in the period many traditions pure him and others who were attended in 'work'.

to a broady company for the security companies will not wisher. produced the major of the published the published and the published the and in graphing there is not good prices of the property and the property of the way to have a process of the first and the first part. It is seen the transfer of a term of the second section is an experience of the second that a part out he pay. Make our M Appropria is large and the he and the second term of the property of the firety and the the same resemble. These is manufacted that the same of the property of the same and an experience from a law course or their experience of the second after the teacher and the bank of the region to report thems. The region which a the market of reportments in the case in the type provide management of ياد الماد المؤلف على المراكز المياد المواجعة المراكز المراكز المراكز المراكز المراكز المراكز المراكز المراكز ا the property of the property of the state of many than to these process are consistently when it for its decision that is a description for and pure greening. It is quite wrong to see such a thong of making or front man on other places. Being thought may ground has been as all the state of the second of the property of the same to be a few and the same and the sa their say the property part of any frequency and the property. It says gots, the and the same of th with the same of t

the problem of a subscript to the second to

process against the experience and all groups that the first study has been all the first the first the same part that the first the same process that the first that the same process that the first that the same process to be same that the same process to be same to be same

I have been as the appropriate market one base there are it when to see it more for the forestable worder and praise that the learned gave him. It is the set of the stronger market that are indicated at preference has

The recording of the relative from a fact to the second \$1 a factor from the second \$1

stories, since has a few attacks on a man's good faith, explicit or not, are comingle to destroy the experiment of one whose forest communication are see known when an interestial critic has not done him instice

In his book about trustworthy currences Abu likewa and that the two rnes who attacked LL were Highlen and Malife. The former denied than he had bened conditions from Fitt ma. But a but he and does not empure. ment's versity in hadrib, for 'followers blet al-Aswad and August heard "A label's voice without seeing her. Similarly 1,1 used to hear Patient when the curtain was set down between them. As for Milik, what he said year promestary and afterwards he did him impace. Nobedy in the Huga know copy about renerlower and were then L. .. and he total to my than Milit was a freed stave of Uhil Astrah while Milit alloged that he was a full member of the cube so that there was bad feeling between them: and when Mills compiled the Manufity L.L. said. Bong it to me for I am in weterinary purposet. Heating of this Malik mid. He is an antichrist bepurcely traditions on the authority of the Jess. The quarter based their 1.1 decaded to yo to Iraq. Does they were presquiled and Milik gave both to discuss and balt his date coup at a painting gale. Mitth did not graced to heavy here, you all favour on a traditionant all than to distilled was has following the laws to be have uncertainful Muslems and uncoming the entry of Ricerbay and Ourseas and al-budy and conduc (otherway) unescripted haspening from their fallers. In his Markets II, used to least from there but without necessarily selecting that their report was the static. Makin humself only relied on must worthy trathful stem.

The author ends by remarking that I I was not the originator of the challenge of Nillek's Arab ancestry because \$1-4 ubs and others had and the most those.

The Translation

I have endeavoured to follow the test as closely as parallels without enterfecting English alone. In modering poetry I have used to give the sense without entering any attempt at versifying, the only exceptions being cloggered and age. In these cases is seemed that it was far to reproduce degrees by degreed and to try to put poor shymes into through that could not be waste. Investify some exactness is for but the general across and time are more faithfully reproduced in that was

The book is very long and I have made a few cets when an loss can result e.g. I.H. a rectording formula "This verter access in an ode of his" I have encluded because it is obvious that the line, which is generally one of his shoulded, cannot have recod by itself. Again I have shoulded deslegate in order rects gets indirect speech in accommod with English practice unless he grantent earlier of the appealer memoric called for parametry.

or are in themselves important. Lastly I have emitted granulagical formation after the first measure of the proptic converged.

My preservances in translating the Sive laws made many mistakes and I cannot hope to have excepted all the privale. Of Well's Consistence, now mearly a contany old be it remembered, Moldakes wrote. "Dos Pharacturage was C Well. Sourgest, 1864 at ster, and unbeholicus, maleuch pharacqueck made make performed. Die grams Withrigheit des Workes würde eine neue I berringung rechriertiges. While Wellhausen's translation of al-Wagach evades he difficulties of the text by estence. The poptry of the Since as Nordebe said long ago of the poetry as Bude. In not easy to translate because of its many synonyms, the superficial quantitations of Abū. Dhare is no help at all'."

The Test

I have followed the pagination of the smallest earths specified of Whitespfeld's edition slight to but the test I have actually mad at the Core edition of 1995, 947 produced in bear pasts by Mestally al-Saqqit. Ibritate al-Abrari, and Abrari Phelia Shalabi which prints at the become of the page most of the acres from Aha Dhara and Substill that W retempted to the second written of the also parter admirable admira. For this return it is much emiser to use and its fine bold type is kind to one's sym. When I have had occasion to refer to differences between the botto they are marked C and W.

THE EDITOR IBN HISHAM

Appula. Malak b. Hithram was born in Begra and died at Fundit in Egypt as 218 or 213. Krenkow, however thinks that he must have died agree ream inter. Bearden editing the present work he made use of I.I. a reaming in his A at Form with the course was a b. With about the course was a security of the course of

Subayil gives some traditions which I H. amisted or knew pathing of, e.g. W .83 — Subayii 183 W. 327 — S. ii. 2 f. He also (it. 178 — W 824), draws attention to a mistake in one of I H s notes through that do forth an orther has or al. Bakki Ys because Yumus has the right reading.

Producted the facilities with 1 M. for he was to truck with Y and in he live-

Stant abbbereni Privat pa n. 287.

Another arms of his is the economics that I I said nection shout the mission of 'Ame h. Umarry whom the prophet seet to 158 Ahit Sufvin to finanti and turn in two draws the server of Khaberh from the cross in which he was not a min. on order I is receive of this story which is for property to the parbled review of L.H., who is obviously compassing a where your more have one where yourself shows by forms the force to the about names. According to him American Per Prop. programmes with the

capable of bearing a man's hody) could hardly have been moved by

De la mora la

What persons to be explained in why L.E. should assert that L.I. had that we have stated the photograp grouppy by program to this, but the state the annually transcenseful effort to suppose Chabacter body. If I.I. and nothing at all about other mores, how come it that LPL dealt with than? Since we hapte that LL supered what had happened from traditions that were transmitted by 'Appr's pres family and hat they exceed justical and written have because with adoption in the case of the expense day (). It was surgicted with the endeace.

Fortigon the property mercury in this review objects which is the authority are of the poster of the Sire, not only when he meanin that all, or word. mathematics, report agreement process along of her first alless where he are secret. I and make the property of the same and the State of the St He was about that About hims and more than it is produced one of the food assumed in which were better than their morem.

before many that I M. while a book remanded the difficult words in

However, it is present that the tradition artists falls arrively report through that the conand the second of the second of the State of the second of at the Branch total and they are better to be former and to Cities the seal

المستعلقة فيتنا للبط فيلا فيتركز ويتراثين بالمنابية والأومانية ويواله منه أدر ومنيسو بياق men the book. Were traver found it mucht well tell in what L.H. a consention. spally thought about those positio.

A FRAGMENT OF THE LOST BOOK OF MOST I TODA

The fragment assume of energy services complete with their south many facility that common of the provider on a group common, where being therein have been been. The pulps for a properly appropriate that the representational succeed in this parts, to that this informate that the book were contained a represents province of the New Investors for the sale. The last come is investoring There is no make marking from Mark ago to the symmetry Add Huravea h. Muhammad h. al-Nagatah (26a).

r. T. Shilliah Sana Sallan b. Abdullah Sana, Abdullah b. Timor Thomas the manner and "A but I was sensor, a sensor that a man manner record the has he when it a man with sont hear terboran the run man, has bond /e-course with water. When I mind who it was they and Tot h. Marvier. Then I wanted away when he a sed must, heavy, with made heir, one good, it mental in though the creation a group of commercial matter. When I made who is not been such that American. The parameter that has in the Chinan of Minusia

This tradition is similarly appared in Bulchlet ii. etc., pa-via, a. It should be compared with LL ade, not least al-Zuhel, where the prophet in time, to case were full distance as a more recent or freezier on the her appearing like drops of water. The reference here to the 'two men. presumptibly paters so the tree thereas on the cours.

a. Dot Shahile. The first to hold Tesday provess for the Western as Michigan by the species was Majorite to 7 march 1. Mobile took at mother tradition from Surkey contradicting that

The first statement agrees with I.S. III. a. by the around appearently with I Tagge 1 and Think on a few

t Abb. T. Roberts B. Millie b. Strategy at Mushit from his father Marke brain his treature during it. For shows When the course were our from Marco partners in Marcon Question officed a propert of the commit in more who would be up her back the little to me also be the greater.

This principle is at all emerginal respects the uptor in 1 1 11 is a through there are many sector differences. As applying the records in 1 has been transferring and Mind or in the tradeurs as an assessment torus. (Y. Bastian) III. 300, all and Whend (Walls, 274).

Franchister

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a. I. Shitath alleged that There is at Zerbaye and that al-Zerbaye meet the appeals of a property of Musters and annual specifical to him a force a ending reasonary to Syrin. They intrinsed some goods with the appeals good as these goods have and their finite enter when property.

the Batch, H. an. Different memor in I.S. M. s. 153, eq.

a New York the Artifact to These through of the quantity of the great as a supplemental to the Artifact specifically a dept upon the Paper of the great has been when I now horses than they

So Bobb, 48, ye. 17, 18, and al. 22, pp. 453 f., where the words of 1 and a second of white the participant was the dead trape that have been that the anti-later

6. I. Shakib from Anna h. Milik: Some Annie sebed the appeals's parameters to specify a large party and distinct the paper. So to be a paper of the control of a paper between the control of the control

The fraction was a pass of the first first for the fraction of the first first for the first fir

Trivel heard about them in Mr Blatton when he had not been a property of the property of the property of the property of the specific operator, came to the specific when he was a polythesis and this specific of polythesis. Areas and "O specific, and week not those of your measurement of the property of the property of the specific o

This is a much breeze accumus than that given as I.H. 640 f. Cf. T. 8442 f., With. (Well) 337 f.

4 Limit II., the base is N. Andrews Agino II. Surgestable from Amountain B. Andrews and Amountain and Amountain of Particular and Amountain the amountain and amountain the Amountain and Amountain to the Japanese May seek of the descript of the seek and the more like seek. make of the forestern of more or an other him, as been kinn well when I got no story, for he is one of the hour of you.

and began to make you made the game and stands are for

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the majority was true to the to age and it age above the second

po, 'Abdultak b, Fajil from Anna b. Neith. I grissed over my people who were killed in the harve. Then Zayd b. Arques (d. 68) wrate to me according bound of the group great to the fact bound board the against one to the board of the group on the board one on the same by group of the group of

The standard is at the transport of the standard of the standa

the test were an environment of the set per process of experiently hards to contain the second structure to the second structu

- eq. I. Shirab from So'ld b. al-Massyyib from "Abdullah b. Ea'h b. May and the grown and the decision for a few bounds of the color of t
- The proof will be appeared to A way. Along the antiquent of Electrical the Joseph and the grown or the Open with News are constraint that they are the part of the most file and other star to the transport of the antique to the part of the antique to the transport and there are not the proof of the Archive to the antique to the antique to the transport of the antique to the antiq

The same in the same and the same and the same of the

- 14 Sente as place their dead can be from 1 September, and Wagners. Species are their from from the sent to sent the sent to sent the sent to sent the sent to sent the sent from the control of the sent to sent to reason from and Oronogram them are presented of the front.
 - to a March Berg, Treat & de Entere from Marries & abilitation and

Introduction

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al-Miswar b. Makinama. When the aposels gave men permetsen to free the Hawigzin captives he said. I do not know who has or has not given you permission, at go back could your leaders being us a report of your affaits. So the men returned and their leaders instructed them and they returned to the apostic and told him that the men (Muhammad's companiona) and treated their landly and given them permission (to recover their captive people)

For the context see LH Byy.

16. I. Shibith from Sa'id h. al-Mussyvih and 'Urwa h. al-Zubsyr The captives of Hawkin, whom the speakle returned were 6,000 men, women, and chaldren. He give some were who had fallen to some ones of Ograysh—among whom were 'Abdu't-Rajanta b. 'And and Safarta b. Urways who had appropriated two women as concubves—the choice (of returning or remaining) and they elected to go back to their own people. Of Way. (W.) 776

ry Tews'il h. Wrahlim b. 'Ugha from his uncle Müsä b. 'Ugha from I. Shihab. The aposite made the pligrimage of completion in A.H. 20. He showed the men the riter and addressed them in Arah sitting on his carrel al-Jad's'

Cf. LIT. p65 and Why. 430.

is. I shibbt from 'Urosa h. al-Zubeye from al-Miswar h. Makhemos from 'Ams h. 'Auf, an ally at ft. Amar h. La'vyy who had been at Badr with the apostle. The apostle sent Abû Ubayda h. al-Iarrih to bring the poll car. He had made peace with the people of al-Bahraya and set over them al-Ali' b. at-Hadrami. When Abû'Ubayda came from al-Bahraya with the money the Amar heard of his coming which comcided with the apostle's mining prayer. When they saw him they stood in his way. Seeing them he smiled and said. 'I think you have heard of the coming of Abû Ubayda and that he has brought something.' When they agreed he added. Rejuce and hope for what will gladden you. Dy Alish a to not poverty that I fear on your account. I fear that you will become too comfortable and will be led astray like those before you.

So Bukh, sii, 68, a\$ f.

19. So d b. Ibethim from Ibrahim b. Abdu'l-Rahman b. 'Auf' 'Abdu I-Rahman b. 'Auf was with 'Umar one day and be (the former) broke al-Zubayr's sword. But God knows beat who broke it. Then Abb Bake got up and addressed the people excusing burself and saying. Never for a moment was I eager for suthority (inso a) nor did I want it or pray to God for it neededy or publicly. But I was straid of deorder. I take no pleasure in suthority. I have been invested with a gram matter for which I have not the strength and can only cope with it if God gives me the strength. I would that he with his the man groungth for it were in my place. The emogrants accepted his excuse and Ali and al-Zubayr b.

of. A section said. We were angree only because we were not admitted to the accountil and we think that Also Bak, is the most worthy of supreme authority now that the apositions dead. He was the one with the aposition the cave and we recognize his dignity and semiciarty and the aposition but he are charge of the prayers while he was still with us.

A few comments on the brief suitatogy will not be out of place hate. No. 12 clearly deals with the vexed question of the future state of the wicked Muslim, while No. 18 is a part assessed prophecy. Inevitably they are use doubt to the mand of the resider

From this selection as a whole we can set where the sympathies of the collector tay. Thus, at Zubaya's generosity to Mulammad and Abia Balar are recorded in No. 4. The claims of the Alides to special consideration are brushed saids in No. 9, while No. 19 states that All explicitly accepted Abū Bakr as Muhammad's successor. No. 6 shows that at Abbia had to pay his tensor in full even when the Ansar phaded for his exemption. No. 19 months the victime of the Umayyads at al-Harra and records that the prophet implored God's blessing on them and their general ideas.

Clearly Miles's sympathres tay with the tamily of at-Zubayr and the Angle. They plone energy with credit. The Abds, on the other hand, are no better than anyone the the Umayyada are implicitly condemned for the shoughter at at-lights and at-Abbis is shown to have been a rebel against the propher who was forced to pay for his opposition to him to the utterment farthing.

Most b. 'Ughs has said practy much the same on the subject of the Anear and a) Abbit as LI and before his editor LH, pruned his work though he took a different view of the Alides.'

PART I

THE CEMEALOGY OF MUHAMMAD
TRADITIONS FROM THE PRE-ISLAM'S ERA
MUHAMMAD'S CHILDHOOD AND
EARLY MANHOOD

IN THE NAME OF GOD, THE COMPASSIONATE THE MERCIPUL

PRAISE BELONGS TO GOD THE LORD OF THE WORLDS AND MAY HIS BLESSING BE UPON OUR LORD MUHAMMAD AND HIS FAMILY, ALL OF THEM!

MUHAMMAD'S PURE DESCENT FROM ADAM

Abb Muhammad 'Abdo'l Malik ibn Hisham the Grammarian said.

This is the book of the biography of the sportle of God.

Muhammad was the son or Abdullah, b. Abdu'l-Mugalib whose name was Shayba, b. Hischam (whose name was 'Amr'), b. Abdu Manāi (whose name was al-Mughtra), b. Quayy (whose name was Zayd), b. Kriāb. h. Mucra, b. Ka'b, b. Lu'ayy, b. Ghālib. b. Fihr b. Mālik, b. at-Nadr b. Krolina, b. Khuzayma, b. Mudrika (whose name was 'Amrt), b. Hyda, b. Mudar, b. Nisār, h. Ma'add, b. 'Adnān, h. Iidd (or IIdad), b. Muqawwam, b. Nihār, b. Tayrah, b. Ya'nub, b. Yashjub, b. Nibit, b. Isma'll, b. Ibrāhīm, the friend of the Compassionam, b. Tārih (who is Āzari, b. Nihūr b. Sārūgh, b. Rd'ū, b. Fālikh, b. 'Aybar b. Shālikh b. Arfakhshadh, b. Sām, b. Nūb, b. Lamk, b. Martūshalakh, b. Akhnūkh, who is the prophet Idris according to what they allege.' but God known best (be was the first of the sons of Adam to whom prophecy and writing with a pen were given), b. Yard, b. Mahlil, b. Qaysan, b. Yanish, b. Shīch, b. Adam (10).

THE LINE OF ISMATE

famā'ii b. Ibrāhīm begar twelve sons. Nābu the eldest, Qaydhar. Adhbul, Mabehā, Misma. Māsht, Dimmā, Adhr Ţaymā, Yayūt. Nabish. Qaydhunā. Their mother was Ra'la d. Modād h. 'Amr al-Jurhoen! (11). Jurhum was the son of Yaqtan b. 'Aybar b. Shālikh, and [Yaqtan was]' Qalyān b. Aybar b. Shālikh. According to cepun Israā'ii lived 30 years,

The formula of blessing which follows every mention of the prophet to consisted hereality. Copens B. search for Soms of to for som of d. for describes d

The photos comployed inducates that the writer doubts the statement. There is a saying an Acabi. There is a supherman for everything and the police way of saving "It is a lie" is they allogs: (see comp).

These words are added by C as the contest demands in T.H. a solitions to the cent are manifested to and prevents

5 and when he died he was buried at the sacred protings of the Kulba.

beside his mother Hager (12).

Muhammad 5. Muslim b. 'Uhaydellah b. Shihab at-Zujet told me that Abdull-Rahman b. Abdullab b. Ralls b Malik al-Angeri, also called in-Suland, told burn that the apostle of God mid: "When you conquer Exercit specifies people well, for they can claim our protection and hoship-I mked al-Zuhri what the apostle meant by making them our his and bereplied that Hugar, the mother of famili, was of their stock (-3).

Ad b. Aug b. Iram b. Sam b. Nüb und Thumüd and Judiothe two soes. of Join b. Jeans b. Shee b. Nab., and Tuom and Junity and Ussayee the some of Livedly b. Sam b. Nah are all Araba. Nihit b. Isma'd begas Yashjuband the line runs: Ye rab Tayrah Nahim Magneroven, Ulad Admit (14).

From 'Adness the tribes descended from land'il sout off. Adnan had 5, * was some, Maledd and Akk (ba). Me add had four some Mister Quite's the being his first bone he was called Abit Quell's). Queue, and Iydd Quell's west to the Yamari to Highway h. Saha' whose name was Abdu Shame, the reason why he was called Sahe' was that be was the first among the Araba to take captives. He was the gon of Yashish b. Ya'vub b. Queria (14). Of Queue b. Maladd according to the generalogets of Maidd none has surroved. Al-Nu'mle b, at-Mandhu ling of al-Hirs Schooled in he happen Au Aubrit fold me that this in main belonged to that Oums b. Ma add (16):

Ya gift b. 'Utba b. at-Mughira b. al-Akhase told we that a charge of the Areser of B. Zurayo told him that 'Umat b. al-Khansib, when he was given the sweet of al-Normin b. at-Mandber, sent for Jubsyr b. Mat'lim b. Adjy b. Nunful b. Abdu Mandf 3. Quarry (he being the best genealogies of the Quenyah and indeed of all the Arabs and claimed to have been trought by Abu Bake who was the erestern genericities of the Araba) and girded it on blue. When he taked who al-Nu man was, Jubaye replied that he was a survivor of the unbe of Curren h. Majodd. However, the test of the Arabs ascere that he belonged to the Lakhon of the Rabi's b. Natr. Only

God knowe the truth (***).

OF SANIA IS MAKE KING OF THE TAMAN AND THE STORT OF ENIOR AND SATIS THE TWO SCOTHSATERS

Robi's b. Natt. kins of the Yanas. was of the tree each of the Tubbs' karen. He had a visual which reprified him and continued to come hum. 20 much appety. So he summoned every spethinger, parcerer, additioninger, and employer in the kinggorn and said. I have had a vision which terrifica and the in a south of analyty. Tell me what it was and what it means." They replied. Tell us the vision and we will still you its areasing." If I tell you it, said he. If one have no confidence in your interpretation, for

The his is the appreciately grace between the figure (will) and the Kalba.

she mix mm who knows its meaning in he who know about the vision. applying any oil ing from. Thereupon to of them recommended him to send for Shing and South, for they knew more than others and would be a while to answer has one or continue. South a nature was Raid, b. Rubilla b. Mee'ild b. Missio, b. Dhi b b. Adiy b. Missio Chamin. Shipp was the sen of 54 b. 6. Youkhur h. Ruhm b. Afrah, b. Chir b. 'Abour b. Annale b. Niede, and Annah was the Juder of Bajila and Khath 'ara (78).

So he sent for them and Ruth serived first. The king then repeated his words, anding. It you know the which you will know what it means.

Sorib replied (in an'il-

A fire एक वंदे कर । -Come forth from the ma. It fell on the low country And devoured all that by,

The king agreed that this was marrly what he had seen, and what was the mention of it all? He surpresed

> By the append of the live plants I swear. The Ethiopium on your and shall been Ruling Moth Abyes to Jumph everywhere

The long exclaimed that this was distreming news, but when would these themen come to pres- in the unit or after ham! He replied fague to physical that more than every or severity yours must have pass. Would the new-comest hingdom but? No, an end would be pag to it after percents. point or more then they would be almb or driven out to funtives. Who would do this? I run b. Dhu Yann, who would come against them from Aden and not leave one of them in the Yemen. Further questions drew the enformation that their kingdom would not last, but a pure prophet to whom sevelution came from an high would being it to an end, he would be a man of the come of Ghalib b. Fibr b. Mahk, b. al-Nedr. His dominion. would last to the end of time. Has three as end? saled the bing. Yes, replied South, the day on which the first and the last shall be assembled, the righteens for happiness, the evaluates for majory. Are you rellies me the tracks the kine asked.

> Yes, by the dark and the collision And the dawn that religious the Rights Vandy what I have total you is right.

Later Shapp arrived and the king acquainted him with the facts but did not sell him what Sujih had and, so that he must see whether they stored or differed. His words were

A fire you did see: Come forth from the sea. It fell between rock and tree Develope all that did breaths.

The Life of Muhammad

Perceiving that they agreed one with the other and that the difference was a more classes of words, the king askes Shing for his just percention.

By the men of the plant I preser The blacks on your land shill been Pluck your little ones from your care Ruling from Abyun to Nagrin averywhere,

The king per the came questions to him and started that often his turner.

There shall deliver you from them one mighty great of name.

And gut them so the streets there.

The weeks be

A young man neither remiss nor hope Coming forth from Dhit Yamu's livese, his place. Not one of them shall know on Yaman a face

He continued as women to the quarties about put to his predecessor. He kingdom shall be ended by an spoule who will bring couth and names among men of relation and virtue. Dominion will rest among he recepts antil the Day of Separation, the day on which those pear God will be rewarded, on which demands from housen will be made which the quick and dead will have teen will be gathered at the appointed place, the Godferschip to receive missauce and blessing. By the Lord of heaven and carrie, and what has between them high as four I have told you but the truth as which we doubt tough like (19).

When these two men and made a deep unpremium on light's h. Nagr and he depatched has some and family to Iraq with all that they might need, giving them a active to the Permitt lang Sabbir h. Khurrunddh who let them cettle in al-Hira.

Ai. No man b. el-Mundhir was a descreation of this long to the generalgive and traditions of the Yaman in his line in: al-Na man b. al-Mundhir b. al-Na man b. Mundher b. Arar b. 'Addy b. Rabi's b. Nagr (20).

TO YATHER

It was Tibba An's d And Karib who went to Medica and tank away to the Yamun two Jewish raites from thence. He adorned the sacred temple and covered to with youth. His migh was before that of Rubi's h. Nate (23).

When he came cross the east he had soon by Medica without harmonic its people, but he life behind there one of his note who was cardiovarily claim. Therespon he returned with the intention of descriping the mean and extensionating its people and cutting down its patent. So this timbs of the Anjar general together under he indepship of Anir b. Talla the brother of K at Stijfst and one of B. Anir b. Mebdhal. Mabdhal's name was 'Anir b. Malifs b. at-Najir's name was Tayon Allah b. The laba b. Anir b. at Ehason, b. Elientha b. The laba b. 'Anir b. Anir 2a...

Now a man of B. Adry b. at Najite called Ahmer but fellen upon one of the followers of Tupbe, where he broughs them so Medica and salled him. because he caught turn arrang his patrix curring the date of a best of the men who cultivates it. This coraged the Tubbe operar there and fighting broke out. Indeed the Assir mark that they used to fight hem by day and even them is going, by major. Tubbe, was amaked at the and used.

to my 'By God our people we menerous!

While Tubbs was occupied in this fighting their came two levish rabbie from B. Queryas-Queryas, and al-Needs and al-Najim and Amr. secknamed Hanging-top were more of all-faharen beste Swith heat. The acide b. al-Sibt b. al-Yam b. Sa'd b. Libat b. Khaye b. al-Nanifto b. Tarchilm b. Azar b. Tart b. Harde b. Towto b. Yasher b. Qibas' b. Livel b. Ya qub principles collect fariffs by Ishian by Ibraham the mend of at-Rahmanteamed men well conunded in tradition. They had heard about the ling's intention to destroy the town and we people and hey said to him. O King, do not do it, for if you parent in your intention something will happen to pervent your carrying it out and we fear that you will incur appealy retribution. When the king saled the mason for this hey mid both that Yathrib was the place to which a propher of the Quravsh would animento in time to nome, and it would be his beens and resting-place. to Seeing that there men had hidden knowledge the lang took their words in good part and gave up he design, departed from Medice and embraced nhe sabbin' relances."

Khind b. And al-Coul b. Cheerys b. Ams b. 'Auf b. Glumes b.

Malife b. al- Napar bosottog of Amer h. Tolla and

Has he given up yourhful folly or ceased to renounber it? Or has he had bis fill of pleasure?

Amendation made the destribution of the second of the seco

Or have you remembered youth?
And what a memory of youth and its times you have!
It was a young man's war
Such so gives aim superimes.
So sak institute Anad.
When headlong! with the morning star came
Alta Karib with his great equations.
Clad in long real, of pungent smell.
They said, When shall we make for,
The Barib Auf or the Najjar!
Burely the Baris I-Najite
For we seek revenge for our thout,

tion our swindsmen with its mass harm to marsher a by the part of a set all tog rain Amarage there. Am attained the welfare of his people). A back with a mark is a set of the people of

This tribe of the Augts claim that the Tobbe' was cornered only against this tribe of the Jews who were fiving among them and that it was only his amongment to desirnly them, but they protected them usual he went his way. Therefore in his verse he said

In , ago against two Jowish tribes who five in Yethrih. Who arebly deserve the purishment of a fateful day $(2\xi)^2$

Now the Tobbe' and his people were addition. He set out for Mecce which was no his way to the Yaman, and when he was between 'Oafin and Amaj' acoust men of the Hudbayt he Mudrika is Tiyle he Mudrik he Mait he Ma add there to him suring. 'O King, may we not had you to an ancient accounty which however large have overlocked? It combines pearly, topus, rubest, gold and allier. It contains pearly said he and they added that a was a semple in Macca which as people worshopped and where they proved. But the real automaton of the rituatory in was to excounty in his destruction, for they have that any hing that treated it with discrepant was much to disc. Having agreed to their proposed he sent to the two rubbs and usted these apinion. They told have that the soid object of the tobe was to destroy has and his army. We know of so other temple in the and which Gold has shoren for Hisperif and they and if you do what they suggest you and all your men will people. The king mined them what he should do when he are chose, and they rold hum to do what the people of Macca field to

Figure place of the district of the transfer of the district o

experimentalities the temple, to reserve and historic k, to share his band, and to behave with all transitive upon be laid left its presence.

The large mixed why they two throad not do likewise. They replied that it was undeed the temple of their father Abroham, but the adds which the intuitetums tool set up report it and the biand which they shad there, parameted an introperable obstacle. They are unclean polythesis, and they see words to that effect.

Recognizing the coundaries and with of their words the king currenced the open form the Hathayl and cut off her bands and feet, and customed but journey to Mary. He went round the Ka to, recofficial and shared has been, staying there are days (so they may assert letter assertable which he distributed to the people and giving them boney to drink

If was revealed to how in a dream that he about drover the temple, we he covered it with waven pains beauther, a oner some showed have the become do better so he covered it with Yamani cloth, a third waise induced how so clothe a with fine straped Yamani cloth. Evople not that the Tables was the first man to cover the complete in the way. He original as Justicial quardiene to keep it clean and not to allow blood, dead bodies, or measurement clothe to come near m, and he made a door and a key for it

Spikey's d. at-Alpabi b. Zabies, b. Jadiesse b. 'And b. Nope's, Mu'twiye 10 h. Bake b. Howhen b. Manair is. 'Therens b. Kloope's b. Cloye b. As Lin was the write of Ablu Marair b. Ka'b b. Se'd b. Toyen b. Marair b. Ka'b b. Lu'ry b. Chilibbb. Frist b. Maille b. Nadi b. Kratica. She had by form a ang called Khalat. and in unpressing on best the suscein of Mesca and forbabling has to consist gravitant six there, she retwinded here of Tubbai and his basic bettern, in the following lines.

O my see, oppose neither the mean nor the great is Macce. Francise its sanctity and be not led away.

He who does evil in Mocce will ment the worse medorized.

He face will be senten and his checke will been with five.

I know from service knowledge that the evildeer there will perial.

God has made it inviolate though no costles are built in its court.

God has made in birds inviolate and the wild gotts on Thebir' are safe.

Tubbel' come against it, but covered its haliding with embradered doth.

God humbled his sovereigney class so he folified his versa, Walking barefeet to it with two thousand carrieb in its countyard its people he fed with the flesh of Maint carrieb. Gave there to drank attained boney and pure backy-water. (God) destroyed the array of the alephant, They were galled with great mones.

^{ें} के सम्बद्धान्त्रकार में Stirre है। दूह करने हर है।

A measure phone blood "Upon could mean with blook".

* Before the paper has an internal mean or the product of the requirement of the paper has been also also as the product of the paper before an other report over of the blookets that disputation marks and also

The Life of Mahammad

And (God descuped) their lingdom in the forthest lands Both in Persis and Khasar. Hearing therefore when you are told the story And understand the end of each though (26).

Afterwards he say forch for the Tames with het terms put the rare related,

new religion, but they refused until the mother could be musted by the

next religion, but they refused until the mother could be musted by the

nodeal of fire which was chere

Ahū Milik b. Tha'laba b. Abū Milik at-Quragi told me that he heard brahim b. Muhammad b. Talba b. 'Uhuydallab namus that when Tubba drew pear to the Yamun the Hamyanus blocked his path, refusing

them to accept his religion on the ground that it was better than theirs they proposed that the matter should be subject to the orders by fire. The Yamanuce say that a fire used to settle matters in despute among them by consuming the guilty and tetting the innocent go acotheless. So his people went forth with their idols and secred objects, and the two cabbis went torth with their sacred books hanging like necklates from their necks until they halted at the place whence the fire used to biase mut. On this occasion when it came out the Yamanutes withdrew in terror but their followers encouraged here and anged them to stand itset so they held their ground until the fire covered them and consumed their idols and sacred objects, and the men who here them. But the two rabbis came out with their sacred books, avesuing professely but otherwise unharmed. There upon the Himyarites accepted the king's religion. Such was the origin of Judassin in the Yaman

Another information told me that the two parties only went up to the fire to drive it back for it was held that the one who succeeded in driving it back was most worthy of credence. When the Himwarites with their idols came near to drive the fire back, the fire came not against their and they

reciting the Torah, the fire recorded so that they draw it back to the place from which it had emerged. Thereupon the Himyarites accepted their actions. But God known which report to correct

Now Ri'am was one of the temptes which 'bey venerated and where they offered ascriboes and received oracles when they were polytheists. The two rabbis told Tubba, that it was merely a shappin which deceived them in this way and they mked to be allowed to deal with it. When the king agreed they communiced a black dog to come out of it and hilled it.

The Life of Mahammad

ge least that is what the Yministin may. Thus they described the sample and I am told that its raise to this day show traces at the blood that was powered areas at

(Tubbe compound the following lines about his expedition, what he it is a first intended to the with Mindola and the July to what he acready shift to be possible of Thethert and town he present upo presided the trought and what the type rabble sold him about the apostle of God.

Why. O good, is the street disturbed like one whom eyes pain him? Why does thou suffer from perpetual moomen, Enraged against two fewith tribes who live in Yathrib. Who right descrip the punishment of a family day? When I asinguated in Medica: Colm and refreshing was any class-I made my dwelling on a bill. Bermann al- Agin and Boni al-Charged. We tell its rocks and statem. And in love pate which And come down to Yarbrids and ner brend. See shoot with answer or the a flower of the party I had seven a proutlest row An eath full stream and binding. If I reach Yethrib I will have it Stripped of palms both striplings and fruitful! Whee to from Oursess came A rabbi wise, among the Jawa manacted Beard, back from a city preserved? and he, "For Macca's peoplet of Querysh true-guided." So I sensere does without reproach Lieft them to the volcement of the last day. To God whose mests I have for On the day of reckoning that I means the farms of hell Scotte of our people I left chest for him, Men of reputation and values Men who cover plans to victory's end. I hope thereby for a rewood from Muhammad's Lard. I know not that there was a pure temple Devend to God in Mecca's vote. Till sloves from Hudbay, cases to pur-In al-Duff of lumdin above al-Mooned. "A trace of ancient models in Marca." Transcens of peach and provide! they and I wanted to pake them, but my Lord and nov. For God prevents distruction of his machines I nore up my purpose there.

The Life of Mahammad

And left those men an example to the discerning, Dhū'l-Qarnayn before me was a Muskim Conquered kings througed his court, East and went he ruled, yet he sought Knowledge true from a learned sage. He saw where the sun sinks from view in a puel of mud and fend slime. Before him Bilqla my father's surter Ruled there until the hoopte came to her.)

THE REIGH OF HIS SOM BASSAM ISN T BAN AND HOW AMERICARD HIS SPOTHER

When his son Heads b. These As of Ahu Karib came to the thome he are out with the Yementes to subdue the land of the Araba and Persians. However when they reached a place in Iraq (27) the Himparite and Yamanus trabes were unwilling to go further and varied to turn to their families, so they approached and of his brothers called Amir who was with him in the army and said that if he would kill his brother they would make him blag so that he might lead them home again. He said that bround do so, and they all agreed to min in the plor except Dhū Re'syn the thirtyseire. He fashede him to do thus, but he would not head, so Dhū Re'syn wrote the following street.

Oh who would buy alsoplessmen for elect? Happy a he who purses the night in peace. Though Honyar have been treatherous, God will hold Dhu Ru'nya blameters.

He seiled the document and brought it to 'Ame, saying: Keep this with you for me, and he did so. Then Am killed his brother Hassia and returned to the Yaman with his area.' One of the Hinrywistes was moved to say

In former generations
What eyes have seen
The the of Hamka who has been shin!
The princes slow han lest they should be kept at war.
On the moreow they and 'It is nought?
Your dead was the best of us and your living tom
Is lard over an while all of you are lords.

The population operation is approximate the control of the control

we not heries my depth. Airc. Take the language without many tone.

The words 'lability tability tabels' mean no matter' in the Himyari language 28). When Ame is Their seasoned to the Yaman he could not steep and 49 innorming took a from hold of him. Being much concerned at this, he taked the physicians and those of the northeryon and diverges who were seen about his crowble. One of them said. No man has ever alled his brother or kinstnan treacherously as you killed your brother without loning his alsopened becoming a prey to informat. At this he began to kill all the nobles who had targed him to marrier his brother Hassin, till finally he came to Disi Rulayn who mainted that Ame held the proof of his innocence, namely the paper which he had given him. He had it brought to him and when he had read the two verses he let him go, tecognosing that he had given him good counset. When Ame died the Hamyarite kingdom fell into disorder and the people tiple up into parties.

POW LAKHMI'A DHÛ BRANKTIR SEJARD THE YURDAN ÔF. YHR TAMAN

A Honyan who had no connection with the royal house called Labora's Yanu's Dhu Shanitir's arose and tailed out here leading men and put that stoyal family to open abanca. Of this zoon a certain hitman's recited.

Himper was slaying its some and redling its princes, Working its stame with its own bands, Dentuying in worldly prosperty with felvolum thoughts. Even greater was the loss of their whichen. So did entire generations bring their doorn by acts of injuntion and profligacy.

Leikhof's was a most evil sum—a sodomite. He used to sametica a young sum of the royal family and assault has in a soom which he had constructed for this very purpose, so that he could not regulater han. Then he used to go from this upper chamber of his to his greath and soldiers, (who were below) having put a toothpick in his mouth to let them know that he had accomplished his purpose. (T. Then he would release him and he would appear before the guards and the people utterly distracted. One day he sent for Bar's Ethi Nawis non of This As ad brother of Hasein. He was a little boy when Hasein was tourstered and had become a fine hardowne young man of character and intelligence. When the messenger came he perceived what was intended and took a fine thurp lands and hid it under the vote of his foot and want to Lakhaf's. As soon as an they were stone he artacked han and Dhil Nawis maked upon han and ambbed and to death. He then cut of his band and part it is the window

Tab. 516 f. common a from coers excibed to Ami-

^{*} Note: Charle a Person a Araber (*), norm and the same Labbi schoolspoor is intemp-

which everlooked the store below. He want the machined in his mouth and for to the posteric man is assume language expanded what had happened.* Ask that hand, he replied. They looked at the window and there was fast but a a head on off the three were or present of the Mandagod poid: "You report he mar like and no one also, avoing that you have red on of this diagrating follows," (20):

THE BEIGH OF BAIL HOWARD

There must be a being and all the reform of Common second term. He was the host of the Yarmani kings and the mass who had the ditch massis. The was selled Jaconh and reserved for some considerable time.

a Najela there were never people' who had the edigion of 'left he Maryan, a virtuous and apriple people who followed the Grapel. Their head was assent Abstract to a Theren. The passe where the school make rest was to Najela, at the time the centre of the Arabi' country; its people, and added the rest of the Arabi, was adstance. A Christian by the reses of Fernance had never the same and Fernance had never the same and according to his section.

THE REGIONALING OF CHROCEFARITE OF RAPHAR

A Minghair, b. Also Labeld a breedman of philipson, on our methods of While is, identifyith the Yapanni sold one dust the origin of Christianity in buy to see that is a man named it retorem who was a replacement necessity and the read to wonder between accessing only what he accessed known in one town he would be morther, seeing only what he accessed his he was a builder by made using send brichs. He made to keep Speeday on a day of some and would do no work them. He made to person a description and may always the same Which he was a being and the proof of a label processed with a material of man the way and falls a wickest offsetteen for him, an about imprecioused by Payanaydia he made to follow him from place to place, and the man illustrial in man; on his ways and to far him from place to place, an about imprecioused by Payanaydia he wast and the way and made the descriptional by Silish. Billish change a basing-place and on decrea where he would use how, as a recommendation to be been a basing-place and on decrea where he would use how, as a processing tops to brown a basing-place and on decrea where he would use how, as a processing tops to brown a basing-place and on decreas where he would use how, as a processing tops to brown a basing-place and on decreas where he would use how, as processing tops to brown a basing place and on decrease the place of the man and the process to place and the process of make, as a place of the process of make, as a place of the process of the place of

towards him and when Paymoyūn saw it he curted it sad it said. Seeing the snake but not knowing what had happened to it and fearing in Paymoyūn's safety. Salih could not costain himself and cried out. Faymoyūn, a tinnin is upon you! He took to notice and went on with his prayers until be had ended them. Night had come and he departed. He knew that he had been recognized and Salih knew that he had seen him. So be mad to him: 'Paymoyūn, you know that I have never soved anything as I love you. I want to be always with you and go wherever you go.' He replied. As you will. You know how I live and if you feel that you can bear the life well and good. So Salih remained with him, and the people of the village were on the pouts of discovering his secret. For when a man suffering from a disease cope in his way by chauses he prayed for him and be went cored, but if he was automored to a took man be would use on. Now

and which haple becomes the proper for a wager. They require the state and the they had your hart or has every and there a garrence every had your word to Particularly in very time for memory time, to the many words for hope on his between and would be come and such or it and they would appear as a street Arrived at the house Faymiyan saked what he wanted done, and after giving deside the pain suddenly whisked off the covering from the boy and said: 'O Faymaytin, one of God's, creatures as in the state you see So versy for him. Faymaylin did so' and the boy got up entirely healed Knowing that he had been recognized he left the village followed by Salib, and while they were walking through Syna they perced by a great tree and a man called from it saying. The book expecting you and mythe "Where is he coming?" need I heard your point and leave it was your Then the many year have a more than proper from I am about to the Tille that the most by present ever how areal they haven't have. Then he left distinguish for rights were their resolver the family of the firstle who provided them, and a series or represed them of and policities in Napolic, the this book the property of Napole Individual the religion of the Apole words spring a great party story there. If you may story had a factorial refers bless have me the true may fine parameter they could find and wemon's journe. Then they suffered our good deposited that they be to the other was not up you such a said Babb to markey have a hospitally that object for the company decrease to the paper on a facility or that it has received being appropriate to these transwhich were the filled may right profess a should be seen without a same Ris reaster was arranged at the night, and mind him about his religion Property and have and upon that other many or every the the policy was in security produce being over home upon or he supply to product that was no the former

A Comment

The state of the property of the state of th

II the periods because there is

are not the productions in the the sea first factor patients entered "Then do no," seed his remoter, "for if you do what we shall embesses would property and place the present time. The published speed and and the same of the same and the same to the same to be seen to be seen to be a same of the sa the sample of Pagets proposed to analogue the Paragraphic content of the many and the latest to account the professional fields band that an expension is every law. The way the ground a benimmer a figure of the second to depth the form of the party of the second through belt on the authority of the neorie of Nearly.

ARREST AND DESCRIPTION OF PROPER WAY ALCOHOL: A THE R P. L.

Tarrel & Final and to up to proper to a Material St. S. S. of Areas. that a major of the property of the state of and the state of Brown to the company of the last to the last the same the said to below the said transfer to the said the said to the sa ومعيسكا وعواه بهويت بالوائد بالسيدان بالمعاجمين given him but simply seed a run; carrie there—he gut me a seet between Name and the year of some or you want to prove the party. used to used their values men to that spream to be taught assesty and at the property of the party of the state of the party of the make a first up to any or improved in the property first to drive part begins to the terms of the second of the sec and the same of th mitted the zone what was the Great Harne of God. Although he know at he a per in from him, anyone "My door young runs," you will not be able to bear it; I fear that you are not strong enough? Now al-Thirair had no adea that he was. Abdullah was not visiting the presence alone with the areas framework to be and below the few models and body the buildings. from the time and the second of the second o plant in the larger time of the same time and the same of the same time and The state of the s mutil whom he wondhed the stack with the Great Name inscribed 66 it has therewit it in, and it among district regress out untreached by the fire. Thesemake at the part of the last the same of the same Name which he had concerled from him. The latter gueroscal ham and when he incomed how he had found out the secret he coul. 'O my young

to compare agreement in the case

thread." you have not it, but here it to suspect, though I do not think you will.

The Aith of Mark

Thereafter Whonever 'Abdollate is at Thiraic natural Nursin and test gar and proved by purply up to may a group of the color of the other to bright or other at a good wheel my respect to high two tree to and that he may had you of your affection F. The sum would again, acknowledge يها حين المناه على المناهم وقد الرقي ويونين أنا والمناسب أبين أنف الما المناه المثل would be banked, until in the and there was not a sharle next parson to Nairth but had adocued has religiou and become whole from his sections. When the news suched the lifet he must for host and must. 'You have interrupted the people of any town to that they are unwarr my and Juyle emportal step relation and the religion of my fathers. I will make a terrible example of your He method: 'You have not the atoms to do that.' The have had New billion to a have anounteen and therever down bendlores, but he reached the sessand unlesse. These he had been through just does never in No section of the section is a section of the section of

Having thee get the better of hon 'Abdullah told him that he would not to the first open to be the second of the second open and the at the region to that the second to a real property in the The stay to the party of the later of the la of Charles and the second particles and the second of the Second sin bestel to talked him and died biomeelf on the spot. The people of Pingelin perfect the figure of their fifth of their growing and the street gar to get there by a beginning or you. Also was it to see you the second secon States Section Name No. of Concession States St. Co.

much in the report of Muhammad b. Kai b. al-Gurnel and one of the ment of familiar states in the contract of the

A first term many that will be assessed and account time to amount Tudestern, priving them the change between that or death; they change ducts. So he day expectes for these bears some in the along some wish The state of and applicate that the same of the party of the same 48 Mercury Commenced Light Printed and that Street of the land arresponds has appearing

> On the transferance he around no Contract the second

Watching in the Basses green higher. The sufferious of the faithful, dues,

They only increased them because they believed as God the Mighty, the Worthy to be Protegi (201.)

[2, 9m of or bester).

The Dis Numberstand to Be, a with his treet.

It is easy that among those part to death by The Newth was Abdulled b. el-Thinsir, their tender and instru."

I was told by Archillah b. Abil Rake b. Mukamentel b. Ame b. Harm. that he was tald that in the days of it may be at Khopab a man of Najelin. due up one of he rains of Najrim intending to make use of the lend, when they came upon 'Abdullah b. al-Thimar under a grave, he was in a saturage nonture with he hand covering a wound in he head and believe firmly to rt. When his hand was removed the birnel hegan to flow when they let go

at the butted it recurred to its place and the flow of blood cented. On his finger was a ring inscribed. Allah to my Lord. A report was sent to Umar. and be replied. Leave but alone and cover at the grave, and his orders were

duly sattract our.

OF DAUS BEG THA LABAN AND THE RECINNING OF THE ARTSSIN AN DOMERAT OF AND THE HISTORY OF ARYAY WHO RECAME VICEROY OF THE TAMAN

A many of Subal called Days Disk The Tables excepted on a brown, and telling to the desert elected them." He present on until he teached the Bysantine court, when he mixed the emperor is not her squaret Dhu Nuwin and his troops, telling this what had happened. The latter replied that his sountry was too datast for him to be able to help by seeding maps, but that he would write to the Abyaniana blog who was a Christian and whose territory was near the Yamun. Accordingly by did write according have to

help Blaus and seek revence.

Dans went to the Negar with the emperor's letter, and he sens with thin seventy thousand Abyministes, putting over them a man called Arya; (T He ordered him to bill a third of the men, he wante a third of the country, and seize a third of the women and children if he conquered, With he army the e-was a many follow Abraha, solo and A. at mored the sea with Date Dhù The lables and landed to the Yanson. Dhu Nunda with the Himparites and such of the Yamani tribes as were under his command came out against him, and after an engagement Dhū Nire is and his force was put to flight.3 Seeing that his cause was lost Dhit Nawiis turned his horse seawards because it until it entered the waves and carried him through the shallows cut into the deep water. This was the jest that was seen of this Arch entered the Yaman and track possession of it {T He

dayster harbeten in T mes than Abdu at was pelled by at with the first but ме в октор фенерациям и порта 15 гд ра where there is notice according to The Stee of the characteristic on Ann. Most of the discontact out the Negat's orders, and seek a third of the momen and children whire. He shyed on in the country and reduced it to subjection.)

The Life of Muhammad

One of the Yesterie remembering how Bass had brought the Abra-

signatus upon them and.

Not this Days and not like the things he carried to ble socials has.

And the caying has become proverbial in the Yaman could this day Dha Jadan the Historiet (T recording their burnifiction after their former) plory and Arch's description of their carries Sithin, Bayman, and Ghurndin. parious in their splendour) recited

> Genziul Tears menot rezuli what is sped. If we not shought for should who are dead. After Baynon no stones nor unac economic And after Silbin shall men build such bitmas again .

Breefen, Silbie, and Ghumdin are Yamari aardes which desti destroyed and page title down coined He gentinated

Price, confected you. You can't turn the from my purpose Thy socialmy dries my spittle! To the name of alogors in times part 'two fine. When we drank our full of puress acadest wine. Dranking freely of wine brings are an abuse. If my behaviour no boon-companion would blume, For death no men can hold back. Though he drink the perfumed potions of the stuck. Not appell in his secluded cell on high Where the vulture wand his tiest doth fiv-You have beard of Ghumdin's towers From the prounting top it lowers Well superpered, with stones for stay. Pleasered with clean, damp, slippery chir. Oil lamps within a plury At even like the lightening's glow-Beside its wall the publishment fine With ripeous fruit in charters that That oper-new could in asher today. The flames have enten its beauty away Dhis Noville hambled gove up his made attent And warned his secole of their compar fate.

With reference to their, the at-Dhilles at-Theoret said (11):

By thy life there is no escape for a semi-when death total als age serve.

By the life a man has nowhere to flee-no arriver.

of the party that there was a Yaman, report that a rice of Nation of the districts

all a means in secretary of the discontinuous place the Yapani army and then restriction on researchers.

A thousand changed with measure (glittering) like the sky before

Their cry desirated the chargers and they put to flight the warries with their pungent amell.

Witches - the sand is comber the way my of trees dried at their

appropria.

Arm b. Ma'dt Karib al-Zubaydt seld concerning a dispute which he had with Chay b. Majorbah of Muridi when he head the he had threatened hum, and bringing to memory the last glory of Hanyes

> Do you threaten use as though you were Disk Ka eye. Or Dhil Novels in the days of their prints? Many a man before you was prosperous. With a kingdom firmly rooted actong con-Ascient as the days of 'Ad Exceeding figree, overstaning symme. Yer his people permised And he became a wenderer among then (13).

HOW ADDAMA SEIZED FOWER IN THE FAMAN AND BUT I NO ARTAY

Arvit held every is the Yaram for some years and then Abraha the Abresians (T was wer in his army) desputed his suthority, and the Abramama apile has two parties each claiming supporters. When war was about to begat. Abraha sent to Arall miant has to swent the danger of interperine was and inviting him to settle the dispute by personal combit. the suggests be the sole commander of the stony. Arvit served and Abraha went forth to meet him. He was a short fat man holding the Christian. faith and Aryli advanced against him open in band he was a big, tall, handsome rum. Abraha had a young man called. Acarda at his back to defend have against attack from the upon. Aryet related his open striking 1 Abraha's skull and his him on the forehead splinning his vycluos. nooc. an eye, sud mouth. It was for this resen that he was called al-Ashrant (aplit-face). Thereupon Asymda coming out from behind Smalls seached. Arest and billed him, and Arest's army gooded Abraha, and the Abyminians in the Yestum accepted him as their thief. (T. Then Activide cried. "Activide you see, of up evil company, parenders in nobility, meaning that Abraha's share had talled Arvey. Al-Askenn whed what he wanted, for though he had halled him blood-money must be paid. He mixed and obtained from time the mont of trimes section Yuman.) Abraha said blood-money for killing Area. (T. All this happened without the knowledge of the Negran.

The Late of Medaminas

When the news of this affair reached the Negras he was alled with rage. and and "How he attacked now andr and killed him without any order from wa? Then be course an oath that he would not leave Abraha alone until he had trodden has land and cut off his forclock. So Abasha showed his head and filled a reacher but with the earth of the Yaznen and sent it to the Negus with the following letter: 'O King, Aryte was only thy slows and I tas am the slave. We disputed about your orders: everyon must obey you but I was erronger, firmer, and more skulled an engageting the affews of the Abyasinums. Now when I was told of the long's oath I shaved the Whole of my food and fleesed it to you with a long of the dust of my hand that you may put it beneath your feet and thus keep your outh concerning sun. When this measure teached the Negus he was reconciled to him and wrote: to him that he was to stay in the Yaman mult further orders; so Abrahai cemanned in the Yuman. T. When Abraha perceived that the Negus won reconciled and had made him viceregens of the Yarran, he sent to Abûi Museu b. Dhit Yazan and took away from him his wife Rayhtpa d. Argama b. Málik b. Zavd b. Kahlán. Abb Murra who as Dhú Jadan had maon by her-Maidi Kardy. Afterwards the bore to Abraha uson Matrix. and a doubter Bublio. Aba Murra took to field. His slave 'Arawda went on exercising his cight in Yaman until a man at Hunyar of Khath am attacked and killed him; and when the news reached Abraha, who was a lenient noble character, a Christian of temperate liabita, he taid the people that it was high time that they had an official with due self-control and that had be known that "Arawda would have chosen such a reward for his services he would not have allowed him to choose his reward. Further no bloodwit would be eracted and he would not take any action against them for killing Attwide.)

THE MISTORY OF THE PERFERENCE AND THE STORY OF THE INTERCALATORS

Then Abraha buils the cerhadral! in San's' such a church as could not be seen elsewhere in any part of the world at that time. He wrote to the Negan saying. I have built a church for you. O King, such as has not been built for any king before you. I shall not real until a have diverted be Araba' pilgrimage to it. When the Araba were talking about this letter of his, was of the calendar intercalators was anraned. He was of the B. Fuctions b. Astiv b. Amir b. The tabe b. al-Hanch b. Malik b. Kindre b. Rhuesyma b. Mudrika b. 1949 b. Muder, The intercolumns are shown who used to admit the months for the Araba in the time of renorance. They

A plichale temper accessor is given in Air — 60

⁴⁶⁻Dates. The Area summarished decre are word from an Aleba root, but it is sample to a creat sections.

against make one of the hade amonth produce, and make one of the profession function bette in leatures the enterator. It was always the plant Cord most discuss Prompagatory and a special mostale in top solded reducery for which them who discharge are highest. There make in the words produce with pair and funds or anyone the major plant had they make make up the manager of

the months which God has made moved (42).19

The first in impose this system of historyalation on the Arch was at Cartesian who was blockwise in Arch in Francisco in the in the same better in the same beauty block in the same blocky states in the same blocky states and blocky states in the same blocky states. Justice in the same blocky states Justice in the first who was the last of them, for he was overtaken by Solver. When the Arche had finished pilgrimage, it must be be their procettes in probe symmethem and he would declare the first success mounts. Beauty 1966, it is a lifting and if blocky search in the second from it blocks up the number of the four secred marries in in place on as to make up the number of the four secred search. When they wanted to return from Moure, he get up stat unit. "O God, I have much as of the Salare free for them, the first Salar, and I have may results as a fill start page."

About this 'Usuaya h. Cope Jadiche's-Trine, one of the R. Perle b. Chance b. The hand b. Matte b. Router, topology of the described of

the stateths, improvined

The sold travers that the people of the most importunity of post that have exist pressure.

Who was appeared in tribut the profes Properties and Tribute have the new marks to the court the text

And the unit hip add's manufacturations, making profess must be united to the

The Kestaire went leads until he some to the arthefiel and defined at a Thing he observed to be cost massive. Heaving of the costor Aberlia made sequence and beyond may she arrange had from manuscraft to an Arch who made from the temple in Mores where the Arch with the paperange and that he had done that an angre a his through a desert the Arch response to the anticord, during thereby the 6 was undertaken at property.

About our accept and proper that he would go to the sample had I up describe in T. West thresholders were more from who had come to high his branch strong turn Matazeman to Khard. In Reaction of Pentuuting at Passer, und a transfer of the telegrams sectioning a transfer of his saided afree. While their verse sink here a just of therein account and he can be seen about in the form. Pure he was to set in province of account.

Think is you.

* It is the fact of the second remains may be a registery and blanck of magainst the selection of the second second product.

an artern the accordance was transacted their said. Its Good, of the end that the Apply in 18 tops or agreement up as trong on the force. The recognist Machinerous disease and send more to the plus and hand it. Notes that as a brought of space on which and analy the torus and absoluters." Absolut revised that he would send district what they blied become the safe parameter to be tone from our to show that he has need those. These he recovered Mohammad and made have some to black and softened here to be proposed to provide up to be them to programme at the surfaction with the hard push. Although Machinese and and the law we want to the whole the prompts of the province between which by had come by new a man of Haghan against a row in Hannad of 55 flar who about his more high more is there have been been come to be more to have fled to Abendu and told have the name, which incremed his rare and form and he revers to real the B. Knobet and destroy the terroto.) So he amountable the Alexandrian is prepared and made much and offerd book. with the electronic. Notes of the private of the Armer were alone and services and they decided that I was an expensive on home to have account ham when tions from their for menter to desired the building and a total bound

A prevency of one of the radion function on the Yersen, Deck Nafe by some, nonneced his people and such of the heats in would follow him to high the theats and make the true true washing met derivating that a high factor. A cortice state may make how her after a barrier attached his followers were put to high people her himself was taken primater and brought to Abraha. When he was about to put him to death Dhu Nafe planded for the tree on me greated that he would be more greater to have at a true of the tree on the greatest that he would be more greater to have

men, a mineral full many

Abrata consecuted as his result to Mercel appel to the emproy of ENeth as his one opposited by Notice to Make it so hands and so. There was a shap their time and Nikus and such of the Arab upper or tellorged how. After an engage-wave by men defeated and taken process. When therefore of building him, Makey said. "Don't hill me, O King, for I will be passe at building him, high process. Here are the two legace as increased the two to two of hybrid gas, Sharbeigs and Nikus, and story year. To Atresta but him go.

the compared wet how as a poole must then reached 70. I when this is he has been been as a bound of Though come one in him with the most of Though Though a name was Quety is, al-Night is Manachtish is, Manachtish is,

bly pusple are lytel, would that they were now

(if which has there had proposed having though these regards mogile to them,

the following of the

المبرحث بيوا

If you said you who I say, Liebeyers, and of my last

We belong to at Nabit the Schot of Com-

The Mangar non of Yaqdam (our) forefrieden 37).

Then and to him. () Keep, We use the surveyer attentive and obvidence to the surveyer as a survey of the of a literal net the one you such. You want only the temple in Monta, and the surveyer and the surveyer that the form pasted as furnished that the surveyer than a literal to the surveyer than a survey down.

An in al-Life it was a lample of their in al-Till which they would be a great to be a man on the lamb to be a man on the lamb to great the great him on the way to bloom, and when he had brought burn so for an al-Magherannia' Abil Jughal dood these and the Arabic strains on grown has a far plant the house of the glassess of the strains of the grown has a far plant the house of the glassess of the strains.

a series of the series of the

Abraha and thusbur the Hamparite to Differs controlling has to impair message was that he had not come to fight these, but only to destroy the and it he weeked to social war by about rotors with him. On reaching

defends it agreems how it is this temple and His surctuary, and if he has here kept it by God we cannot defend it! However, replied that he resist stome with blue to Algebra, for he was nedword to being him back with him.

to management by any of our case. After a Dissipate region in the resign

The Life of Malanmad

and account to the first his to be only bear with the first part of the And the last the supplementary and other face of the supplementary we weln there in their treatile. Did Nafe we lied: "What use is a man held a program to the secret of a single region by to the site of the second Trem do realistic to hald the manual that Union the harmer of the electron. Many a filter of page of the graph of the graph or thought of the graph of the graph or the graph of the grap the provided an experimental and the second and the first first first and the second and the sec how the street as you was a first pay to get the same to you give the being and the property of the proper tehas two inseded number helonging to shirin'il-Mugalib, lord of Qurayett and makes of the Missess' well who had not to the white and wild eventures up the time of the environment, and it now hope. So not permanent, he the hairs to see the hing seet help him as for as you man." He seed he would do not be a financial for many to be a single or the financial for Bearing the control of the control of the control of the control to see him. Near Abdu I Martille was a most impression, handener, and all and the second of the seco the control of the second of the control of the con A company was been arrived region from an in the first terms. But the register of the contract of the contra from them. Then be into his patern rates to manner what he wanted, and the many and the formatter than the first of the contract of the contract of the Worch he had taken. Abraha make the are the territory me much when you wan them I was reach discovery to be a com-Broad what the said. The two wish to talk to me your on the term species of years which I have taken used my nothing about year religion and the Marine College Application State Community in college of the Mark the control of the office of the officer page for frequency of the same of the the second of the contract of the second of the second harten Derman von er alle ende

when he wast Hundy to him, there alconquered him Ya'rour h. Noftlifes of H. Belt, and Electropid b. Waters, then there of Husbayl. They want by would withdraw from them and ant destroy the noming, but he was to would withdraw from them and ant destroy the noming, but he are not the same and the same and

A fine that had been formed. Manager provide the Committee and being proved that the court of th

The same a Physician later for fact up proper profit To says the

the second of the second second second second

to God and prophermy his help agreest Abraha and two seas. As he was habiting the hundrer of the temple deet, "Abraha"-Mugalib and

O God, a man protects his dwelling to protect Thy dwellings.*
Let not their cross and chair cost temperate arrangement Thy craft (191.2)

"Burson is "Arrier in Hankam in Abdu Mardif in Abd al- Ne is Quiety and

O God, Inscribint al-Assent Is, Malerid.

Who test a bundred caracte meaning their collers:

Between High and Thebir and the descrip-

He abus them in when they should be percenting freely.

And delivered them to the black berberines,

Winhdow from hun these sid, O Lord, for There are worthy to be grouped (40).

'Abdu'l-Musskib than let so the knocker of the door of the Ka'be undwent all with his Ourstalk communicate to the recognise tore where they the fire of the forement principality to be seen to be the Albertage to be a been beaccessed blocca. In the morant Abraha arepured to ones the town and mode his electront ready for buttle and drew up his treest. His intention was to descrive the terrols and then return to the Tarrier. When they made the elephane (its same was blahound) tace Mecca. Native b. Habib same up to let think and estone hold of its our east. 'Knool Makesiel, or so attracts back whence you came, for you are in God's baly land? He let an of jet our and the elegantic back and Nufari made off at tem second for the see of the assuments. The traces here the electrons to make It for the but it would not: they best six head with fron been; they attack books note on antiferfully and provided at least a wealth and my un. Then they much at face the Yannan and imprediently it not up and started all. When they are in severally the exercis and the man is that the even has no mean as they disserted. a maranta Marca a back down.

Then God and upon them birds from the am like available and at makings such had correct them arenes, the quest that he are in an head and care between its claim. Everyone who was hit died but not all were hit. They withdraw is hight by the way they make, crying out for Nutra h. High to praid here on the way to the Yusun. When he are the number of high to praid here on the way to the Yusun. When he are the number of high to praid here are the number of high to praid and because they are their hardest and

Where can one flog when God pursueth?
Al-Ashram is the conquered not the companion (41).

Middle the placed of fathe things, a collection of bringing and play the prompts who have the more flags on the of the hard to be to be to be an in the place of the flags of

Our proprings, Rudsyan's

No. of Aller and

You repose our eyes this morning!

I'my fuel under came to us but night.

But we had amount to give here !

If you had seen, but you will not see, Rudayne,

What we ope on al-Muhamab's side

You would have forgiven me and protest my action

And met have been vessed at what his present and good."

I around God when I are the hirds.

And I have the stoom that might fall upon m.

Everyone was mixing for Notayl

As though I, would the Abyesianese a doke.

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39

The Life of Mahamand

29

i.e. so that their status should remain unakered because of God's good

purpose towards them of they would receive it 42).

Abdullah b. Abu Baler via Ames daughter of 'Abdu'l-Rahman b. Said b. Zuriga told me that A salu and I saw the leader of the elephonic and the groom walking about Merca blind and crippled bagging for food.

REPERENCES IN POSTRY TO THE STORY OF THE REPPHANT

When God turned back the Abyssinians from Meces and executed His venmentice upon them, the Araba held the Qurayah in great Souther anything. "They are the people of God. God fought for them and thwarted the attack of their enemies. On this theme they composed many poems. Thus 'Abdullah b. at Zibra vii b. Adiy b. Qaya b. Adiy b. Sa'd b. Sahm b. Amr b. Husava b. Ka'b b. Lu gyr b. Ghilib b. Fihr and

> Withdraw from the vale of Mecca for From of old its sanctuary has not been violated. When it was sanctified. Sirium had not been erested. No mighty man has eyes attacked it. Ask the commander of the Abysemians, what he saw

He who knows what happened will tell the ignorant. Sixty (bounded men returned not home Nor did their sick recover after their teturn, Ad and Jurhum were (in Meces) before there, God has set it above all creatures.

The words 'mer did their sick recover after their return' refer to Abraha. whom they carried with them when he was smitten, until he died in San'a' Abé Qaya b. al-Asier al-Ansari al-Khapai, Sayif by name (43, and

> His work it was on the day of the Abysemian elephant. Whenever they greed it forward it held its ground, (They drove) their books beneath its flanks, They aplit its nose and it was tone. They used a tenife as a whip. When they applied it to its back it made a wound. It turned and faced the way it had come. Those there bore the burden of their injustice.

this tradition. The four boshers gave this protection (##) so those journeying so the negetal contains. Thus for ## the mentings of coverage, practices, and responsibility for

Let a go reports from 1..., that enverse from the terban water to congratable Says b.

Dhis Yasan on his restoration to kingship. He congled out Quaryon for special scentism.

It profes the reading (notes (W.) to the jupels of C.

God scar a wind bringing pebbles from above them And they haddled together like limbs. Their pricate urged them to enduce. But they blested like about 144).

Abd Qave b. at-Asket also said.

Rate and pray to your Lord and arroke The corners of this temple between the mountains. He gave you a convencing test On the day of Abd Yakrdra leader of the equadrotta. His cavelry was in the plain, his infantry Upon the passes of the distant hills. When the help of the Lord of the Threne reached you, His serves repulsed them,3 pelting them and covering them with Quickly they turned tail in flight, and none

Table b. Abe Table b. Abdu p-Murcale raid:

Know you not what happened in the war of Dilpia's And Abd Yaksum's army when it filled the pass? But for the help of God the Sole Exercent One You would have been unable to save your lives (46).4

But a few returned to his people from the army .44).4

Abū al-Şalt b. Abū Rabia al-Thaqati teferring to the dephant and to the Hanafi religion being that of Abraham and (47)

> The signs of our Lord are illuminating." None but antidels doubt them. Night and Day were created and all Is abundantly plain, its reckoning is fixed. Then the merciful Lord revealed the day By the sun whose case are acce everywhere. He held the elephant fast in al-Mughamum with It sank to the ground as though it were honestrang.

With some institution I read that has fallightering of gorons, Wilselds velocities; C. institution to you also the form I have read as indicated. Both Wilseld C. read of garage the server abbeilies of the monamers of Meson to the server to be explained by sighting a plant of the first that follows seems to properly a reference to about here.

The server abbeilies orders to the monamers of Meson

[#] Or, 'lease the Abyasinkara' See n. z. p. zk. These lines occur again in W^{\prime} p. sile Disha is the name of a bacte. Faut play during a root field to a long and blaody fend between the tribus of "the and Disabytia. See Nicholson, L.M.A. 60-62

⁴ Ox. 1900porty

^{*} Reeding Geschelber with C. s Martine, Jibla, Hayareta, Caire, 1945 Japke, von 1981, 1988; made mate en, but the received better to better to the explanation of below to my college to Dy, el. Payeb, Commentum and smesterore have marked the point.

The Life of Michaelan

In truck varied ring-wise, it by mentucing us, it health floop down from Kabkah's racin.
Record it Krede a large, moreover,
Mighey health in our.
There absorbed it and departed hardway.
As of these the though of such one of them was health.
In God's night at the Heaverseches every religion.
But that of the larger is decemed in predictor (41).

Then Abraha shed has not Yakaka because long of the Abrahamata.

The Housest and he tolton of Yaman over benedlessed under the hest of the Abrahama. They seek choir weeken and billed their meas and actual sheir proving such to act to incorporaters.) When Yakaka h. Abraha died his heather Marcha h. Abraha seigned wear the Abrahamata in the Yaman.

THE PROBEST OF SAYS IS, AND TAXABLE OF WARREST OF TAXABLE OF

When the proper of the Yames had being restored represents. Seed he Dhai Yames the bioryarite, who was known as Abis Burrat, want to the Byametica conjector and complained to him of his treather, mixing him to shrive cars the Abyameters and take over the country. He saled him to send what forces he piered and premised him the hingdom of the Yames.

The progress paid on attenuous to have appear to the water to al-No main it al-Manadas when was homeous governor at al-H to and the approximation occurry of Iraq. When he complianted of the Alexandram, al-Plustein is al-Manadas told lots the he paid a formal visit every year to Chooseous and its mixed him to stay with him mail them. Accordingly be took bloomist him, and introduced blue in Cheanam. Now by used to at in his parties of chambers which compliant out or sum. Accordingly be require, has proved my the a large pour-manadas with rubbits, passes, and treasure are at good and when compression by a pathon chambers the top of the classes are in the half of audience. Such was the weight of the cover that his mode could not hear it. He was builden behind a rubb until be art on his throne that his hand was interested tota the crosses and when he was actual course formship on his attenue the string weep takes from him. Everyone who may have set the two presence be all to his known in one. When here is a said I now entered to presence be all to his known again.

He said "O Ring, review" have taken protession of our manny.

One and about the said rivers. Abressessor or "out one. Abressessor, by traject and I have sever to put for Soin and then you may assume the

The Lafe of Malamand

baseline of an exposure. He assessed "Your assess in far distant and has birth to appract met I cannot endanger a Persian army in Arabia and there is an extens, play I should do to. Then he made how a present of an pap deschance meeting and invested from its a fine toke. Boyf went out with the labor and became to master it above the mouth "I". Bore and "I had aleves, of both sense ecreachied for the come). When the lung was tald of this he character it were expressed upon and most by Pott, and mod. The populato discourage a revel gift." He married "What are is after to me? The measures of my emetry from which I come are nothing his gold and allows." This he and in excite his cannotes. Chances therestess authorist buy agreement together and putes, were appeared about the man and he present One of reach restanded the same that as his process after more were when more condemned to drack. If he were to send them note both and their وروا المحافظ فالمحادث بمعارضها ويواهيك معرة بناويها وليبيها البياب بينان فيوادي ويبيد on the what hand of they presented the couple. In month have talke if he his empire. Thereupon Chancar and there was trees unclased as his

a ready of the print who were it may be a tree and of excellent furally and lineage. They art cut in eight ships, two brought all the people that he could to Wahriz saying. My foot a with a service to the service Man A stage of the sta Wahriz nent one of his soos to boht them so as to ger experience up their way of fighting. His son was killed and he was filled with rage against there. When the roce were drawn up in their saids Wahriz mid, Show roc their hour. They end. Do you see a gran on up elephant with a crown on his head and a red ruby on his forehead? That a their king. 'Let him be, be said, and they waited a long time and then he said. What is he riding was and the second way were atked the same question and they said because beatride a mule. Said Washing Am again filly! A weak creature, and an it his kneedom. I will a to the same parties to be but until I give you permanen to advance, for I shall save musted the fellow imm than." He then bent his bow (the story goes that it was so tough that no one but be cooks bend it's and ordered that his eyebrows be fastened back." then he abot Magran and split the ruby in his forehead and the Strow excreed his head and came out at the back of his acck. He fell off his 4 1 + 4 P -

upon them, they fled and were killed as they bolted in all directions. Wahn's advanced to enter upon San's' and when he reached its gate be said that his standard about never be towered and he undered them to destroy. He caste and went an with his day flying

No. of the last street has been detailed.

Sayf b. Dhe Yazan al-Hunyari said,

Men shoughs the two kings had made peace.
And those who heard of their reconciliation found the matter was very grave.

We slew the prince Masrin and teddened the sands with blood.

The new prince, the people's prince,

Wahres awore no outh that

He would drunk no wine until he had captured process and spail (50).

Abū al-Şait b. Abū Rabi's al-Thaqai' (52) and

Let those seek vengeance who are like Iba Dhû Yazan. Who spear long years at eas because of his enemies, When the time for his journey came he went to Caesar. But did not attain what he sought. Then he turned to Charroes after ten years. Counting his life and maney therp, Until he came bringing the Persons with him. By my life you were swift in action, What a noble band came out Never were their like seen among men-Nobies, princes, mighty men, archers, Loons who train their cubs in the jungle. From curved bows they shot arrows Stout as the poles of the howdah. Bringing the victim a speedy death. You sent lions against black dogs, Their fugitives are scattered all over the earth. So drink your fill, wearing your grown, On Ghurodin's top reclining in a house you have chosen. Drink your fill, for they are dead, And walk proudly today in your flowing robes. Such are noble deeds not two pails of milk mingled with water Which afterwards become ususe (s. x.

as Adiy b. Zayd al-Hir), one of B. Tamim, said

What is these after San's' in which once fived Rulers of a kingdom whose gifts were laush? Its builder cased it to the flying clouds, the lofty chambers gave forth musk. Protected by mountains against the attacks of enemies, its lofty heights unscalable.

Note: The Court of the common a resource of the Court courts prefer to find a reference.

The Life of Muhammad

Pt-seamt was the voice of the night owl there. Answered at even by a flute player. Face brought to it the Persian army. With their knights in their train: They travelled on make taken with death, While the assest finals run beside them. Until the ortices saw from the top of the fortress. Their coundross shining with steel. The day that they called to the barbarrans and al. Yaksûm 'Cursed be he who runs away!' Tups a day of which the story remains, But a people of long established! dignity came to an end, Personne' replaced the native born, The days were darks and mysterious. After noble sons of Tubba-Persian generals were firmly nettled there (54).

(T) When Wahriz had conquered the Yaman and driven out the Abyest—T sat mans be wrote to Chorross telling him of what had been done and sending him captured areasons. In his reply the king told him to appoint Soyf king of the Yaman. He also gave Sayf instructions to collect taxes every year and to remit them to him. He summoned Wahriz to his presence and Sayf became king, he being the son of Dira Yaxan of the Kings of the Yaman. This is what Ban Humayd told me from Salama on the authority of Ibn Lebia 15.

(When Wahriz had gone to Chosroes and made Sayfking of the Yaman, T 957 the latter began to attack the Abyssummu, killing them and slaying the women with child upon he exterminated all but an insignificant number of interable creatures whom he employed as slaves and runners to go before him with their lances. Before very long he was out with these armed slaves when suddenly they surrounded him and stabbed him to death. One of them established himself as leader and they went through the Yaman daying and laying waste the country. When the Person king heard of the he sent Wahriz with 4,000 Persons and ordered him to kill every Abyssinum or child of an Abyssinum and an Arab woman, great or small, and not leave alive a single man with cosp curly hair. Wahnz arrived and in due course carried out these instructions and wrote to self the king that he had done so. The king then gave him vice regat authority and be toled under Chosroes until his death.)

Reading union for C. a forms.

^{*} Fort, the reading of C. (equiva: Ψ_i of $a_i b$) is a Pentin word for a second of mea. LK has been

A Variant in Shife, Insecherous:

^{*} on this chapter T 's ears-on is much more wind and decided and reads much more like the lively rayle of Ton Tables. We down the Stickers one down this to him unimported chapter as reach as he could

^{28-4 (900)}

34

46

THE END OF THE PERSIAN AUTEORITY IN THE TANAN

Wahris and the Persians dwelt in the Yoman, and the Abati who are in the Yaman today are descended from the survivers of that Persian army. The period of Abysamian domination from the entry of Arya; to the death of Marriq ibn Abraha at the hands of the Persians and the expulsion of the Abysamians was neventy-two years. The successive princes were four, Arvit, Abraha, Yaksum, and Masrüo (t).

47 It is said, has on a rock in the Yanvan there was an inscription desine.

To whom belongs the kingdom of Dhundr

To Hunyar the righteous.

To whom belongs the langdom of Dhimar-

To the evol Abysainman.

To whom belongs the lengthom of Dhimbr?

To the free Persians.

To whom belongs the langdom of Dhardir

To Qurayeh the merchante (56).

Dhimlir means the Yuman or San'l'

Als A shit of B. Quye b. The labs and when the words of Sajih and his sompanion were fulfilled

No warran has ever seen, as she saw, the trush like the truth of st-Ohi'bit when he proposed." The Arabis called turn at 30a'bit occurs he was the son of Rab, a b. Mas det b. Mazin b. The'bigg:

THE DESCENDANTS OF NIXÁK W. MA ADD

Night h. Mr add begat three sons: Mudar, Rabi's, and Anmer (c8).

Annur was the fisher of Khath an and Bajila. Jarir b. 'Abdullah al-Bajali who was chief of the Bajila (of whom nomeone said: 'But for Jurir, Bajila would have perished. A fine man and a poor cribe') said whom he was appealing against al-Furafiga at Kulbi to al-Aqra' b. Haba al-Tumind b. Tosi b. Muisshi' b. Danur b. Majik b. Hanzale b. Majik b. Zerd Manat

O Agra, b. Hibbs, O Agra',

If thy brother is overthrown then wilt be overthrown.

and said:

40.

曾

Ye two sams of Nicht help your brother.

My father I wot is your father

A brother who is your ally will not be wornted this day

Legand says that the woman is question was able to see people a three days justine;

They went to the Yames and remained there (co),

Mudar b. Nizir begut two sons. Hyts and Ayllin (60). Hyte begat three some Mudrika, Tabikha, and Qam's. Their mother was Khundif, a Yamanite woman (61). The name of Mudrika was Amir and the name of Tabikha was Amir and the name of Tabikha was Amir and the name of Mudrika was they have pasturing their camela they have game game and an down to cook it, when none randers awooped upon their camela. 'Amir mid to 'Amp: 'Will you go after the camela or will you cook this game?' Amir replied that he would go on cooking, so 'Andr went after the camela and brought them back. When they returned and told their father he said to Amir. You are Mudrika (the one who overtakes), and to Amir be said. You are Tabikha (the cook). When their mother heard the news she came hurriedly from her tear and he said. 'You are trotting?' (Mandafa)' and so she was called Khundif.

As to Cam's the genealogests of Muder assert that Khuza's was one of

the come of 'Ame b. Luhayy b. Qam'e b. Hyle.

THE STORY OF AME & LUNAYY AND AN ACCOUNT OF THE IDOLS OF THE ARABS

'Abdullah b. Ahu Bake'h. Muhammaté b. 'Ame b. Hazon on the authority of his father told not as fallows: I was told that the specific of God and 'I new 'Ante b. Lubsyy dragging his intestines to hell, and when I seked him about those who had lived herween his core and mane he said that they

had penished.

Muhammad b. Ibrahim b. al-Harith al-Tamimi told me that Ahij Salih 3: al-Sammin told him that he heard Abij Hurayra (62) say. I heard the apowle of God saying to Aktham b. al-laun al-Khuza'i, 'O Aktham I anw 'Amr b. Lulayyr b. Qam a b. Khundii dragging his intestines to hell, and never did I see two men so much alike as you and hell 'Will thus resemblance unjure ma?' asked Aktham. 'No, said the spectle, 'for you are a believer and he is an infidel. He was the first to change the religion of Ishmael, to set up idols, and institute the custom of the babirs, sai'the, wastle, and hast (63).

They say that the beginning of stone worship among the sond or labimach was when Mecca became too small for them and they wanted more room in the country. Everyone who left the town took with him a stone from the sacred area to do honour to it. Wherever they settled they set it up and walked round it as they were round the Kalba. This ted them to worship what atones they pleased and those which made an impression on them. Thus as generations passed they torget their primitive faith and adopted

But are Takers

This was a statement to the Mujeratalities is in Agreen's a queb ambling, halfturning and in store there is a supposed by the

Author names to the source of the fire of the last after the ad-day-low so december 2-ship bether, who make pigts not source of the amendments make the make mapped.

another religion for that of Abraham and Jahman. They wershapped stola and a spire the same of seasons in the many of the state of the contract of the contr Quite the fact of the proof of approximation approximation But it will a state of March 2015 of the State of the Sta 4 2 12 100 cry at the great and little information while introduction elements which National process to be seemed to proceed and the first harmonia 4 is + 50 m to make their are passed at their the area of the second and what he owns. They med to acknowledge his unity to their cry an then include their ideas with God, success the ownership of them in His hand. God said to Muhammad. Most of hem do not believe in God without associating others with Him. i.e. they do not acknowledge My oneness with knowledge of My reality, but they approprie with Me can of My creatures.

The propic of North had appear to which they your devoted. God told Min smoothe about them, when He mad. And they still, "Formite has your made formals not Woods and Supet, and Yarbirds and Yarbir and Nath. And they had led many artery 12.

Arrang their who had chosen those wish and used their names in comresearch? when they forecast the telephon of lab., see . Such talementary and echers-was Muchael b. Mudelah b. Help b. Mudet. They adopted Name. age) they had him in Ruhit and Ralls h. Wahrs of Qualities who obligated Witch or Discount Landon

Links in Milital all houses and

16

We forest at Lit and at Unit me World. We surged off their mobbees and everings (64),

An urn of Tavel' and the possits of farmit of Modition adopted Torotte. in focush. 6th

Khaveria," a clea, of Hornette, proceed To buy or do lead of Hornette, in the barrier (66).

D06'l-Kal5' of Himser adopted Plane in the Filmser country.

23 Kraugha had an odd outlied Americana" in the Rheidin canarry Horsel.

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and on their over previous they used in divide their cases and receive between in and Allah. If one of Allah a portion, which they had except had for homwaste into American's portion they left it to but a pay of Assessment's gorner was in Allah's portion they returned it to blue. They are a class of Khaulin celled as Adim. Some are that it was customans them the God provided. They makes to Albah of the and each he has evered a current and they my thin a Allah's-on their sections and this is for our yesteens. These what is for their pursuen does not much Allah and what is for Allah your to their partners. Earl is their judgeness! (67)

The lafe of Michaeland

The E. Milliam b. Adadmy b. Klumpyrmy b. Albedreke b. Hyra b. Maglat. had. an unage called \$4 d. a let's make us a description to their equative. They have a scory that one of their tribranes took some of his stock carnels to the rack to attack by it to as to accuracy as virtue." When the cutuals, which more grammer, cornels that were part to they, have the rock and stock the bland which had been thed on it they shied from it and fled in all directions. This so angered the Millianite that he seemed a stone and those is so the ideal saying, 'God came you. You have seared away my cameis?' He went is ers. It of them, and when he had collected them injether much more has

We came to Said to improve our fortalists. But Bird disapprod them. We have nothing to do with Bold. So'd is nothing but a pack on a been heath? It courts out one racks or saint one wroom

These had no idea to be marked by Arne 5. Harryman al-David (66). Cornech had so ado by a well in the matrix of the fits to cather Rabal (6)) And her amoraed a test state and No to by the place of Zemana. magnifying health these. They were a man and a bestum of Jachume half 6. Bushe and Na de di, D'A-who were guilts of second pointings in the Ka'ba and no God transformed them up a two scores.

Abdullah b. Abi Bake b. Muhammud b. Amer b. Harm on the authorise

dadi "Anna "Regge-play" ayyılığı yazıl "Annışlır. Eze gene de iyen ese ya yazılılırının selim men bie de Aren. bijben de Aners Die einem berifebt. Anne er ihn menterage ge transacting graphs. It goes not believe us, references to the restricts about "Amen's been to Book the back for the wife Birth him this gap with I Mo. tour! Bindymore Antonish bermanness in Maries, successive party was the first bearing. Such C of the party party is a Conservation Mar of type space of high Places in an interesting party of the St. of the St. Section of the St. o adjustable as to the enterior space and to be the product of the billion respected the open and the second section of the second then a discourage of the specific Assessmentals. Her marks to the top Assess. Mathy and a Partie property from Andrew the architecture for fulfatt. Reference was to a seal of Management Relations of Australia with the Landon, again to the The host thomas prompts of the most dame is in the letter of Recognists disquared what the price many water and themselves to make being com-Section. And process of parties up the programmy, or public

gen Schwerzen bereiten. Because of the start of the sta ** Process of the first the second process and "Granden "White is different to second in

րքիրի ասվա հ. հայալա հայալ

as North Alask N

of Marco & Abdol Rahanta is, South, Zorten that the pool, I found "Rinks say, "We always beard that Intif and Naths were a pass and a wanter of Jerham who copulated in the Kally po God transfermed them. into two steams. * But God slane leaves if this is the truck.

Abb Talib and

Where the offering under their county seed Where the mases, from from 1417 and NATA !

Every household had an idea in their house which they used in investiga-When a man was about to set out on a governy he would rob hatmed appears it to be win about to rule off, andred that was the har those he used to do before his specials, and when he returned from his sources the last these he did was to reb immed around it before he was in in his family. When Gut seat Muhammad with the message of monotherm Querrals good. Would be made the mich into one Louis. That is indeed a strange derected the "

Now along with the Kalba the Araba had adopted Tawarist, which were beweite which that reprinted in they remained the Kn be. They had their Exercising and conserves and have used to make offernous to them as there us, did to the Ka'bo and to crecamandulate there and sacrifice at them. Yet they recognized the supersorry of the Kallin braums it was the temple and motous of Abruhum the fittend (of God).

Current and the B. Kentra and as a call of Mathia, in passengs and evenuers were the B. Sharbin of Suleyes, allow of the M. Hashim (70).

As Arch pret and

Asset was siren so a downy the bead of a little red cou-Which a man of the Band Ghanes had exemposel. His new a blemmh in her eye when he lost haz array To all Upta's alsochrer-place" and divided has seen much mertions.

Their practice when they accrided use to divide the victim annual than warningsome property. Ghadashab tree class absorbable values whose class behand West Downson and Jane.

Phase a regulation in Emberg part of Triggs on Whiteham and prime there had Smalled their how and the community, across at the Ra'by they continued We be under taken until they came in as "I gad and had good squad at these they shandened the prigram when and served a day beyond at. It believed to Khant's. All Querests and B. Kesting good to returnite all Least along: with Mouel's, and all Mudar, ofter paties was used to grand (hapat) buy more B. Shaphile of R. Galerin, after at H. History, a T. J. P. App. 1

Avilab beloased to Phogil in 1976, her oversoon and geordists being Mu mub* of Theat?.

Music was wearinged by al-Jos and al-Kleinty and such of the people

10 To 10 A 25 TO 10 TO 70 Tax a Select and din' (24).

Hornvar and the highester had a semple to See P. all d Ribbs (ye). Rush was a temple of B. Rubi's h. Kalino build b. Zayd Manai fa. Territor, Al-Muntasoher h. Rabi'a b. Ka b h. ha d when he destroyed at an the same of James sero.

> I amarked Rudii as completely that I left it a black risk in a bollow (76)

[MagN. Ka white belonged to Pake and TagNEt the two same of WES and 19 Total in Smithd. 2. Of it Araba of B. Quya h. The labe said

> Because al-Khaurarner' and at-Rudtr and Birtin And the semple Dhill-Ke obit! of Sindid (77).

[.] This process is where the time arrange is as the sector as $\Phi = \chi \circ X$. PARAMETER STREET السائست ا

Transaction of the first between Tables . Through an its objects recent from About overs tope of journal of the

The house done is it the most of body most of March.

A trans in partial course. We want at Marc is used in force that the filtrate 1 On the Inter-mante things

THE SAUTES, OR HAR, WASTLE, AND MARK!

The Baides in the fills of the Mills the Mills is the fill this pate also carried which given block to bee filling without in anterwessing soit. She is not free, in sever redding, her have at the shore, and only a great is allowed to death for milk. If the given both to a filly after that its gar as split could be a allowed to go its way with its mather, not ricking, her mathers, and only a great may shade her milk up in the case of her mother. Such is the Bubben, the little of the Salito. The Waylik is no one one which has see twite due to successive birting without a state hand anterventing. She is made a Waylik. They use the tip remains amount. Any even which she gives both to after the belong to the mater, except that if one of them does all above it occurs it. but makes up a fermion in a

The Platter of stellion who is the site of test materials fillies without my inverteering cell. His back is option and he is not richten has hear is may show and he is fait to run among the parameter to mount there. Beyond there so must is made of him (***).

When the most has spende Mahamand by speeded to how 'God him met made Babica, or Sa'ibs or Wasia or Hand, but those who disbelieve They are. What it is the words a those shorp is restrict for our region. and prohibited to our wives: but if it is (burn) dead they share at it. He will began cheen her much alreaded, early bly a however and were " Agent. They have stip debidered what processes, and has post down to you and you have made some of it takes and some of it permitted? Buy, has God. given you permission or do you sevent his against God?12 And again "Of the phosp two seat of the graph two. App, has He probables the two makes or the two females, or urban the weeste, of the two females concern? Inform. the with knowledge arms stood the truck. And of the curve's two and of the cattle two. Say, has He prohibited to you the two males or the twofromthe, or that which the words of he two females contain, or were you witnesses when God errouned this term you? Who is more sinful than These who sevent a lie against God to make ment or without knowledge? Varily God will not enter the wrenty-doing people' (\$6),*

COPPINGATION OF THE ADMINISTRAL

Khuzi'n say We see the sum of Ame h. 'Amic from the Yaman (11).

4a Madrika is al-Yan best too area, it begins and disting the particular best a norman of Quest's. Khuzayana had four soon. Kimina, Anada, Anada, and al-Nila. Kenthan's mother was 'Umban d. Sa'd b. Quya b. 'Aylân b. Mader (12).

Kinden bed four and al-Noje, Malik, 'Abde Manie, and Milita. Naje's metter was lines d. Marr b. Udd b. Thisides b. al-Ya's b. Madar; the other some were by another woman (\$\frac{1}{2}\).

It is said that Quanty-h got their terms from their pathering together after to they had have separated, for gathering registers stay by expressed by appears 4

Al-Night b. Kindas had two some, Malik and Yakhind. Malik's mother was Arika d. Adwin b. Amr b. Caya b. Aylan, but I do not know whether she was Yakhind's mother or not (%).

Malik b. al-Nade teget Fibr b. MX a his mother being Jandal al-Hardh b. Mudad al-Jurhumi (8c). (T. There was war between Fibr T and Hardin b. Abdu Raial b. Mathūb Dhū Hardh al-Himpari who had the mones of the Ka'ha so at to diven the pilgrimage to the Yaman. He go enter Meeca. When Qurayab, Kinana, Khuzayma, Asad, and Judhim and other unknown elements of bludar perceived this they matched against in which Himpar were defeated and Harsan was taken presented by Fibr's son al-Harith. Among those falled in battle was his grandson Qaya b Ghālib b. Fibr Hausin remained a prisoner for two years until he pool his runsom. He was then released and died on the way to the Yaman.)

Fibr beget four some Chalib. Muharib, a) dassth, and Asart. their mother beaux Lords d. Safa b. Hudhard b. Mudeika (86

Ghālib b. Fihr had two soos, an ayy and Tuym, their mother being a shell d. 'Ann al-Khuzi'l. Tuym were called the Band'l Adrum '8;

ulnyy b. Chalib had four some Kalb. Amir. Simp. and 'Auf' the mother of the first three was Manyard. Kalb b. al-Qayu b. Jur of Qudă a 122.

THE STORY OF BLUE

Posts h. Lis are none forth to I min and reministed there. It is and from "Amir h. Lis are decre him out horsess there was a quarrel between them and Girns improped out "Amir's oye. In four of "Amir to want to "Unite. The energy goes that while force, was record on the absolute of lowered.



her head to gauge and a smalle neutral her by the lip and, forced her strong wardsmand one foll on der tode. Then the smalle oil \$2 ms so that he died. The plant good that when \$4 ms felt death upon him. \$4.4

Eye, weep for Skine b, Lu'nyy.

The clinging scale has clong to Skine's leg.!

Never have I seen such a victim of a came!

As Stine b, Lu'nyy when they came upon him.

Send wood to 'Amir and ha'b,

That ray soul yearsesh for them.

42

Though ray home be in Urain I gan a Chilibi, I came forth not striven by poverty. Many a cop hair thou spilt, O b. Lu'ayy. For fear of death, which otherwise would not have been spilt. Thou dids, wish to sould death, O b. Lu'ayy, Bur none has power to avoid death. Many a carnel silent on night journeys didst thou leave presente? After its productions exerum (89).

THE MICRATION OF ALF BULL MYS

It is alleged that Auf b. Lu says were out with a caravan of Qurayah as far an the district of Ghatafan b. So d b. Quya b. Aylan when he was left bettind and his tribeamen, went on without him. The labs b. So d the being his brother according to the kindred techning of B. Dhubyan, Tha'labs b. So d b. Dhubyan b. Baghid b. Ruyth b. Ghatafan and 'Auf b. So d b. Dhubyan b. Baghid b. Rayth b. Ghatafan came to him. bound him to hausell, gave him a wife, and took him into his tribe as a blood-brother. His relationship became well known among B. Dhubyan. It was Tha'laba, they say, who said to Auf when he lagged behing and his albe shandoned.

Tether your camel by me, O Ibn Larayy Your tribe has left you and you have no forme?

Muhammad b. Ja'far b. al-Zubaye, or it may have been Muhammad b. Abd at-Rahman h. Abdullah b. Huştyin, told me that 'Dmar b. al-Khattah said 'If I were to claim to belong to any tribe of the Arabs or it would estain to belong to B. Murta b. 'Auf. We know that among them there are seen like ourselves. We know, too, where that man went,' meaning Auf b. Lu'ayy. In the genealogy of Ghatufin he is

Nurra b. 'And b. Sa d b. Dhubyān b. Baghid b. Rayth b. Gautafān. If this genealogy is mentioned to them they themselves say. 'We do not deny or content it: it is our most pruced genealogy.

Ai-Härsth b. Zälien b. Jadhimo b. Yarbii —one of B. Murta b. Auf—when he fied from al-Nu man b. at-Mundhir and chee to Qurayah and

My tribe is not The labs h. Se'd
Nor Pazirs the long-haired.
My tribe if you must set to the Bunk Lu'sy?
In Merca they mught Mudar to fight
We were foolish in following the Bunk Baghld
And leaving our new-of-the and family.
"Twen the folly of the water-accher who, his fill drunk,
Throws away the water and goes after a mirage.
'Od's life if I had my way I should be with them
And nor be found seeking pasters from place to place.
Rawtha the Qursyshite mounted me on his carotic
And cought no reward for it (90).

Al-Hugaya b. al-Human al-Murri, one of B. Sahm b. Murra, edd, 63 refound al-Hämb b. Zdam and claiming to belong to Ghatafan

Lo, you are not of us and we have nought to do with you. We repudiate relationship with Lu'ayy b. Ghillb. We dwell on the proud heights of al-Hills while you are in the verdant plain between the two mountains,

meaning Querysh. Afterwards al-Hussyn repented of what he had said and recognized the truth of the words of al-Harith b. Zilum. He claimed to belong to Querysh and, accusing himself of falsebood, he said.

I repeat of what I said before
I realize that it was the speech of a liar.
Would that my tongue were in two,
Half of it dones and the other half angung your praise.
Our father a Kindul, in Mecca as his grave.
In the verdant plan of at-Bachil between the mountains.
We own a fourth of the sanctuary as an inheritance
And a fourth of the plains by the bosse of the Matib,

meaning that the B. Lu says were four Ka'b. 'Amir. Sima, and 'Auf.

A person whom I cannot suspect told me that Umar b. al-Kharjab said
to men of B. Murar: 'II you wish to return to your kindred do so.'

The tribe were public among Chatafan, they were their chiefs and

So C. felforming al-Aphtha.

The deer, plotting been that would no through the night withour aroning a sound. Reading mount with Tab. and MS. D in W 's numeration. This is the best MS. and by W and stir atmangs that he should have abandward at he should near the left of the majority of interior series. However, the leaser is supported by Majorial, p. 100.

² Or contested List in the course of the stant 3 The importance of the genericalitation is bound up with the course of pay and populate it was 'Orner who ardered that regimen should be compiled. See Spreagar Dat arbein d. Malaparent. 197 car ff

leaders. Of them were Haries b. Sinks b. Abd Hibrahah. Morra b. Nusbha. Khārija b. Sinks b. Abū Hāritha al-ţtārith b. Asf al-ţtaşayo b. al-Hamāra, and Hāshim b. Harmala of where someone has say!

Having b. Humain revived his father!
On the day of al-Habi'st and the day of al-Ta'mala.
You could see the kings stan beside him.
As he slew the guity and the innocent (94).

They were a people of a lively reputation among Chatelen and Cays, and they retained their relationship with them. Among them the practice of Bay obtained.*

66 According to reports Barlis the name given to eight months of the year which the Arabe unreservedly tegard at secred. During those months they may go wherever they like without test of violence. Zubay: b. Abú Sulroli said with reference to B. Murra (92).

Think! If they are not in al-Marurit in their dwellings. Then they will be in Nakhi."

A place where I have enjoyed their fellowship.

If they are in neither than they will be actinge during the Band.

He means that they will be travelling thering the holy period.

at A'abs of B. Qayo b. The labor mide!

Is your woman guest to be whose to us.

While one woman guest and her husband are open to you?

69 Ka'b b., Lu'ayy had three soes. Marva, Adiv. and Husays, their modern being Wateriya d. Shayban b. Muharib b. Fibr b. Mafik b. Nud.

Mutra b. Ka'b had three sons. Hilib, Taym, and Yaqaza. Kilibb's souther was Hind d. Surave b. The labs b. of-Harith b. Fibr b. Malik b. of-Nadir b. Kindon b. Khuzaymar, Yaqaza's mother was al-Bariqiya, a source of Banq of the Aad of Yaman. Some say she was the mother of Taym, others say Taym's mother was Hind d. Suray: the mother of Kilib int).

Kalah b. Murra had two some: Queayy and Zuhra, their mother being Farma of Sa d b. Sayal one of B. Iadara of Ju thuma of cl-Azd of Yaman affice of B. Dil b. Bake h. 'Abda March h. Kasana some

68 Of So'd b. Sayal the poer mys.

Next manny men whom we know have we seen A cost, like Se 4 b. Sayal.

¹ His horought blim to life as in worse by taking reverage on his elegens.

Two famous touties.

1.6. he was not affected in program a blood food

1.6. he was not affected in program a blood food

1.6. he was not affected in the percentage of the book and the percentage of the percenta

I Ether a place in Nejal belonging in Limitation of a place this district learning form. Myseum Start Disable 2 hours, Care, 1944, 500

had Gepen p. 13, 16.

Wespen in either hand full of vayour he rade Dismounting to fight the dismounted on foot. Charging he carried the memy's homeones with him As the sweeping hank carries the partridge in the claws (95).

Queayy b. Kilib had four sons and two daughters. Abdu Manif "Abdu'l-Dat, Abdu'l-'Cont, and 'Abdu Queryy: and Takhmuz and Barra. Their mother was Hubbl d. Hulayl b. Habsahlya b. Salia b. Na'b b.

"Amer al-Khued" (00).

"Abdu Maniit whose name was al-Mugidia b. Queayy had four some: Highma, Abdu Shanes, at Muqalib shelt mother being Atika d. Murra b. High b. Falig b. Dhakwan b. Thailaba b. Buhsha b. Sulayor b. Mangur b. Throng and Bautal, whose spother was Widgida d. Asse at Milaindya, e.e. https://doi.org/10.1006/j.j.

THE DISCINC OF THE WEST ZAMEAN

加

While Abdu'l-Mujalib was deeping in the pacted enclosure he had a vision in which he was ordered to dig Zamzara which is a depression between the two idols of Quruyah, Indiand Na'ila, at the shughter-place of Quruyah. Jurhum had filled it in at the time they left Meson. It is the well of Islaman the son of Abraham where God gave him water when he was arresty as a little child. His mouner went to seek water for him and could not find it, so she went up to at Sufa proying to God and Imploring and for inhuman then she went to at Marwa and did the name. God sent fightiel, who hollowed out a place in the earth with his heel where writer appeared. His mother little due cries of wild heavy which terrified her on his account and she came to rying towards him and found him scrabbling with his hand at the water beneath his cheek the while he drank, and she made him a small hole."

JERRUM AND THE FILLING IN OF THE WELL CAMEAN

The stary of furham, of their filing in Zameam, of their leaving Mecca, and of these who ruled Mecca after them until Abdu'l-Musicili dug Zameam, according to what Ziyad b. Abdullah al-Bakka'l mild now on the authority of Musicians to be shad al-Muttainly, at that when seminal this are of Abraham and the son Nabit was in charge of the employed tong on God willed, then it was in charge of Mudad b. Ame al-Jurham (98). The some of Ishmed and the some of Nabit were with their grandfasher Mudad b. Ame and their muternal ungles of Jurham—Jurham and Queed' who were constant bring at that time the people of Mecca. They have condition and

The constitut is continued on p. 47.

Summerly one of these sum, over Quelet! When they left the Turner, they come neclessed to go unless they had a king to under their affairs. When they come to Messa rises gover them a because and some and delegated with it, they nected there. Mindfel is Ame with the men of Jurism nected in the ten appear part of Moses in Qu'ayaji'm and went as further. Summyly with justed mested in the bours part of Moses, and most mested in the bours part of Moses, and most mested in the bours part of Moses, and most mested in the bours, while the way a site man chance who messaged because begins. But hope to be some pumple mested message that other parts of the property.

These has been a first of quarteries and remainded for the impression of Marcon or that the Model had with their the error of Intercept and Model had with their the prince of Intercept and Model, as the had the expression of the territories or approve forwards. There we as the implement to the territories are the impression of the expression of the exp

"The two parties must so Filiple, and above a severe hards because hilled and Quiped' barrellisted. It is used that the same Fidily was given the steen in Them the proper elemented for passes and event us usually gloss constant of North States as a seven states. More than there are supply passes, a personnel to Minister to a proper and bette for energies to should be a set to be proper and proper as been The people coming a self-site and that is only the place in collect Magdishib Boson bearing people along that he had not only the place in collect Magdishib Boson bearing people along that he had along the set of the people are the had along the set of the set of the set of the Magdishib Boson blackled and Samuella' was the first open wrong permatered as Mescal, at least an appropriation.

true for the best of the object of the tempts and inhuman in Mann and their under from Justices, upon ration of the tempts and judges in Motor. The same of Internal did not dispute their authority because of their rise of sincised and their respect for the constancy but there should be quantiling in fighting thousan. When Motors because two confined for the same of laboral they appeal abroad in the land, and whenever they had to fight a people. God on them to access a broads them.

THE THE TEMPLE AND TENT I DRAFT

Afterwards Jurison behaved high-bandedly in Meers and made howful that which was about. Those who entered the most who were not of while Units they expense each; and they appropriated gifts aboth but from each

The Calculation rightly reject this approximate appear is the planet of just much

to the Kulin to that their authority resolution. Whith B. Bills B. Month h. Resino and Ghubabha of Khund's preciously that, they extend any for an in-lattice and strine next to Merca. Was sen derived and an the figuring in some and debuttons gut the upper bases and supplied them from Merca. New at the takes of pagameter, bloom slid out telerate payments and overly to the strine of pagameter, bloom slid out telerate payments and their characters in may the first level the strine of acceptance of any day who come to profess as annettey died on the spat. It is said that it was called Batka backers at said to be seen the sum to depart, when they introduced disconsistence therein (99).

the Kaller and the sector riche and brought our the raw question of the Kaller and the sector riche and bursed them as the real European, going every with the men of Jackson in the Yaman. They were histority as a real of being one kingson of theses, and the above-named American

Meny a woman crying historiy. Her eyes resulted with weeping, med "The secretary between ni-Harrisa" and al-Nath there was No friend and norm to beautiful the night a loan, leaves to Mesca. I said to less, while my bases within my painting. As being a nint farmered between my rich "Of a search we were its propile." And property property and have breather in the mounts We were the large of the trought ofter bished, We used to personne the imagin-Our progress store to our We were in eighty at the weight after Whit in plany And the man of please that we recent such us. The reserved on memory how event and one mile! Me action wells there enable because Del con act marce a deserver se the best seen I have be His sure are may, we being hawhere by marriers." With model toward agreement on The world ever brings partial to a God! done in our to have their to make Does destary purpose its way I are when the merical state and I do not show Place is an increase for the factory and Artis growth? I was forwell to book wood faces I do not been The when of Horses and Yukiba We have more a depend offers have no been no promposity. The market the present years and he as.

¹ of Man. 2 A managing above Mayor.

^{*} Prop. To seek habits, he bester

⁴ sp. lidered

Full-region programming rather on the Mirian Kings

The bests flow, weeping for a nown Wherein is a sure manifoldity and the secret places. Weerage for a temple whose down unharmed, Divel rately there with flocin of sparrows. What companies there are tome, maharried. But leaving its assessment use bounced books (1900).

Amr b. al-Panth, remembering Bakt and Chulaldo and the mesoners wi Meets whom they had left behind there, and also:

> Incomes forth. O mea, the time will come. When one day you will say be able to leave, Harren your beauts and toosen their reuss. Refore death comes; and do what you must do. We were men like you, face changed in And you will be so we once were (to the

THE DESPOTESM OF KHOZA A IN THESE QUARDED OF THE CHAPLE

Then Chubshin of Rhust's convolled the temple meteod of B. Bakr b. "Abd Mantt, the man who was controlling it being 'Aree b, al-Hanth de-Christiani. Our such at that time were in anattered settlements, and tents." dispersed among their people, B. Kanana, So Khuta a possessed the temple. passing it on from son to son until the last of them, Huley to Hateshive by Salul h. Ka'b b. 'Arm al-Khuzā'i (102).

THE MARRIAGE OF QUEATT BY LALKS WITH HOUSE. 10.40 丁尼尼 2011 工作等点

Cosseys b. Kitth suited Hulayl b. Hubshiya for his deaghter Hubset. Hulayl. agreed and gave has to him and she have him. And al-Day, "And Manuf. Abdu'l-'U223, god 'Abd. By the time that the children of Quarry had sured abroad and increased in wealth and reputation Hulayl died. Now Quarry chought that he had a better claim than Khuza'a and B. Bake to copped the Katha and Mecca, and that Qurayth were the noblest ofenvine of Inhunes h. Abrehum and the purest descendants of his 2014. He scoke to Curreyth and B. Kanana asking those to drive out. Khuzā a and B. Bake from Merca and they agreed to do so.

Now Rabia b. Harden of 'Udhea b. Sa d h. Zoyd had come to Merces after the death of Killib and had married Founds d. So d b. Boyal. (Zuhan

or three wise a grown man and stayed behind, while Owneys and just been weared.) Rubi a took Fittima away to be lead and she carried Queery. with her, and subsequently gave birth to Rizhb. When Quenty mached man's estate he came to Megas and dwelt there.

Thus it was that when his people wheel him to join them in the war he wrote in his brother Blzäh, who shared the same mother, asking him to some and support hum. Thereupon Rizily set out accompanied by his half. henchers hours. Mahmaud, and Julhuma, all some of Rabi's but not by Figures, regarder with a number of Quellia among the Arab pilgrams, having 166

agreed to support Quarry.

Klassi's allege that Hulsyl b. Hubshays had envised this on Costyy when he now how his desighter's children had multiplied, saying "You have a better right to the Ka'be and to rule in Mesca than Khuzk'a', so that this was the reason why Queavy acted as he did. But that is a story which we have not heard from any other source, and only God knows the truth. 1T. When the people had assembled in Merca and gone to the mane? completed the fast and come down to blind, Querry assembled his possess. mone and his followers from his own title of Qureyeh, the B. Kinana, and such of the Quda's as were with but, there only remained the ceremony of diamiestal. 15

AL-ONAUTH'S APPHORATY DVAR MOST ON DILIGHMANN

A.-Chauth b. Murr b. Udd b. al-Ya's b. Muchar weed to give permission !! to men on pilgrimage to leave. Arefu, and this functions descended to his children after him. He and has sone used to be called Stife." Al-Chauth. used to exercise this lungtion because his mother was a woman of luthumwho had been harren and sowed in Allah that if the bure a see the would give him to the Ke haus a stare to serve at and to took after it. In marse of time she give both to al-Gharth and he used to look after the Kaiba in each; rames with his furfame uncles and presided over the order of departure. from Arafa breams of the office which he held in the Kaba. His sont corried on the practice until they were cut off.

* T 1000, 12-14. The regarded post on with the words: Bitts used to send the people.

^{2 |} Junearma pounifile granies fiedem er memingeren und Gerwied of a memand dien retraft. makes the entry. Was constantly the permitted with rate under the stage little of the constant to the Mechan reductions the Joseph which terms and the work to the was the angula five a hosrates a the respilancing announce to Music ifa where the sected his in the and south because it we can be managing to promise any in least Analoge to New Meetin Careb the so much a Alace Medic which may press of dispension on distribution. If the an wellment the toront. Acres is use only ground but morely the prior of sample last just annuate the lighter of which the processing becam and the attaining a right in our life. preparation for the ring of 51-addition to the other hand of a meaning in samples on the Pality many a to the mark of Killer Semicone remoke at the marginity [3, 2] file. 94: Wellin a Gaustines terrombynes 200.

The meaning of the many in discuss

Muce b. Udd, referring to the fulfiltment of the mother's outh, said

O Lord, I have made one of my stan-A devotee in Mocca the exalted. Bo bless me for the year fulfilled, And make him the best of exempts to my could.

Al-Gheath, so they allege, used to any when he sent the pumple sweety

O Guil I am following the example of attack.
If that is wrote the fault is Oud!"(a.

Yahyth. Abhild h. 'Abrighah b pl-Zuhayt from he father Abhild mid. Shifts small to stend the people away from Arain and give them personance to depart when they left Mind. When the day of departure arrived they used to come to throw pebblist, and a man of Shift used to throw for the men, more theoreing until he had thrown. These who had argent becomes for used to come and say to have. Cet up and throw so that we may throw with you, and he would not. No, by God, not until the tots gots down and these who wanted to heavy quickly used to throw stotes at how to heavy lines, myong, 'Continued you, eet up and throw. But he refused until the pay were down and then he would got up and throw while the men three attents with here.

When they had finished the standing and wanted to have Mash, Sofia hold both aides of the half and kept the men back. They said. Give the order to depart, Sofia. No one sett until they had gate flow. When Sofia left and had possed on, men were seft to go their own was and followed them. Thus was the prior in suntil they were out of. After them the acts of kin inherited. They were of B. Sofia in the family of Sofiain b. al-Harith b. Shana (109). If was halfwin who give perturbation to the palprism to depart from Arafa, and thus right was maintained by them up to fallow, the last beaut Karib b. Sofwin.

Ave b. Tamire b. Maghra' al-So'dl and

The pilprism do not quit their balting-place at "Arab. Until at 16 and, Gave performed O family of Safetim.

ADWAN AND THE DEPARTURE CEREMONE AT MARPACIFA

Horshin b. Ame the Adminite who was called Dhill-life became he had a degree missing and

Bring at encuse for the tribe of 'Asbeta. They were the serpence of the sorth,'

" and "Commong and Original Statement

The Life of Muhammad

Some acted unlowfully against others And succe spaced out others, Some of them were princes. Who farthfully east their obligations. Some used to give men the puring again by casters and drive encounted. Of them was a judge who give decisions. And his vertica was a proper annulled.

Since the permission to deput from Mundalife was such 'Adwin, as you Ziyad in Abdullah of Bakka' used one on the numbers, of Muhammad in Tahan, they used to puss it on from father to see untat the last of hear when Islam come, Abb Seryare Tomayla b. al-A sat, about whem a certain passional

We have defended Abû Sepyins
And his clients the herd Firstin
Until he made his see pass through safety
As he found Moore praying to its Guardian.

Also Stryles used to used away the people while atting upon a she am of his that is why be area 'making his am nose safety

"AMIR B. BARTE R. "AMR R." I FADE B. TASBEUR R. "ADWAY.

His words 'a index who gave decisions' refers to the above-named. The Araba sand to refer every sensor and difficult care to him for decision and would accept his verdict. Once it has need that a case in dispute in reference to a hermaphrodice was brought to him. They said. Are we to West it as a man or a warmen." They had never brought here such a difficult matter before up he and. Wait rehile and I here tooked into the eventer. for he Albah was have never brought me a question blue this before. So they agreed to west, and he present a threplets made turning the matter over and looking at at from all order methods gays reach. Note by had a state-our Bukhayla who used to casture his flock. It was by habit to team her when ofer went out so the mornior by assists environments. You're early than morning. Subhavior, and when the removed at hight be would say. You reless to-might Subhayla, because she had gong out pay to the morping and count back take to the evening that the others. Now when this pid up that he could not sleep and topsed about on his had also mixed what his topulate was, "Get out and have me alone, for it is none of your business," he restorted. However, the was no membered that he said to himself that it Bught he sha she would provide him out a some solution of his problem, as he stad. Well then, I was asked as adjudicate on the inheritance of a

I die. Ther while they happy done the same to the other? They were that by diell was flow County de Processi. Zura no "technic des Ababas, its who.

to the second of the second of

heaver when me do and I was not not way out." She said, "Good God, merely places the name of the number propose. Be made to you place bence-double, Subheyle, you have solved say problem, and be. Then in the more research

MON SOSTAL ENTER CTIMES SOME IN MICCO.

when they were in archarity, Questy some to these with his tribentees. If you do not have a substituting the york of They deposed and with the authority they york." (T They deposed and well and the substituting they are the substituting they are the substituting they are the substituting they are the substituting the substituting they are the substituting the substitution that substituting the substitution that substitution the substitution t

The water have been present the part parting the ويه موسور و الا المواجع الموسور و المواجع الموسور the second spage to second test year to the best on the second to be any Whyte والمواهدة والمعاول في المجال المحالة المراج المجالة المحالة the same of the sa يبري منزها ومين بدين هذا كالم مهمور سياج والسو bearing train, place in the valley of bleech and both pastion maliared heavily. the same of the property and the same of the same of Lab h. Asnir h. Laveh h. Rake h. 'Abdu Mante h. Koning, His verdiet the rise year has a torus again to the first part of the basis of Khapi's and that all blood shed by Outsity was to be cutteffed and comthe program designs to the first and a real first specimen as the depth of mon of Queereb, Kindea, and Quelt's whom shey had trilled and may Applies of the later of the table and the Earling and the later of the later to agree our or in the designation for that agreeding the where to blood oft and reparted it from

From proof ground make, you has hopely good blooms and brought to be proved in the company of the control of the company of the control of th

II. Ke'b b. Let'app to memore longitup and to be obeyed by his people at large. He held the large of the temple, the right to naturale pliquine from the temple, the right to naturale pliquine from the temple of provide at magnification and magnification. In his leasts by all the dignition of bissens be constant.

People more that the Querya's wate afraid to said down the from of the questiony in their question, but Queryy cut those down with his core hand or through his assistants. Overwh called him the 'union' because he had becaugh them engether and they down a happy omen from his rain. So for an Queryah whee concerned on woman way given is marriage, as more married, no discussion about public offers was held, and no become to his house of the his boose to put on her shift. The shift we split even her head as his house to put on her shift. The shift we split even her head as his how which could not be intilinged. He cheep for himself the house of none, ing and made a door which had in the imagine of the Ra'be in it the Queryah used to pepte their offers (193).

the state of the s

When Cotony's war was spec his breather Really b. Rabif's west using in his own hard with his country-way. Conserving his magnetic to Cassey he management the naturally were

When a manufager date; from Outpry
And said Bengand to your friend's request,
We spring to his and leading our house,
Course from an the holf-housed and abovements.
We rade all night until the down
History superform by day but we about he anothed.
Our atomic were milit to grown herrying to water.
Beinging me papers to the call of Oceany

The first compare of the formula compared to the property of the second contract of the sec

81

We collected tribeamen from Sirr and the two Ashroschat From every tribe a class. What a free force of cavalry that night. More than a thousand, swift, amouth-paced When they passed by al-'Asjad. And took the easy road from Mustanfith. And parsed by the edge of Warrotin And passed by al. Arj. a tribe encamped there, They passed by the thombushes without cropping them,3 Rupping hard the fiveleng night from Mar-We brought the only near their mothers. That their neighing mucht be grade. And when we came to Mecca we Subdued the mea tribe by alba. We amonto show there with the edge of the sword And with every stroke we deprived them of their with We good them down with our horses' hooves. As the strong cread down the weak and helpless. We killed Khuzti's in their boardsod. And Bake we killed group by group. We drove them from God's land. We would not let them possess a fertile country We kept them bound in from fetters.3 On every tribe we quenched our respectate.

By The laba 5. 'Abdottah 5. Dhubyin 5. at Herith 5. Sa'd Hudbayon als Quell'i said concerning Questy's avritation and their response

We wrged on, our alendar high-stepping horses
From the annihills, the annihills of al-Jinab
To the lowlands of Tihlma, and we met our fee
In a barren depression of a desert.
As for Sufa the efferments,
They forsock their dwellings an fear of the sword.
But the sous of Ali when they saw us
Lemed to their regords like camels that wears for home.

Queavy b. Killib said

I am the son of the protectors, the B. Lu'ayy. In Mesca is my home where I grew up.

It is disputed whether there are two tribes or one assumed a between MeKen and Klerybu.

The reading is amortain; they proved by water without taking it', as some MSS, peopose, is respectable.

1 If we carry improbable there each a ware and enhance mean would be seed the such a post-poor or thin date.

Mine of the valley or Ma'add known, les Maron I delight in. I should not have conquered had not The most of Qaydhar and Nahlt settled there. Rizally was my helper and through him I am great, I fear no injustice as 1000 as I live.

When Ricth was established in his country God increased him and Hunn in numbers. (They are the two cribes of 'Uddra soday., Now when he came to his country there had been a matter in dispute between Ricth on the one hand and Nahd b. Zayd and Hauska b. Ashim on the other, they being two clara of QudYa. He pur them in fear so that they clare to the Yaman and left the QudYa country and remain in the Yaman to this day. Now Qusavy was well disposed to QudYa and wanted them to increase and be united in their land because of his hisship with Ricth and because of their goodwill to him when they responded to his appeal for help. He disliked what Ricth had done to them and said:

Who will tell Right from one
That I blame him on two accounts,
I blame you for the Barro Nahd b. Zeyd
Because you drown a wedge between there and one,
And for Haussha b. Aslum; of a truth
He who tream them hadly has badly trested one (106).

When Queryy grow old and feeble, he spoke to 'Abdu'l-Dir. He was has first born but (T) they my he was week) Abdu Manif had become famous during his father's lifetime and done all that had to be done along with Abdu'l 'Uzzh and Abd. He said. By God, my con I will put you on a pay with the others: though they have a greater reputation than yours mone of them shall enter the Ka'bs until you open it for them, none shall give the Queayah the was become bur you with your own hand, none shall drink an Mean except you allow it, and no pilgrim shall see food unless you provide it, and Queavah shall not decide my matter except in your house. He gave him his house, it being the only place where Queayah could nettle their affairs, and he gave him the formal tights mentioned above.

The Riffets was a tax which Qurayan used to pay from their property to Quargy at every featival. With it he used to provide food for the pilgrims who were unable to afford their own provisions. Quargy had laid this as a duty upon Qurayan, saying. You are God's neighbours, the people of his temple and sanctuary. The pilgrims are God's guests and the vientors to His semple and have the highest claim on your generality: so provide tood and drink for them during the pilgrimage until they depart out of your territory. Accordingly they used to pay him every year a tax on their flocks and he used to provide tood for the people therefrom, while they

Resulting non-II with Apr 2, 60 for \$10 to 24.

more or black, and has arrests current out that order of his decreas the time of amorance and little time. To the very day a make least otick the united provides every year in Mini until the pileriman to over

My father libbs h. Youte from at-Hanta h. Makammad h. All h. Abil This was no about the office of George's and when he sent to Abdu't alteannecessing the transfer of his passer to how in these woods. 'I have been neverse this to a year, of IL "Abrild't-Dis called Nubails is, Walsh is, Arris to. De Bronn b. Cour & Hinkon & Abda Manif b. Abda I Die h. Quanty at I man and "County give him all the authority that he had ever his propie . Quarry was invertigational our was any assume of his over Comment 1

THE RIFT IN BURKETAN APPEN GUILTY APP 781 COMPARISACT OF THE STATES DWG.

After the death of Clussey his some managed his authority over the secole and purked out Messa to quarters, after he had allocted space there for his own tabe. They allowed quarters among their people and among other affect, and sold them. Ourseysh took can in this with them without any

Hashum and al-Muttalib and Napial-agreed in seize the rights that the note of Abdu'l-Dar presented which Quanty had given to Abdu'l-Dar humself, namely those mentioned above. They considered that they had a better right to them because of their auteriotists and their position among

war 4 42 w 6 5 5 with B. Abdu Mankf, and the other with B. Abdu'l Dar. The former beld that the new claimants had a better right, the permy that rights which Queryy had given to one branch aboutd not be taken away from them.

The seader of R. Abdu Manki was Abdu Shana, because he was the eldest son of his finher, and the jewier of B. Apdu'l-Die was Amir h. Italium b. Abdu Manaf b. Abdu'l-Där. The B. Asad b. Abdu'l- Ugzā b. Querrer and B. Zuhra b. Kilth and R. Tavra b. Marra b. Kaib and B. as-Harith b. Fibr b. Malik b. 48-Nadr were with B. Abdu Manar, while with B. Abdu'l-1/4r were R. Makherim h. Yangsa h. Murre, neet B. Sahen & Ame h. Hugaya b. Ka'b and H. Jamah b. Ame h. Hugaya b. Ka'b and 1. Adjive b. Kaib. The men who remained neutral were Amer b. Lutter. and blubamb, b. Fibr.

 They all made a first exceeded that they would not should one. mother and would not betray one another as long as the sea wested neawith the figure to the company of th that some of the women of the table brought it out to them, and they out K for their allies in the mosque' beade the Kalba then they dipped sheir bands usto it and they and their allies took a soleren oath. Then they

has a new management. The Explorer Management

make a dear break on the Kaller strategic feet on the polymery of the early. For this reason they were called the Scented Owns.

The other sale sook a similar sock at the Kalba and they were called the Confederates. That the wines formed groups and linked up me with enacher. The R. Minds Manif were reprod around R. Schen, R. Acad. sensor B. Alaba Lifter Rates amount F. James B. Toom square B. blackware, and R. of Starit, named 'Adivy h. Ka'b. They ordered that

make a section about his extent remains that extend the 400000.

When the people had thus physical as we published that desirated there in the condense that B. Alpha Manif should be given the rights of the property of the polygrams and melinocome the test and they as come in the funder. the supplied of one and the married history should belong in the Abdu I Life in before. The terminations compared to self to both added and with control and, and so that you proported. The way the state of offers and Last hought beam, when the appeals of Good god, Whatever alleans there was in the days of universe labora strengthens in

THE DAMPERSDACT OF THE STABLE

Zond h. Abdollab of Babbill releval to on the following to from Date labels. The group of Quegoth devicted to make a common and attraction. the that purpose on the house of Abstraction to but he had he had be health in In 4 h. Town b. Marry b. Built b. La any browns of his sense we shall the has constant in reward. They part to be agreement with his work In Hanney & T. Marrach, Apart b. Abda, b. and Zante, b. Kitch, and There is Marco. They beared characters by a column attention that of they found that growing series a native of Marco or at provide had the have present that weight take his part against the aggregate and our that the states, property may represent to hom. Ourgonic called that devicementy The Condederary of the Fig. 1977.

Mathematical 5. Zerol 5, at Mathematic Constitute at Tayout with our than beformed while to Abstraction to Austral Zabet and The assests of Cost and If waterand in the brown of Abdullan is 3nd for a coverage which I would may recharge for any investors of the camels, of I were assered to take most

met dupon from should do to.

Young a "Associate to the street to all Plate of Lauring cold me they Missioner. made in The Shitter, in, and Millerth, all Toward would have these theory twin a discount? have made the companies of the first field and all Wallet to 1994 to 4 bit So two short some process that hatch in Day I-Marco. At that how al-Water and account of Marine his uncle. My barrie h. Als, Na his harms tions him the appointment. At Waltid had defrapated al-Husting of him

aposic's mesque and revote the confederacy of the Fudull' Abdulleh is al-Zubeye who was with al-Walted at the tires and: And I amount by God for passens, or we will dis together. When the news reachest al-Missate h. Walted at Tayrai shoy said the name. As some as he resisted what was happenessed al-Walted names of Humann satisfaction.

This same Yacid, on the same authority, told me that Mahammad below.

A state of the same and the propin had gathered against Abdu'l-Mails. When he want in to see him he said. 'O Abû Sa'id, were not are and the track of the market. Abdu Shama b. Abdu Mantil and R. Naufal h. Abdu track of the market.' He answered. 'No, by God, you and we hope out of that?' 'You're right, said 'Abdu'l-Maik.

Human 1 Mark Shares was a great traveller who are necessary for the physical because 'Abelia Shares was a great traveller who are necessary, while Historia was a well-to-de stem. It is alleged that when the physican were and the people of Flis temple. At this foot there came to you God's visitors and pagrims to Flio temple. They are God's guests, and His guests have the time they have to stay here. If my own means were sufficient I then they have to stay here. If my own means were sufficient I then they have to stay here.

It is alloged that Phinteen was the float to antitions the two decrees jourment and the second of the second of the second of the second of the second he was called Highlim because he broke up bread in this way for his people in Moon. A Oursech poot, or one of the Araba, composed this poons.

> 'Autr who must bread-and-break for his people. A people in bloccs who tellered into years. He it was wist stated the two years, The wester's meters, and the measure's twin (109)

Highlige & . Block Month deal to Chapter to the land of floring while

The rifusis furtion by second of a key on Quantitio, has been explained above in, yet

parelling and his description and a binary of the Marie assemble to a second to the se

property has given as the many passing and hydron in the case of the same of t

To History she how 'Abdu'l-Mugalib and called his status frameta. It was a status frameta in the same and the

the property of the property of the American and the best of the contract of the American and the following lines

Thinty are the pilgrine now al-Muttalife in game. No made book with overflowing brims. Now that he is gone would that Conseph were in torsand.

Many bid h. Na'h al-Khuel's wrote this elegy ever al-Maryalli and all the time a state Manage when the mountains was become in our of come was time.

Disturbing all other region
With throughts of what I maller
From waters and the blown of late.
When I merember my brother blood,
He reminds and of days gone by.
He reminds and of the rest wains and of the rest wains and
The fine new valley robus.
These were four of those, excepting a printe.
Some and grandeous of princes
One dead in Radging, one in Submin
A third like near Ghoses,

90

The Life of Michaelman

A fourth lies are grave by the Kalba. To the east of the eacred buildings.

Abdu. Manie brought them up virtuously. Safe from the reproof of all men.

Yes there are none site. Mughtra's chileren. Among the average or the dead.

Abdu Mānai s name was al-Mughira. Ptārbim was the first of his suns rudie at Ghazas in Syria, followed by Abdis Sharas in Mecca, then at-Mutta-lib in Radioša in the Yaman, and Jischy Nautel in Salmān in Iraq.

It was said to Majriid—ar test they assert so—"Your lines are very good. But if you had done more justice to the cheme they would have been will better. If you use a engle on we, he replied and after a few large he produced the following

O eye, weep unprously, pour down thy tears, Weep over Mughara's sum, that noble occess of Na to O eye, cease not to weep thy gathering tears, Bewail my heartfelt sorrow in life's masfortunes. Weep over all those generous treatworthy men, Laviah in gifts, munificent, bounteous, Pure in sout of leigh enters. Firm to disposition, resolute in grave affairs. Strong to emergency no church, not relying on others. Quick to decide, brough in generality. If Ka'b a line is reckoned, a harve-The very beast and memoral of their glory. Weep for generous and Muttalib the generous, Release the fountain of thy learn. Gone from us in Radman today as a foreigner. My hove greens for him among the dead. Wee to you, weep if you can weep, For Abdu Shame on the east of the Kalba. For Habitan in the grave in the midst of the desert Where the wind of Chages blows are his boost. Altowe all for my friend Nantal Who found in Balman a desert grave. Never have I known that the, Arab or foreigner. When their white camels bare them along Now they camps know them no more. Who used to be the glory of our troops. Has time annihilated them or were their swords blunt. Or in every living thing food for the Fates? Since their death I have come to be smesfed. With mere emiles and friendly greenings Weep for the rather of the nomen with dishevelled hair Who weep for him with faces unvailed as camela doesned to dis-They moved the noblest map who ever welled, Beverited him with floods of tears. They mount a room personner and liberal, Rejecting equation, who settled the greatest metters. They weep for 'Arms at-'L'IP when his time came, Benign, was his nature as he smalled as the night a guests They weep prostrated by corrow, How long was the impensation and woel They mourned hum when time exited them from him. Their types pale like comels denied water. With their loins girded because of fine's hard blown. I passed the night in pain wasoling the stars I were and my little daughters wept to share my grief No proble is hely agont or poor-Annual than left behind none are like their offening. Their some are the best of some. And they are the best of men in the face of distance. How many a smooth running fast burse have they given, How many a captive more have they bestowed, How many a fine wettled Indian sword, How many a lance as long as a well cope, How many slaves did they give for the asking. Lamshing their sides for and wide. Were I to count and others count with me I could not exhaust their processes acts: They are the forement in pure descent Wherever men boast of their forheam, The ornament of the houses which they left So that they have become selltary and foresten, I say while my eye ceases not to weep. May God spare the unformance (family): (105)

By the Tathet of the women with dishevelled harr the poet means. Highen b. Abdu Maniel.

Pollowing his uncle at-Mustallb. Abdu'l-Mustalib b. Hishim took over the duties of watering and feeding the pilgriths and covied on the practices of his forefathers with his people. He attained such eminence as some of his forefathers enjoyed has people leved him and his reputati was great sunner them.

* The later see:

The words counts described to districte to the structural which used up by tackers a by the green of the dead manager model and discribed of honoger and which. The beather further kells and he would side her up the past within.

The Life of Muhammad "And I Married a recommend by some of his solutions and a parameter."

THE DISCING OF PANTAM

While Closel Margath ago despray in the layer, he was preferred in a reason in the Assumer. Yourd b. Also Hatch at Most from Marchael b. Abstration at I about from Abdullah b. Zurme at tabbint sold our char to hough All It Abd. "They belling the more of Zamean, He and that Abds 5 Manuals total in a way discovery on the first which a many national violence quite and soul. The Tile? I need that what is Tile?" there to light sec. I would be been mean the new deviated dept. and he oping to the and and. Dog Basis, when I mired when there was he left me. The even day for some and had "The al-Made day to been I when what that was to seen page about. The the st skey for come while I was singurage good tood. I say Company. I sayd. "What is Zenners?" he seed

> Trill sever hil or over can day, Twill water the pilgrim commun. It has been the doing and the fluid himsely." By the next when the white-winged years for By the past where the min in and for do also

44. When the exact spot had been indicated to hair and he know that it corresounded with the facts, he took a nick-age and went with his son as-Härith. for the had no other son at that tune-and began to die. When the top or the well appeared he cried. Allah abbar?" Thus Qurayah knew that he had obtained his object and they came to him and east. Thus is the well of our father Inherent, and we have a right to it, so give us a share in it." I will not, he asswered. I was specially sold of it and not you, and I was the one to be given it. They said 'Do on matice, for we shall not leave you to his part of comment of the control of the other than the control of sevene you like as ampire between us. He agreed to accept a woman

all the self-based by the self-based on the property of the self-based on

to be a fine to the same of th The state of the s the second secon the state of the s The Part of the Pa A STATE OF THE PARTY OF THE PAR A CONTRACTOR OF THE CONTRACTOR THE RESERVE THE PARTY OF THE PA The second secon and the second s Martin A. Company and A Company of the Comp The second secon With the Control of t between these throughout a surprise papers probable to the date and the opening space

from all the tribes of Oursesh, node away. They went on through

the ground that if they give them their water they too would die of thirst In his desperation. Abdu'l Muttalib consulted his companions as to what

- some can throat him into the hote and bury him usual the issu main, for

accepted his advice and every man began to die a bole for himself. Then heven down until they should die of thirst. After a one. Abdo'l-Muppelib said to his companions. By God, to abandon ounselves to death in this

perhaps God will give us were seasewhere. To your middles!" So they new these bounds ready whole the Ourseask was lived through word, in Ababa'll. Markanib west in his hour and minured her god when she gar up from her aphave a few of freeh move broke our term honour har here. About h Mill trakly and his communication crayer, Allah akhari communicational areash and hims their major-stant. Then they are got the thirties in case to be water which God and even they are up to the yels. After they had done on and filled their water-skins they said: Thy God, the judgement has from given in your favour 'Abdu'l-Margalib. We will move dispute your cham to Zamatra. He who has siven you water in this wifeleness is He who has given you Zameen. Bettern to your offers of watering the pilprine in swace." So chery all want back well-out more to the diviner.

This is the own which I have to from As to Abo, a site shop Zamana. and I have been one report on Abda . Martable a sucharray that plan he was ordered to dig Zemenes it was said to him.

> Then over for much report in crease clear To water God's pilerions at the sites they revere As larg as it has you've authing to four

On housing their words for went to the Quewesh and soul, Tou know that I have been entered in dur Laurens for you, and have added. But have you have will where it is . When he replace that he had my they take have to us have so has been where he had the cause god of a really men from Cored at repeated the smarter patients for house, there is a figure contract through discounts. Inwould not prouve to him. So Alpha'l-Marcaill, more back to his had and slept and present the following museuge

> Die Zarenen, Nurd ner to sour hopes grou fa., The prince from woor father eternally.

Twill move fail or ever rate day.
Twill meter the pilgram company.
Like an outrick finch a fraterally,
These value God home most gracionally.
A part most most from days gone by
Nought like it amen that descry.
It lies 'twent the dang and the Both bloody (resp).

with a alleged that a time they may must be form used to require it where I assured the to the set that the same to the sear part where the review of their personnel for the lighter has the section of The new day (finish) Walter Mr migh, air, and all Marick, who so that time was his only see, word and decay the green manager for spread producing departs a improved that we make have made the proper with the experience and it was the earth is predicted and remain to the reference by their stony incremental of Charles to the property of the property of the property of the property of Barracon for the sale where they are thing, though the past that has your received by man payment may when he drop the national description to agree our what he has being compagnated a die. Whole there gave that he way are gauge up along a red, they sale have growth about. He had up they decay before the stems top of the well assessed and he note thanks a I was a sure of the last team of the last team of the last team to be team. he beared the tipe grandle is given which is under high tops of their is but There are the say the say begand made over the said proper of each feature, in the Company to send that they had a right to short in the field. Notice Married the the first may entirely be recover the region or the special Just. He need that he would make two arrests for the Kaller, two for shows, and two for hissoif. The two serson which came out from the quests make describe a state the property industric. This was agreed, and to recommend the second residence of the second of the sec bornelf, and two white easy for Charment. They were then given to the المحاق بالمراجع والمحاسب والمهدورة والأفرانيون بالمسمو I think was no year to be provided in the first to the day has been as and the property of the stages of a few extremes to be take the territors for the territors and Librard schen he eried 'Arine Holms', a.e. Make your religiou cactorious' Burn. Market Supplies paying and gas after the frame from the prompt day in control and the temperature gain are in proper of the Raille. The two binet men allowed the swords and must of shall to 'Abdu'l-Mussalib, and the two arrows of Ourseah pursued beheat. 'Abdu'lthe proper was the parties of the few tracks for the first terminal the first terminal tracks. with the property the provider. They was the first provide program of the Butter, or one can be designed than James Married was been of the papely of Zarman water to the pilorital

Before the digging of Zamzaro Quraveh had already dug wells in Meccaaccording to what Ziyau b. Abdullah al-Bakka's told mu from Muhammad h Ishaq. He said that 'Abdu Shams b. Abdu Manat dug al-Tawiy wh well in the upper part of Mecca near al-Bayda' the house of Muham

Fishers b. Audu Manši dug Badhdhar which is near al-Musiandhar a specified Musian at-Khandama at he mouth of the past of Abū Tālib. They allege that when he had dug it he said: I will make it a means of subset-

Jimayya b. Abdu Shama dug at-Hafr for himself. The B. Asad b 'Abdu'l- Jesë dug Suqayya' which betongs to bem. The B. 'Abdu'l-Dir dug Uram Ahrēd. The B. Tumah dug a). Suntah which belongs to Khalaf b. Walib. The B. Sahm dug al-Charar which belongs to them

There were some old wells outside Moore dwing from the time of Moore. b. Ka'b and Kilab b. Morre from which the first provide of Quraysh used to draw upter, namely Rumin and Ribumn. Rumin was dug by Moore b. Ka'b b. Lu'ayy and Khumm by B. Kilab b Moore, and so was at Hafr-* There is an old poem of Hudbuyla b. Ghanim, beother of B. Addy b. Ka'b b. Lu ayy (117), which runs

in the good old days we were long exterior. To got our water from Khanem et al-Heir

Remains storily integrated to other stells book which the prignous and go to get their water, and people wont to at the annual to seem in the mass of anciepers and the gape on many and expressed to not other and the many it was the well of Iomi'il b. Ibrithim. Because of spill, 'Aipdu Maraff behaved transfeldy remaind Querryl, and all adver Araba

Here are none time of Mustiich. Abb Amele, Umayye b. 'Abbe Shoot le, 'Abdu Manif bosoning over Querysh that they hale the right of watering and Seeding the pilgrism, and that they discovered Zamene, and that B.

* The office has been untily home. Communication point out that Ribarra and her dig the part of the state of About Maral were one family in which the honour and merit of Ott Indenged to all

Glory came to un from our fathers.

We have carried it to greater heights

Do not we give the pligatess water

And secrifice the fet rules carrols?

When don'th is at hand we see found

Brave and preserves.

Though we parish (for none can live for ever)

A seranger shall not cale our lat.

Zemean belongs to our tribe.

We will plack out the group of those who look envisedy at we

Eudlayte b. Ghistm [martined show] and

(Weep for him) who watered the palgrins, see of him who brake "level"

And Abdu Munif that First level, He had been Zamann by the Maqim,

Has control of the water was a prouder bosse than my man's (118).

क्रिक्स स्थान

"ABBUT-MUTTALINE VOW TO BACKIFICE HIS NOW

It is alleged, and God only known the truth, that when Abdu'l-Muttalib accountered the opposition of Quanyah when he was dagging Zamatin, he would have if he should have ten main to grow up and protect him, he would mention one of here to Que at the Ka'be. Afterwards when he had ten man who could protect him he pathward there sugarher and tald them about his way and called on them to here fauth with God. They agreed to stay has said mixed when they were in do. Its said that each one of them must get an arrow, write his name as it and bring a to here that they did, and he took them before Hubbi is the middle of the Ka'bu. (The state of) Hubbit stood by a well there. It was that wall is which gite made to the Ka'bu were exceed.

Now bodds (Pubal there were seven where, each of these containing some words. One was puriod 'blooders'. When they depend above who should pay the blooders they can less with the seven seven and he convices the let fell had to pay the mency. Another was marked yet, and smoother no, and they mind accordingly on the number on which the enable had been another maked. Another was marked of you another subap, another nation of you and the her was marked, water. If they maked to day for more they and lets constaining the group and whatever it quote forth they

to mark. If they wanted in directions a large or make a matriage, or heavy a body or declared monomie's generalized they such him to declare with a hundred direction and a sloughter causel and gave them to the somewho cast

here then here brought to set the man with whom they were concerned brought. O may gree that at A the min of B with a horn we queed to do so seek not an about the right course concerning blow." Then they would may to the man who can the arrows "Cute" and if there came out "of you." Its reasons a true member of their tribe, and if there came out "of you." In was an #

if there exist out suring he had so blood releases to them and was not an ally. Where 'yes' came out in other matters, they acied second angly and if the answer was 'no' they deferred the matter for a year until they could bring it up again. They used to conduct their affairs according to the decume of the arrows.

Abdu'l-Muttalib said to the man with the arrows. Cast the John for my anne with these arrows and be told here of the yow which be had made Each roun gave him the arrow on which has name was written. Now Abdulah was his father's toungest son, he end at Zubayy atta 455 Talib were born to Patuma d, Amr h. A silh b. Abd b. Imrilo h. Makhaim b. Yaonza b. Murra b. Rub b. Lulayy b. Ghālib b. Fibr (1-3). It u dieged char-"Abdullah was Abdu"l. Mustalib a Errourate son, and his father thought that if the arrow raised him he would be spared. (He was the fisher of the aposite of Goal). When the man took the arrows to can lots with them. "Abdu" I-Munulib steed by Hubat praying to Allah. Then the mun cast total and Abdulable arrow came out. His father ied him by the back and took a large knite, then he brought him up to left and Natite (T) two stole of Quarysh at which they slaughtered their merifices) to sacrifice from but Oursigh came out of their governhiles and taked what he was intending to do. When he said that he was some to eachifice him they and har some and By God you shall never merifics him until you offer the greatest expectory excelling for him. If you do a thing like this there will be no atopoing men from coming to samifice their sogs, and what will become of the people then?" Then and al-Mughira b. Abdullah b. Amr b. Mathaom b. Yaqaza. Abdullah a mother being from has ribe. By God. you shall never sacrifice hom until you offer the greatest expurtory accrifice. for him. Though his ransom be all our property we will redeem " Ourseach and his some and that he groupt not do it but take him in the Hijaz. for there there was a sprogress who had a familian sport, and he must - > mult her. Then be would have liberty of action. It she told have to service him, he would be no worse off and if she gave tim a favourable response. he could accept it. So shey went off as for as Medina and found that she ap was in Khaybar so they allose. So they reals on until they got to her, and when Abdu'l Munalib acquainted her with the facts she told them to go wwwy until her familiar sensit visited her and she could sak hut. When they had left her. Abdu'l-Muttallb prayed to Allah, and when they visited her

be ingressed white displace and to entire the anomalies deather there is

I post divide print page [474]

^{*} Ch. p. Taig. | " south "Hother having the quantum fact, must recognize at the biblio of Quantum in Manna" | A Chart or matches of the solide

The Life of Michaeumad

the page during and. Word has some to me. Here much in the blood manage ground you? They will have that it was the country as andwed it will The paid them to go have to their energy and take the years with and tobcounts. They can have for them and, for term of the for talls around your man, wild more county, sound more band to extend of the for take more of the county that manufact them in the county for your first with to extended and your client manage death. So they returned to Mexica, and when they had agreed to come out their macructions. Abdu'l-Mustalib one moreon to Augs. Then tage benegic near Arche ists and an carecle while Arche I-Materials street by Habid property to Atlah. They share cost from and the arrow tell arrains Abdulate. They pidget are many causely and the set fell secured Abdullah, and up they work an adding two of a tester, were there per there are branched gamels, when finally the let will arrest them. Our yelland them who were around used. At his word heed it accorded "Abdull-Margable. For the Coal, he assumed for their are next with I can have more cause. Thus they did and guch your the array fell market the carrier. They were duly singulational and left shape and me man are high lead, of Mandaged (from matter there) (174).

OF THE WOMAN WHO COPULED REPORTS IN MARRIAGE TO ADDULLED & ADDUL-HUTTA, &

Takener Alphabeth to the heart Ababa I. Maripally were soon and they period and a should be present of the final by Abdully with by Chance by Rabb b. Marra b. Kalb at content b. Challe b. Fibe who want to prove of Thomas is Property in Apad & Ababa'le Units, who was at the Karlin. Where also bearing to their the paint. Where we you going Abstellah ? He replied, Thirty are below. The made if you will take on you can have an made. assects to more exercised to your read." "I are with my father and I maked ant prairies his wishes and leave him." he replied

Abdull-Mustalib housely him to Watto h. Abdu Mantil h. Zahon h. Eiles h. Murra h. Ka'h h. La'nyy h. Ghilib h. Psier who was the leading man of B. Zuber to both and honour, and he morehed him to his doughter Among the body the man provings werent about the Gorgody to both and proceed at that time. Her mather was Barre d. Abdu? I set h. Thibanto b. 'Abda'l-Die b. Quancy b. Kilth b. Marm b. Ka'le b. La'are and he could be from there is merene may be seen Horste it Annal be Abolic b. "I was to County by Kaliffe h. Maren in Ka'b to Larger h. Cristile b. Filer Cross, Habib's maches was Barra d. 'Auf h. 'Dhavel h. 'Uward h. 'Activ h. Kalle to the previous a delicted by Fabra

It is alleged that Abdullah Commissioned by marriage immediately and his walk processing the aparatic of Good." There he sets has presented and must the waters who had programed to hom. He mind has who she did not

make the proposal that the mask to him the day before; to which the mentant that the light ship was with hote the day before had left here used also no limiter had need of hore. The had heard from his bomber Worsen b. Names often had been a Chromos and maked the according that a per a signal arms allower than suspen-

My talker, while is, Youte rate me, has he was tald that Abdullah would on to a promon that he had bunde Amina 4. While what he had been workand an edge good the marky of the class were no horn. This yes been all when has made a suppose out to have been use of the start that went on home. He then, but her and washed and backed bosself, and us he made he were to Alvena he manual her and she invited hint to come to her. He exhaud and went to Among who conversed Muhamanad. When he record the woman above on asked her of the wanted are those and the and. No. When you maked the there was a whole hims between your eyes and when I service you you referred our analoguet or to London, and the has taken it some

provide the third arrange of his tipped to any third taken he provide by has become me more there was a blaze like the blaze of a house. Not said. If storage has been up that that would be up two har be compared one small went to James and the concerved the appeth of God. So the specific of God was the satisfact at his assent in both and the company is homeon took on his factor's and his marker's ride. God bless and preserve have:

What was said to buttle work and has concrived. THE APPROVED

In madigard as proposite granter, (and only Quet houses the create) that Harman d. Walting the mother of God's generic, used to our whom she was progressed with bod's proude that a wayy and to har, I may see programs with the large of this accord and when he is horn see. "I not how in the care of the One from the and of every movies; then cell him Muhammad." As the year programs with fact, the same a larket cutter booth from her by which also covaid ose the continued Brand on Series. Shortly afterwards. Abstallate the assesses a father died while his macher was will presented.

THE STATE OF THE SPORTLY AND MIS SOCKETTAGE

The special was been as Monday, 19th Batelin's average in the year of the elephone. At Martaich is. Abstralian who had at from his arrandistion these. Mathematican and the appeter were turn of the man case in the way. of the pleature." (T. It is said that he was been in the boson known as T and L. Transfers and it is said that the mostly page is to Audi h. Aco. I date who implies much be dead. Her one points to Mahammad b. Visual the broken

I to reason to

of all Higgs, and to incorporated a so the forms to back a page Kilometry necessated it therefores and mode is bein a mascres. If

to be to the property of the back of the b "Abstell-Buhende fo. Be d to Zattiers al-Anadel and then has eriborated said that Hamba h. Thillest and I was a well-grown how of access at early 400-ft following property facts of females. There is followed a form of the case of the case of his voice from the top of a fort in Yather's "O company of lever" notif there all come practice and called out "Confound was what in the matter?" He where his most it the goods is built fit has a superior because

1 asked Sa'ld b, 'Abda'l-Rahman b. Hunda b. Thibit have old Haustin was when the smooth cares to Meeting and he mid he was fin when two appears again the heavy type the Phaggar largers approximate the management process.

After the birth his seedar sant to gell his groudfather "Abdu"l-Mugalib that the had given high to a boy and saked him to come and look at him. When he came she said him what she had som when she concrived been give what was upon to have good when the way arrayment will give him. I have allowed The contribute the beautiful and him to be about the contribution of the contribution the Burks, place to make my providing their recognition has been particular. There he haven't have pur paid determine their to be continue and to would be find fenter-mothers for him factly

Haliste al. Abia Dhu'ayb of B. Spid h. Boke was subod to ancide him Annual Property and American by the Miller of the March Street and the Street S Niters h. Quarren h. Naar h. Baid h. Bair h. Hawking h. Manutr.

b. Litratio b. Klampin b. Core h. 4 Mr.

The property is harm derive was a blood in 19 May 5.7 and 6. Ball a fe Making to them by annexed it from the for the Bandana of the

The first contract may be be taken by at taken in agreement part than taken green for these among the factor was parent at the same two assets and enter the proper species. These wave style and two of Admin d. Abdishib b. al-Hiteata. It is presented that al-liberoull most to surve has in her arms. to belo her mether.

at the first place the allower of all blacks in 1999, and because on the authorsty of Abdullah h. Talfar h. Abil Talih or from one who sold how to no from hom, informed me that Malters the aparele's factor-mather most on not that she want forth from her emoter with her husband and hole and where the tree markets growing the property of her to be in the second of the with the with the purpose of their definition of a purpose of their first common from the conthe reference and indicates for the type with an all the entire which had not point a deap of gally. They exist have along the private house have an other weapong of her hungry child. Blue had no milk to gave him, nor sould there

I territoria, angunes and an exercise at the March and the course at the first any gave transfer. Breaker and an income and the same of the same of the same of the same of

In the production of the production of the production of

discussed wherein a property describe that we were foreign for our case. milief. 'I rade uses, my dealer which had hear back the color rates through he weakness and exectioner to that it was a number to there, Many or reaction bloom, or report on the topographic part the security of God was offered to everyone of its, and each research referred him when the payment to the property between the based to the property force that about a serious. We again. An experience against the serious section and an exercise again. defeat do ?", and no we assessed have becomes of their. Every woman who green with this gas a medicing record the land where we described to expense I and in the featured. The way, the sample the size of transferance and the friguets working a pagenting, I will up and time that replace. The extent. Do at you plant: perhapt God will being us us top at which the I may may must be the the own datase that I would not have provide the . I would him, back to my bearance and so some in I had been in my bosom, now be exceed awarflowed with solly which he doubt mant to was satisfied, as also did has forter-brother. Then both of them sleep, whereas before this we could not sleep with ham. My husband got up and went to the old she-camel and loher artifers were full, he collect a and he and , drauk of her mile and has were completely eatlefied, and we peaced a hoppy night. In the morning my hasband and "Do you know, Halinga, you have taken a blessed creature?" I said, "By God, I hope so." Then we set out and I was riding my afterness and converies from with me, and the went at each a trace than the other donkers could not been up as that my companions said to me, "Confound your stop and wait for us. Im't this the danker on which you married "" "Carrainly it is." I said. They replied, "By God, something

The Life of Madesons

So di maintey and I do not know a country more bureen than that

When we bud been with us my Book used to yield milk in abundance. We milked them and drank while other people had not a drop, dur could they find advelting in their animals' udders, so that our people were eaving to their abenderda. "Wee to you send your flock to graze where the daughter of Abu Dhustain's abendered stocks." Even so, their flocks came back haders

not to recognize this bounty as coming from God for a period of two years. when I weaped him. He was growing up as none of the other children. arew and by the time he was two he was a well-made child. We brought them to buy Markov . In case, the serve topic granting to deep free, such as has many of the transport of a bit between the case and the first through the was to have the year has work the street to be easily a fee him her had been afreed on his account of the post to Moren." We persisted until the sent him, back work on

Some months after our return he said his breather man with our famile. Bellevin the street where the benefity were transcer and and so in. I we suit

There bears, T. Black Departs broken for Justic, my met his weeker, A spring

elected in white here arised that Queenald brother of mine and thereand has been and are proving a sign ". The right browning have and freque him attending up with a field than . We work have of him and safest him what was the matter. He mid. "Two year to what minute safet and there are down and opened up my builty and provided therein for I home part what. "I Be we took him back to our tone,

His father and to one. "I am about that this child has had a senior, on who him book to his family before the result appears." So we period how an and mak have to be reprise who mive why we have a make make when I and been appear for the artificial and discount of desprey that with any I made to be a considerable for the same beginning and I have show any date. I have patroid that ill will beful bits, at I have beengte but back as you as you winhed." Blue mixed are wind humaned and save me no wests with I 1000 Boy. When the mind of I feneral a stream presented him, I staylised that I and that this appropriation are consequently and may appropriate the same who had a group I proper polices from page than, also take their where the man properties with has a dark water out from his which observed the courts of Board to Seria, and that she had been been with the least difficulty immaissable When the later him he pur his hands on the ground lifting his boad sowerly the heavens. "Leave him then and go in peace," the said.

Theor b. Yazid from a learned person was I thigh was Middle b. A middle sall Kaid's told the that some of the appetic a companions saked burn to sell them about humanif. He must "I am to be Merchan are before reasonal the and the good nove of (T. my bracker) loves. When my mether was our recent that may have a higher proposalized from him is both through here than continued Styria. I was eachied among the B. Suid b. Behr, and while I was with a hearing of mine behand our tools shaplareding the banks, two men in white missant same to me with a gold busin full of same. Then skey econd are and appropriate my herby, extended my hours and which its than They entracted a black drun from it and theory it more than that weaked not heart and my belly with that more until they had decreagely channel thats... These are each to the other strugt has against ten of his provide, they did no and I enterested them. They they weighted my against a baseless and there a throughout and improvipted them. He said, issue has since, but By O-1, I was received him amount of the reveal for madel entremely

I've proude of their word to the There is no prouded but he should would a first. If we then and I may see appear of our . In most Year.

The speeds of God upon to ser to his communicate, It was do made Andre at you at 1 years (propose and there exists a sering the St. It is that a It is allowed by parties that much answers the search, that where his forces abwilded because has to Mayor to separat are smaller the count while the way interest bein to the treatile. Here asserts been and so let not find here on the went to Abdo'l-Mondilli and mid. 'I become Mahasamal testable and

a floor on

when I was in the support part of Minus. In amount we seed I dea't force where he is. So 'Abdu'l-Newslib went to the Ka'te wearing to God to makent has. They must that Women h. Percint h. Amil and applied that all through front this god brought high by Arch. Market strong, We have found the eat of years at the upper part of Marco. According to Marco. the first and the first on the significant to be seen special tips for the contest our from the fixed a treatment and proposed for from them the properties, in his mother Assists.

The Life of Muhammal

A bound process table on they when separate the figure conduct to return hate to the maches, again begin what are sold his worker, was thus a manifer of Alexander Chemical me that with her other the homest loss back after by had been nearest. They begind at their, golded generates about him, and studied has expectedly there show and to feet. For an case that two studbeing him to our king and our request. So he will layer a poor future The growth all about him . The proper trips with our about alleged what also marké karathy pao hitos nevez ferancidame.

PHINY BLAN THE ALCOLOGY THE WILL WILL MAKE MAKE MARK 电自动电影性电影电影器

The apople head such its martine factor of Webb and his graphical-About Maryath in Cost a core and according this a fine places, and evaluate to however bette. When he was six years ald bis mostore Lemma died.

squares to Ann Sale is Multi-tuned in Arre in Hunte tale on that the ments a market there is three to review Marin and Markets on his others. from a wast with here to his maternal nucles of R. Adity is al-Nelite when he was no same out there. Then the position was left to bee great lefter for where they make a last to the shade of the Kaller. He were used to us ground the had until in came one to pr. but man all them on weep - we uf mapping the form. They are well public being best to come and on on it and was not recommend from here every. When Abdu'l-Murishb sew this he and. Let per you place, for by Alash he has a great fators. That he would make him or buside him on his had and would make his back with has been in the second to please here to you what he did.

THE DESTROY OF APPRICAMENTAL THE THE BLESLES. THURSDAY.

When the appeter was right proper of age, make years after the force of the aborton: In grandfather door. The same was grown me by al- Abide b. Aboulish b. Ma bed b. of Ather from one of his family

Makement by he his in Makement with on that when Child's Morey The harmy what depth was at hand he assumed his on disaptement had we. Birra, "Lette, Unite Haiten al Roych" Unsupers, and Arest, and said to

The Life of Muhammad

them. The power elegates over me on that I may bear what you are going to say before I $\mathrm{dim}^*(x;S)$

Saftya d. Abdu'l-Mupalih und in monthing her father:

I could not along for the mices of the beening women, Bewaiting a man on the crown of life's mad-It caused the team to flow. Down nov cheeks like failhne contie. For a public man, no wretched weakling. Whose wirtue was plain to all. The generous Shayba, full of ments, Thy good father reheritor of all virtue. Truthful at home, no weakling. Standing firm and reff-reliant. Powerful, East-majoring, massive. Praised and obeyed by his people Of cofty lineage analing, virtuous, A very rain when camels had no milk Noble was his grandfather without spot of starme Suppliering all men, band or tree. Exceeding mild, of noble stock Who were generous, strong as book, Could men be immortal through ancient glosy. (Aka sumortality is upobtainable!). He would make his last right endure for ever-Through his suspensing glory and long descent

His daughter Barts sted

0.009

Be generous. O even, with voor provive tears.
For the gene out nature who never repelled a negger.
Of glorious race, successful in undersoking.
Of handsense face, of great poblicy.
Shaybe, the mudable, the noble.
The glorious, the mighty the tenowmen.
The element, decisive is mosfortunes.
Full of generosity tastable gifts.
Excelling his people in glory.
A light abining like the moon in its spleadour.
Death came to him and spared him not.
Change and fortune and fate overtook him.

His daughter Atika mid

Be generous, O eyes, and not niggardly but your team when others sleep. West copiously. O eyes, with your team, While you best your faces in weeping.

Weep, O eyes, long and freely
For one, no detard weakling.
The strong, generous in time of need.
Noble in purpose, forthful to his word.
Shayba the hadable, nuccessful in undertaking.
The reliable and the steady.
A sharp award to wer
Destroying his enemies in battle,
Easy natured, open handed,
Loyal, struct, pure, good.
His house proudly rooted in high house.
Mounted to glory unobtainable by others

ISe daughter Umon Hakim al-Bayda' said

Weep, O eye, generously, hide not the tema, Ween for the lineral and generous one, Fig upon these O eye, help see White fax falling team. Weep int the best man who ever rode a beast, Thy good father, a fourtain of sweet water Shaybe the accessor, the victious, Liberal in nature, praised for his gifts. Lavish to his sandly handsome. Welcome as rain in years of drought. A lien when the means cooper. His supremiotic took on him proudly. Chief of Kindon on whom their hopes rest, When will days brought calamity, Their refuge when war broke out, In trouble and dire distress Ween for him, referin not from grief. Make women were for him as long at you live.

His daughter Umayona and

Alax has the desphered of his people the generous one, perished, Who gave the pilgrims their water, the defender of our fame, Who used to gather the wandwing gaset last his tests. When the heavens begrudged their rain. You have the noblest sont a man could have And have never ceased to grow in fame, O Shayba! Aba'l Harth, the bountiful, has left his place, Go not far for every living thing must go far I shall want to him and suffer in long as I live. His memory deserves that I suffer. May the Lord of men water thy grave with rain

200

I.D

I shall ween for him shough he lies in the grave-He was the pride of all his people. And was present wherever praise was due.

His decepter Arwit said.

My eye wept and well it did For the generous modest father, The pleasant natured man of Mecca's vale. Noble in mand, today in aim, The boundful Shayba full of virtues, The good father who has no peer Long armed, elegant, tall, Twee or though his forehead shone with light. Lean wainted, handrome, full of victors, Glory, rank, and dignity were his, Resenting wrong, amiling, able Hur ancestral same could not be bid, The refuge of Mālik, the soring of Fibr. When judgement was sought he spoke the last word He was a bero, generous, Therat, And bold when blood was to be shed, When armed men were afraid of death. So that the hearts of most of them were as air. Forward he went with gleaming sword, The cynosure of all eyes.

Muhammad b. Sa'ld b. al-Musayyib told me* that Abdu'l-Muttalib made a sign to the effect that he was studied with the elegies, for he could mot speak (ETO).

Hudbayfa b. Ghanm, brother of B. Adiy b. Ra'b b. Lu'ave, mentioned his superiority and that of Queryy and his sons over the Querysh, because he had been seized for a debt of 4,000 dirhums in Mesca and 460 Lahah Abdu'l- Uzak b. Abdu'l-Mussellb passed by and redeemed him:

O eyes, let the generous terms flow down the bresst. Weary not, may you be washed with falling min. Be generous with your team, every morn Weening for a man whom fate did not apare. Weep Boods of team while life does last, Over Cursiyah's modest here who concealed his good deeds. A powerful sedoos defender of his dignity, Handsome of these, an weakling, and no braggert, The function princes, generous and liberal, Spring rain of Lafavy in drought and dearth. Bees of all the soon of Me add.

Of Shears, 44 and their heavy were size.

Setamo 8.

The Life of Muhammad

Noble in action, in nature and in tuce. Their best in soot and branch and ancestes. Most tumous in nobility and reputation, First in glory, kindness and especity. And in virue when the man years exact their toll. Weep over Shayba the praiseworthy, whose facts fillumined the darkest right, like the moon at the full, Who watered the piletons, son of him who broke bread." And Abdu Manaf that Fibri lord. Who uncovered Zamzam by the Savetnary. Whose control of the water was a prouder boast than any man't Let every captive in his minery weep for him And the fundy of Quarry, poor and zich slike. Noble are his sons, both young and old, They have aprung from the eggs of a hawk, Quarry who opposed Kinana all of them, And guarded the temple in weal and woe. Though fate and its changes bore him away, He fived happy in successful achievement, He left behand well armed men-Bold in attack, like very spears. Ahl Lithe who give me his gift, White blood camels of the purest white. Hames, like the excount, the full reporting to give. Chaste and free from treathery. And 'Abdu Manai the glorious, defender of his bosour. Kind to his kindred, gende to his relatives. Their men are the best of men. Their young men like the offening of bings who seither perials not Whenever you must one of their scious

You will find him going in the path of his forefathers. They filled the yele with fune and gloty When rivelry and good works had long been practued,2 Among them are great builden and buildings, Abdu Maral their grandfather being the repairer of their forunes, When he married 'Auf to his daughter to give us protection. From our commets when the Band Filtr betraved us. We went through the land high and low under his protection,

Until our camels could plouge into the cea,

They lived us townsmen while some were someds

III

T. p. 66. Oc. then for the great Hinklim (Mikhaye for Ellistical).

^{*} Cd Sure can but with the anomar as good tracks, and or a first that use of the tech urabase.

The Life of Muhammad

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None but the sheiths of Band, "Arms were there." They built pamy bourse and dug wells Whose waters flowed as though from the great sea That pilgrims and others might drink of them, When they hastened to them on the morrow of the sterifice. Three days their carocle ray Quietly between the appunitains and the triff Of old we had lived in plenty. Drawing our ruster from Khungto of A-Hafe. They forgot unones normally avenged. And sycclooked foelish slander. They collected all the albot tribeamen. And turned from us the evil of the Basic Bake. O Kharner, when I die ceses not to shank them. Until you are laid in the grave. And forget not 1bn Lubrate kindness. A kindness dist merits the gratitude. And thou like Lubrit are from Queryy when genealogies are sought. Where man a highest hope is assured, Threself has raiged the besent of glory. And joined it to its roct in valous. Surpassing and exceeding thy people to generosity As a boy thou what sursenior to every liberal objets. Thy mother will be a pure pearl of Khuzi'a. When experienced genealogists one day compile a roll. To the heroes of Shebs she can be cased and befores. How poble her enceptry in the summit of spleadener. Abo Shamer is of them and "Ame to Malik." And Did ladas and Abu? labs are of her people, and As ad who led the people for twenty years. Assuring victory in those lands 120),

Majrild b. Ka'b che Khuzā'ne beweifing. Abdā'l-Mugalib and the sons of Abdu Manāf said.

O wanderer ever changing thy direction,
Why hast thou not asked of the family of Abdu Manä?
Good God, if you had lived in their benedand
They would have saved you from injury and anworthy macriages.
Their rich gangle with their poor
So that their poor are as their wealthy.
Munificant whom urnes were bad,
Who maves with the caravans of Quraysh
Who fact men when the winds are stormy
Until the sun sinks into the sea.

. The term of Hishim are wears: his estructure our Asta. So Cairo editors, $^{\rm h}$ s.c. Katarija b. Heddilfu

Bince you have perished, If man of great deeds, Never has the needless of a woman drooped over your like Save your tasker alone, that generous man, and The bountifus Muttalib, father of his guests.

When Abdu'l-Muttalib died his son al- Abbūs took charge of Zamzam and the outering of the pilgrisms, although he was the youngest of his father's sons. When Islam came it was still in his hands and the apostic confirmed his right to it and so it remains with the samily of al- Abbūs to this day.

ABC TALLS BELOMES COARDIAN OF THE APOSTLE

After the death of Abdu'l-Mustalib the specific lived with his uncle Abis [Mib. for 'an they allege') the former had confided him to his care became he and Abdullah, the apostle's father, were brothern by the same grother Figure d. Amr h. 'A'dh h. 'Abd h. 'Irardo h. Makhziere 221). It was Abis [Mib who used to look after the specific after the death of his grand-father and he became one of his family.

Yahya b. Abbad b. Abdullah b. ab-Zubayr told me that his father told him that there was a sean of Labb 1 ax) who was a sear. Whenever be came to bleece the Qurayah used to bring their boys to him so that be could took at them and tell their fortunes. So Abb Talib brought him along with the others whate he was still a boy. The west tooked at turn and their something claimed his attention. That disposed of he creed, illing me that boy. When Abb Talib saw his eagerness he hid him and the seer began to say "Woo to you, bring me that boy I saw just now, fat by Allah he has a great future. But Abb Talib went away.

THE STORY OF BAHIRA

Abb Tabb had planned to go in a merchant current to Syrin, and when all proparations had been made the the journey, the speaks of God, so they allege, attached himself closely to him so that he took pity on him and said that he would take him with him, and that the two of them should never part; or words to that effect. When the current reached Buard in Syrin, there was a month there in his cell by the same of Rabird, who was well versed in the heaviledge of Christians. A month had always occupied that cell. There he gained his knowledge from a book that was in the cell, in they allege, handed on from generation to generation. They had often

Let 'merce has your equal been boom'. The figure is that on a women numing a hely whale her methods falls onto the child at her brane. The correct median would seem to be self fore, and whall play means possesses of perdons sucreepe as a women. Do Analist wanters that and 'gladle' should be runs and the line would then run. Nevry has the lines of a women's gladle one over your that. The general same would be the same, but the particular actions to end the proposes women.

proved by him is the past and by wear spaint to these or each are unusual and some spaint from the past of a rest of the past of the past

and small, bond, and free. One of them said to him, By God, Bahirill

answered. You are right at what you say, but you are posses and I wish to

the people he did not see the mark which he knew and found in his books,

They sold hum that no one who ought to come had remained behand except a bay who was the youngest of them and had stayed with their taggage. Thereupon he sold them to invite him to come to the meat with them. One of the men of Qurayth and. By al-Lit and al-'Uzad, we are to blame for teaving behind the son of Abdullah h. 'Abdu'l-Mupalib. Then he got up and embraced him and made half if with the people." When Bahit'l naw had been allowed to any question. Now Bahit'l and this only because he had heard his people averaging by these gods. They alloge that the appeals of God and to hum, 'Do not set me by al-Lit and al-'Uzad, for by

Then by Allah, tell me what I sak; he replied. Ask me what you like' a he began to sak how about what happened to his (I) waking and in his)

told him coincided with what Bahara know of his description. Then be looked at his back and arm the soal of prophethood between his shoulders tim the very place described in his book (123). TWhen he had finished he to his made that Talib and asked her what relation this boy was

him, and when he total him he was his son, he was that he was not, for it could not be that the father of this boy was alive. He is my nophew be

n-all-						
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T	_					

that that where he uply I what had become at his foreign his my a high that he had been that the best with them. It is, have not an improve one traphole. It she your nephrote back to his convery and panel have corefully against also become in the death of their one time against along him to be the death of their one time against along him to be the death of their one time against the contract him to be the one of the same against the better than contact or makes an again time.

So his whole their hom off quadriy and becought both back to bloom when

and Darb, who were people of the scriptores, had noticed in

find in the secred books, and that if they tried to get at-

because he wished to honour hun with aposticship, until he grew up to be

no that he was known among his people in "The trustwocthy because of the good qualities which God had implimted in him. The apostle

period of heatherism, saying, 'I found myself among the boys of Qurrysh carrying stones such as boys piny with we had all unconvered ourselves,

I was go to the feet in the same transition as the same by the decimal may their part of the same of the same after the same and the same of the feet part of the largest manner the same of their same of the same of the their same of the largest transition. Bar.

THE SAFRYLEGICTS WAS LIZE

They was harple and whate the appeals was present yours of age. It was so maked branche many time within the state, and takes the state, hought up the accord month. The chief of Queryth and Kinang was Much b. Ustorye b. About Storms. At the haginning of the day Capt got the union band but Bur modeler viceous want to Manhat (46%).

THE APARTLE OF GOD MARRIED EMANGE (124)

handle was a manifest water of directs and wealth. The work to have there is not to entry better a servate that is assert on a service observed from the Exercise many a property prompt to commence in the property of a beginning the market consideration, marketosterium, and freinantille absorber also party for here and programs that he observe also have greate as form and world with them, while she would gav him more than she and others. He was to who a led of here colled Marroot. The totallo of Gad accreted the torontand, and the company hards above they remains the feet at

The specific suppose to the object of a trap graphs much shall, when the Minute state up in Manager and minute state the man up with my replace. to Breat the control to the sense that he was set to be been been been been the anchory; and the much andrigod: 'None has a prophet from our Summer's they have.

with the expels to less beyond to and broads what he There shall repeated to havy and horses the return incomes to Moren. The story same that or the lumber of moon whose the hose was interest up he saids he heater Manager and they provide alleging the species were the same a new When he Brought Abadia has provided the gold in and if provided in despite or who exhause that you have not pure and have given the test maybe who shaded bist and of the mont's worth. Now Khadin was a determined. the state of the section of the property of the property and the last with a beauty for the wine beginning the tay that the same the same to the angels of final and has been been been proportional. It was at the other basis your because of the administration and your book separations among your prompts your beautiful through the growt beautiful and which allows Their the proposed movings. Now Albadia or that now was the host back property of Changes of the property Aspects and the problem. All has according were conser to sext measurement of her wealth if it were wreather

Be made and the Program of Responsible to Stand to Think the term to Owere b. Kiláb h. Morsa h. Ka'h b. Lu'ayy o. Chafib h. Pde. Her mother was Filance d. 237de h. al-Apresan h. Rampha h. Hajor b. 'Ahd h. Matte b. Amir b. Lu'ayy b. Ghilib b. Fibe. Her mother was Hith d. And Marie a price of the Annual Marie State of the American B. Langue County for Business was probable to make the dis-Noben b. Ame b. Manage h. Ra'b b. Lu'ary b. Ghaille h. Fibr

The accords of God told his species of Khadila's proposal, and his such Married & Shirt Married was not have as a benegated in these and which has been been been been been been and the

The Life of Muhammad

Since was the propher of all the assecto's chricken except Northins, named savall places whereby he was at every makes. He was policities at a search Margade, Bacarres, Uren Aufthüet, and Pfriene fraft.

Al-Otton, al-Tayyib, and al-Tiblic stied in proposests. All job devaluant Reveal note Felom, embraced it, and marrated with been to Musican trans-

Charles had told Warren b. Named b. Amed b. "Abda" b" Lyng, who was but comes and a Christett who had anothed the presympte and use a naturally when the rate of Manness hand rate has show the record hand may well how he had seen the two arrests stanting birs. He mid, If that a way, Khadisa, verily Mahammad is the propint of this people. I have the a prophet of this people was to be expected. His time has energy or wards so that effect. Warmen was fitning the time of waiting receivment and mand to say "How long?" Some lines of his on the theter are

> I represent and was presented to remembering An enview where oher evoked more. And Confirmment evidence have common from Kharttin. Long bars: I had to wait, O Khadiia. In the vale of Moree is agine of the same "Not comply my the party was an experience." I could not been that the words of the monk You wid me of should move false. That Muhammad should rain over us Overcoming these who would paper him. And that a givernor light about appear in the hand To preserve men from discorders. His enemies shall recording And his 'riende shall be vicasciose. Would that I might be there than to our. For I should be the first of his supposesses. Toronto in that which Characon base Henself lead they shout in that Mecon of their. I hope to meand through him whom they all disting To the Land of the Theore through they are said depos-In it folly out to disbulieve in Him. Who show him. Who private the same habitant Michigan and the Phones was by James The second objects the authorization was published And of I die, his true the free of amounts To suffer death and discourses.

where one are the same or we came by earlies (The beauty). What is the part and beautiful

THE RESULTS FOR HE AND HE HAS WHEN THE SPREETS AND ADDRESS.

Compute directors to retreate the Racks when the species can there does prove of high (T. Silvers years after the next legious war). They were plated up a series of many section in the property of the property of the property of the section of the property of the Racks species with a work of the many of the Racks species with a work of the models of it. The tensors was found with Dywark a freedom, of R. Molayh b. Area of Khuta's (130). Querryth cut his hand off they my that the people who state the treasure deposited it with Duways.

T 7239 [7] Among chose suspected were at-Harith b. Amir b. Nasifal, and Abis abib b. Asic b. Quye b. Suswayd at Tandeni who shared the more mother and Abis Infinit b. 'Abdul'-Muttalib. Qurayah alleged that is was they at any the first by a second and depleted a work because a feedback and be highly and when Quantum and it was the first and the second and the secon

these with it was a view on him to see Auch surcesses and in her rhystatel.

**The one of the decease that to should not used Mesca for the years be
**The day that the majorite of the n.e. in. I have along that to may

Now a step belonging to a Greek merchant had been can ashore as Jushia and became a total wreck. They took its tumbers and got there can people to roof the Ka'ba. It happened that in Mecta there was a Copy who was a carpentar, so everything they needed was ready to hand. Now a make week to come out of the well in which the sacred offerings were thrown and a made every day on the wall of the Na'ba. It was an object of terror became whenever onyone came near it it mixed its head and made a runtling as and opened its mouth, so that they were terrified of it. While it was aumong itself one day. God sent a bard which seized it and flow off

with what we propose to do. We have a friendly crateman, we have got the wood and God has rid up of the make. When they had decided to pull of them and adoption that the book is hand in the had to pull the book in the had he part to be Makharden (171) got up and rook a slope from the Kalba part is beginned to the place. On the Common the beginning to the place of the man Common the beginning to the place of the book of the state o

Abdullab b, Alph Mujdy at-Market sold one that he was told on the appropriate Completely of Completely is forecast in the sold in Washington by James by American by Rail by Lancet than to some a sear of facility by Markets by Alph Washin by Administration of the completely and others.

the improved above him to were suff when the same. And other is the special study, at was the present action or the same according to the study of the appear from the first to special discussion to study other appears the formation of the special study of the special study of the study of the special study of the st

Abit. White was also mastered, much of the specific's fetting. The value is making at whom the Arade most med

If I would not report begint of Afric Worth a four

It would mark the marrow's passing with well filled soddle-boxs

He was the method of the title broughts printing pry 1 is about.

Wanted Street, in contrast of

Benjamp to purpose regardent strephologist promp-

the physics are a required and

It proper plan of makes his because him working (40).

He fills his dishet with becal topped by havings men.

Then Question between the work manage them the species near the force to an expect to \$1. About bloods and a first the species to \$2. About bloods and a first the species of the body stores and the condition of them. The base of the hard to \$1. About 10 the sound and limited, the tree man of Acor b. Harryy b. Kalb b. Lat'rays. The soils of the hije to \$1. 'About-Date b. Questy said to \$1, Josef b. al-Tout b. Questy, and to \$1, 'About b. Ka'b b. Lat'ray which is the Hagins.

The people were afrect to democial the weeple, and withdraw in manufactor of At-Wellet C at Magnitus unit. I will begin the democrat. In he work a pack-tree, were up to it saying the while, 50 Gold do not be straid' 152h O God, we intend only what is best.' Then he demolished the pact

one of his in registrating space of depending any proper of a small well element in the site of more any happening by hims from the distribution of such order on the during and are such around the distribution of the successing at Mindel registration to the transport of dependence and the property more and with with other two put depending the framework for the dependence. There is now an grown of with that define a human journal over the more than the define a human journal over the more than the define a human journal over the more than the define a human journal over the more than the define a human property of the more than the define a human property of the more than the define a human property of the more than the define a human property of the more than the definition of the definit

A coronin tradescolor told one that a seem of Compute inserted a coroninterrough type property a system is get one of their own and when he maked that make two whole of Mercel standdered in they built the foundation, shall (If no they had reached the boundaries.)

I was said that Querysk found in the towner a selling in Byeins. They could not understood it until a jour and it for these. It was to follow: "I make the country of the c

Constitute highly accepted the flow the appending from the contract of the con

Programme Company

and sorth and ferrard, the sun and more, and I marrounded in with seven proper pagets. It will possed while any time measurement and in bilinesing to the proper with right and water upon way told has they beared in the principle. a ser range. More a fixed a tasky resum, she made assess as an arrival three three. directions; let its people not he the first to profess it.

parts in Alex Suppose afficient that there become a manufact the Earlie Sorte pages before the propriet a columns, it what they are in fruit consideration the and many-priors. He that seworth good shall remo you be that would never shall man person you you do you aid to remarked both good. Not us propie

current for perfected from home.

The mains at Juranet gardened states for the holding, each office and province there and handered by small purel that beautiful was attached up to the black stone, where controversy areas, each cribe wanting to lift it to its plant, parts. My what their propert were, forward affigures, and gar ready for hords. The R. Abde'l-Dir brought a bowl full of blood, then they and the J. A.Fr b Kata b. La try pledged themselves unto donet and threat their hands may the blood. For this remain they were called the hannal-houses. South was the same of affairs for loss or feet togists, and that Queen's gathered in the manner and test request and were equally divided at the exection.

A render-over allowed that Abd. Conserve b. of Mushkin b. Abdullah b. "I may be Manhadan who was so that how the chiefe man of Carrotch, striped there is make the large pure to enter the goes of the manger arrayers in the marrier in districts. They did no god the few to come in this benefit of God. When they are han they pool, "This is the treatment to one. We are artisfied. This is Muhammad." When he came to them and they informed. him of the matter he mid. 'Give me a clock, and when it was horaght to how he want the black stone and per it study a past and that on h write about aim hald of an and of the great and they should lift is impether They did this so that when they got it give position to placed it with his even hand, and then building west on above it

Queryes med to call the species of that he has revolution upon to hom, The transporter was and other than had because the business, according to their dearer of Zubert the app of Abdu. Mayorsh and should the probwhich made the Quempit, doutd rebuilding the Ke'ba.

> I was assert that the made upon straight To the make when a was control. Is used as much emissionaly And pomotions it would durt forth. When we planned to rebuild the Kallin. In secrifical us, for a year, fearment, When we fraged its strack, down arms that each. Deadly ensuchs in its sween.

It been it every, then beging up four To work without further handrance. We attached the horiding corether. We had inclined another that she earth On the marrow we mated the foundation. Name of our unchess were clother. Through it did God become the cost of Latery De foundation was your amaciated with thirth. Book 'Adir and Morra had authored there, Katab havior areceded rhom. For this the Kane seeded us there is never. For around is to be assume from God (214).

THE RENT

I do not know whether it was before at what the wast of the elephant that Occupation control the other of House and you it was practice. They made We may the come of Abertham, the people of the hory we recover the generations of the testing and to estudy of Marca. No other Apole have rights like unter at a penaton like ours. The Araba recognism none to they recommen me, she do not areach the same importance to the periods country as you do to the marriage for it was the she Araba and Japana were below and will me. They have more the agree ungreening to be material and us to the more of previous ... In they make up the half of Arels and the deporture depart of the state of the process and their others make assess of the first process. god the evigous of 45 sham. They remade on their other Arabi should but there are, deport from the place; but they said, "We are the weeds at 1 or the interests to it is not fixed that we should so my brow the second terroner and house other places in we, the blacks, horses that the cha-Harma are the accept of the acceptance. They they provided to deal in the same was wall Araba who were how, we see and no hour the mound hereturn. Evalue and bloom a would with high in this year

The frame meet on a so reduce automations for which they had no call Surrough They Appeted a tracent the their should not about made of more male or already burger while they were to a year of value. They would not many tensor of compliance or seek shelver from the our expenses to leaker tests while they were in his man. They were bother and revised to allow through entered the factors to being beed as with them when they runs us the Street at a "lie year record. Not use to then, arriven ambulate the herait except in the appropriate of the Floring, I have baid to make provinces they had to go Placed painted. I may stopp at writings left processing where they had no have effectively, show they could no reach to their processors of their first that

the street shows a control of the co

The Archit called them clother 'the cent-off'. They imposed all these entergonesis, in A glor are no expect persons in halves at Architecture from it, and discumentationed the bound noted. The men at least word being make the average and note all their method enterprise that was upon back, or from . An Arch nomes who was going round the house start and

Today some at all of it can be seen, But what can be seen I do not make common property.

These was most recipil to the forting is which there exist proper extends charge share people in the agents of they are per one was result under one of phose. As they consequency many tenting which he had discussible and model and get again, and not wearted, said

> It's grief surrugh that I should suturn to low. As though the wors a substant max-off to front of the pilgriss.

us, she could not be transhed.

I be state of affirm leaved until God one Mahammad and averalled to have used the gave own sto how of the enterior and the restorm of the prigramage: "Then having unward from the pions whence men become envirode, and sub-produce of God, for God in lenguing, married." The decay or philosophy to pursue and man option to be having to make only of the day to improve them up to havin and ordered dente to have those and to become these

In reference to their problems of final and circles at the tempts such as that how brought team against the spread for sold and such and spread to be a final problem of the problem of problems and the teat and devote and the sea produced for the prompts the teat to the teat to the teat and devote the stage of the teat to the provided to the problems to the problems that the provided to the provided to the teat to the provided to the teat to the problems will be taken the stage where the last provided to the provided the provided the provided to the provided the provided to the provided to the provided the provi

a regions in Abit Bule Is, Muhammad Is, Amer Is, Hages Soon "Urboston Is April to contain a present a March to proper to the on lower to contain the property of the containing to the and Is he can believe up this beautiful Arabit with more in the market of his cribe would be quieted it with them—a special gross from God.

It down to the true blackman to both from at Eath bear that the true are proved to the provent and proved to the provent are proved to the provent are proved to the provent are proved to the provent and the provent to the provent are proved to the provent at the provent to the provent at the provent to the provent to the provent to the provent the provent the provent to the provent the provent to the provent the provent the provent the provent the provent to the provent the provent the provent the provent the provent to the provent the provent

My people restored the some of Majd and 2 Water America and the trains of Physics

Marrier S. Throma S. Changels S. Grown S. Spiller married Surrey & Challen a. b. Alt h. Ya'me h. Sa'd h. Cave h. 'Avita and she been to how Hewitin. When he had present all the provide that if we represent the density make him a Huma, and when he removed she foliated her was: The Huma. society sharped the second months and proof Weenard their province phase a new production of the phase of the phase of the same and shour electron. If one of these interes and at the homeoness of Islam was as a many of nation if he handered to be one of the harmedwelton, i.e. librate to houses or colleges, he would die a hele at the back of his boson and no so and not by it and our more by the door. The Horm peed to say, 'Do put manage appellance property and the real party specific the party of people where the have produced the stopp of the special fire programming and the high at 10 miles in being in the profuse seas, and would not halt at it or as facts from it have stands from advanced group or the experience and of the succeed total teach as a many of the spine operated of the spines, proparing these the right of Assets and also were as the far of the page of Name a state appears from a seal-Mandalife. When the new nathaned the tops of the mountains they sat hand. The same affect Home because at these structures in start witness.

The year of Hudeybiya the prophet asserted his house. One of the finale was much how and he stronged to be 4 or responsing that to much house. The species was I have an America tea. We request and record as one again to the America and record as one again to the America and the second teacher as an agent to the America and the second teacher as an agent to the America and the second teacher as an agent to the America and the second teacher as an agent to the America and the second teacher as an agent to the America and America a

Outpident meet to circumserviseless the prospic spheet, herb stem and species. The S. from b. S. m. r who this work among them after fair has When a present separat spheet the words, past was board instead for and the words on from

REPORTS OF ARAB SCOTHBATERS, JEWISH RANGE. AND GO-40 AC 40 TT

at the party of the company of the first territories are surface of the rubbis and morely, it was about his description and the description of his and a set of the second the end property and being a long price will use. Hely and the second secon The second secon the proposal stage of the paper was according to a Property of P. that could not one - the nests in which they must to sit and soul the heavesty tidings for the same of the same to the that was due to an under which God had commanded concerning reserve the party of the party of the late of the party of the pa have been a supplied to the su WHEN PER PER PERSON NAMED TO P to me that a number of the jion lineated and sold "We have heard a wonder-Name and party of the print of the party of the contract of the second second second second second · Allegania and the same of th recreased them as very b " ending with the words: "We used to sit on places therein to lives, he who historic new finds a florar wanteer for him. We do the same of whether the same of the same o the contract of the ball of the contract of the ball o THE RESERVE AND ADDRESS OF THE PARTY AND ADDRE Of a few statements of the special statement of the second An experience of management of the contract of is when the great came and doubt was resoured, so they believed and acknowledged the truth. Then 'They suturned to their secole worken the state of the s Commenced the time where going is in 19 and 44 in its and the same of the species of the same that was made only better than Approximately to the party of t . The state of the marks from the will that in theretal (196).

They would

Ye'offich. Tithe h. al-Machine h. al-Ableme told are that he was w descript that the East Asolas in he afrest of folling some when they were melted with their were this den of Theatf, and that they came to one of where seibermen called though. Umayya, one of B. Tisi who was a moss meturn and abrevel men, and select him if he had noticed that perking with steer. He soul "Yes, but weit, for if they are the well-known store which guide toureflers by land and san, by which the seasons of summer and wanter me known to belo men in their skilly life, which are being thereon, then by God, it steam the end of the world and the desiredmore of all that is us it. But if they remain attendant and other stars see house thrown, then it is for some persons which God month Methods meanly med.

The Lafe of Mahammad

Markement I., Markin, K. Shibab of Baker on the authority of 188 b at-Hypeyp b. Ali b. Abu Table from Madulish b. al- Abbie from a number of the Analy prontioned that the speak of God said to these, What were you paying about this shooting atm? They realised, "We were string a but the same of th has been been assessed to be recently the many than the second of the se from the game that you was not not once the street for here praised, and this gree on until the posite descends to the Inwest because the first proof that the principle of the first principle that if is because those above them have slope so and they say, "Why den't you mit these above you die esseen?", and must must on word page again the secondary for Species who after the case has married the profit and the profit of the second section of production and the second be taken by the party of the later of the la evaryer it to the acculaceous and sell cheer of it, sometimes being wrong and secretimes right, and so the neethergon are semetimes that make semetimes wrong. Then, God short off the estate by these store with will be a property to the terminal and the second con-

Asser b. Ats & Talfar Gram Mindamental B. Adult T. Nationals, in. Abd. Lability Description of the second of t

A learned parties told are that a warran at B. Sales called al-Gharatta ----amore was night. He charmed become her," then he said.

> I have what I have. The Sau of Wounding and Symphone

the Real Property and in column 2 is not

When the Oursean haved of the slave solved what he mosts. The quirit some to her marker pirkt and charged between her assure.

> Double, what is sleach? In a house, are thrown here and there,

When Ourself, haved of the they small and understand it and densied to That each the Soner plannic errors on measure. When the bestir of Ends and a bad took place at a gire. One happy that the was the manuscraf that meirit a manager (2.16).

128 AND Non-security sold marriage Joseph a trade from the Tomas, had a aportous or the rate of generality, and when the serve of the specific of Gold was blazed physical growing the Grabe. Here and in him. Lands onto that marror of this man for us', and they makered at the bettern of the mountain where he from the came down to there when the own runs and sound hadand on his born. He could be hard income become for a long room and became in home above small over

> C man, Grd has honoused and choses, Makesanada Purified by heart and towels. Mis stay among you, O mon, will be short.

Then be turned and climbed up the mountain whereas he had come:

A person beyond suspicion wild me on the authority of 'Abdul in b. Malle a brookman of "Litherston in "Alffin that he was said then when "Literar in. ad Ribertale was sufficient with the prompty on the specials a management an Arabi seeme to be such him. When I have now have be used. They below a said at gustyphogo, he has not given up his old religiou yet, (ex, he soid), he was a mentherens in the term is appropriate. The same process have said on drawn atreal. I year must have if he was a Monday, he said that he was, 19 and, "But were your qualinger in the rime of quarters?" The same supplied, Named and appropriate of the factories, you have thought of of our and have property and an experience of the contract of the property of the contract of made many was progressive and the contraction of the first of the contraction of the cont

some of accordance we did makes they that, we worstopped while and income ment and become in the bits about and they been The man replied, Yes, by God, I was a postburyet." Under mid, "Then tell as what for our the even sensors there ever fermion agent to be independent in you." He said, "He came to one a month to an before Islam and and

> Here was considered the first and their staffmans. Their ratigion a despuir and a debases. Climaine to their comeis' modific circles as profession [7] (127) alsi

'Abdelleh b. La'b seid. Thereupon Tome mid, 'I was mardine by an hits were a square of the Querysh in the same of manners when in Arab appropriate a spill. We more expecting for expecting to get a part of it, when a hand a valor may apparenting than I have over least coming out of the hadle of the cult this was a provide at an inform Toland, serious:

> 6 March and annual The deed to done. A man will see Bernale God Serve (1994)

Black is what I have been tald about protherways more the Arthu."

THE PEWERN WARRING ABOUT THE APOUTLE OF BUT

"Jame h. "Onge h. Carpete gold me that sage of his substract and . When induced to to proper builty agent from (and's move and residence were where you would be hope that Jews says. We were polycholate worklyping mode, while they many pupple of the acroproper and handridge which we that we present these was present resident between its and when we are the horse of chain and on and they have been mad. The even of a propher who is a business transmission. We get all you with his set in Tel and from the whired, "I they often world to have them mer than "Miless Cool agent Her marrie are accessed to a whole he called up to food and we realized which they should receive any arms of their factors above. We be broad on home had they ground have I am proposed on one chairs, their extended the sector of the chapter of the case. And when a back from Land casts to flow case. demonstrated that already had find that were branch's Job-At for employer goes the galactic-eras, when where the times came to show, they delashed is. The source of God to on the unbelingers. " * (2.56)*

3066 b. Ibribien h. "Abde" Babester h. "And from Malaystel b. Labtel. Services of B. Abriell Arabet. Now I whose to College to Woods. Ashere and was growen at Bade) said: "We had a Junial residence meets P. "About." Anther, who came out to meets don from his image. At they same I wan that

² A man house manual of their by B suppose.

I I do the second of the second second second second second second second Bretter ber

paced.) He make of the resurrection, the reckoung, the walet, paradise much Du you think that such things could be that men can be relact from recompensed for their deeds ** "Yes," he mud, "and by Him when more twear by, he would with due he suight he in the largest over 10 his house.

hand to Mesca and the Yaman, "A propher will be sent from the direction of this land." When they asked when he would appear, he looked at me yopongost person, and said. "This boy, if he lives his astural turns, will see him," and by God, a night and a day did not pass being God sent Muhammad his aportle and he was living among us. We believed in him

A THE RESIDENCE OF THE PARTY OF

many by the property of the party of the par

THE RESERVE AND ADDRESS OF TAXABLE PARTY.

the same of the sa

Ask, is I, here, of R. Hall, berefore of R. Querven, we are blocken. They were with them do, ng the an independent of their they be and their properties in falses. When I said that I did not have, he said see that a Jew among us. It have never seen a better from them he who was not a Mustice and pray for sain. He declined to do so miless we poid him something, and when we asked how much be worted, he said, "A basked of dates or here and proped for run for us and by God, hardly had he left his choos.

when glouds passed over us and it prined. Not note not twite did he do

this. Later when he trees that he was about to die he mid. "O ferre, what

that he had come in this country especting to one the assurgence of a birm. "His time has come." he mid, "and don't let anyone get to him before

When the manife or Golf was used and hescer I R. Quenyen, those woods

· symbol testined to some They are that it was not but the other

asserted that he had been accurately described, so they went and became Muslims and arved their lives, their property, and their families. Buch is what I have been cold about the Jewish reports.

MOW MANAN DOCAME A MUNICIPAL DESCRIPTION OF THE PROPERTY OF TH

Law & Congress of the property of the partners of their Company of the Parket of the P to his second: "I are a Persona from Josephin from a william called loav. M. the same of the sa shop the whole world. His love for my work to such lengths that he shoul and the same of th phas I became hower of the morest fire, replanishing it and not lesting it to out for a samples. Now my father mixed a large form, and one day when he could not alread to his form be tald me to go to it and learn about it, a vice me carten antractions. "Do out let convert be demand." he said. NAME OF TAXABLE PARTY. and the same the same than the same of the same of the Same form, and when I must be a Christian church I have the values of the and the last of th as in his house. When I haved their voices I want to see what they were clouder, their provers picaged and and I full drawes to their worship and The Part of the last of the la heave them until spacet. So I did not go to the form. When I select them Many Committee of the C AND REST. TO SERVICE STREET, THE PARTY OF TH "It is betree rhan correlation." Biy father was afreed of what I would do, so he bound one in ferten and impresoned me in his bouse. "I sent to the Christman and asked them if they would tell our wheat it

'I pent to the Christman and asked them if they will take me." They did so and I can then to be with him and serve him in his church, to feer from him and to more with him. No leviced me to come in and I did m. Now he were me

has a consistent of a contracted frame to down the part of the state o

the same when the tempths have manner by me a mine out failure and the form and the part of the part of the man when I have what he was desired. It conceived a violent hedged had the Christians came trajector to be the first and the Christians came trajector to be the first and the manner to the part of the manner to the part of the manner to be the part of the first trajector to be the part of the

There never neen any neer-Martin when I consider more virtuous, more access, more devoted to the next life, and more consistent night and any than he. I levest let mer I had never leved anyone before. I stowed with here a leng time until when he was about to die. I told here here I have here would give me new that he was about to die. He said, "My door on, I do not know enjour who is so I me. Men have died and have either she told are three for the ment in the length of the ment of

"I susped with the good men in Nephbos for some time and when he died be a surround on a substitute of temperature which he was about to die I mired han to reconneged up to temperature with the was about to die I mired han to reconneged up to temperature with the surround of the source of About to the source forch in Araban and would migrate to a source between two level botts, between which were palme. He has untanionalistic starts, He will not what is given to him but not things given to the dies. There is being a few with the source of the

I may the pulse-treet and I hoped that this of	would be the same which my
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A few being the supplemental and the	The same of the sa
I whend fall on my master, so I come down	
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Salmin communit. Then the specific soid to me. "Write an agreement." diagong out the home, and to pay borty ones of gold. The specific called on another with treases, and norther with ten, said belong as much as he could until the three hundred were pumpiets. The

done so he would put them in with his own hand. Hetped by my companions I dog the holes and came and told him, so we all went out together, and as we brought hun the palm shoots he planted them with his own hand, and by God, not one of them died. Thus, I had delivered the palm-trees, but the money was still owing. Now the sportle had been given a proce of process of the still of

Yazid b. Abû dubib from a must of Abdu'l-Qays from Salmin told esc that the letter and When I mad, "How far will the releve on of my debt?" the speach took a and turned it over upon his toughe, then be said, "Tabe it and paythent in full" so I paid there in full, forty okes."

and by God, it weighed forty obes, and so I paid my debt with it and Sal-

entity was free. I took part with the Apostle in the battle of the Ditch in a

Again is. 'Umar b. Quilds on the authority of a trustworthy informant from 'Umar b. Abdu'l. Agis b. Marwin must that he was sold that Salmia the Ferman told the apostle that his master in Aramanya sold him to go is a certain place in Syria where there was a man who lived between two thickets. Every year in he used to go from one to the other, the sick used to stand to his way and everyone he prayed for was healed. He said, Ask lath best that religion which you seek, for he can tell you of it. So I went we partil I cause to the place I had been told of, and I found that people had grabered there with their stell until he came out to them that right pusting from one shicket to the other. The people came to him with their

who I was so be turned to me and I said. God have mercy on you tell me about the Hamilya, the religion of Abraham. Ha replied. You are asking about matching men do not inquite of today the drue has more mean when a propher will be sent with this religion from the people of the Assam. Go to him, for he will bring you to it. Then he want into the thicket. The sportle and to Sahala, If you have told me the truth, you ment Joon the sent of Mary.

FOR MED WHO BY THE WITH PARTY WHEN PER

One the other the Queents had accombine on a wave day to resource and descriptions the stat or which they observe accoming that being a first

The Life of Minhammed

which they held agreed to feer other apart secretly and agreed to keep about counset to the bonds of freedahap. They were (i) Waraga b. Naufal b. And b. Abdu'l-'Uzza b. Query b. Kilbb b. Marra b. Ka'b b. La'ayy (ii) 'Ulaydullab b. Jahah b. Ri'8b b. Va'mar b. Şabra b. Murra b. Kabr b. Ghana b. Dodda b. And o. Khuatynt, whose mather was Umanna d. Abdu'l-Mutpalib. (iii) 'Ultimato b. abdlowayeth b. And b. Abdu'l-'Una b. 'Less b. Quanya and (iv) Zayd b. 'Amr b. Nufay! b. 'Abdu'l-'Una h. 'Abduilah b. Qurt b. Riyab' a. Razāh b. Adiyy b. Ka'b b. La'ayy. They were of the opinion that their people bad corrupted the religion of cheir (wher Abraham, and that the stone they went tound was of no account, it could sember bear, nor see, nor hurt, nor help. 'Flat. for youtrelves a religion,' they stud. for by God you have none.' So they went their several ways up the landa, seeling the Hantiya, the religion of Abraham

Warsqu attached birnself to Christianity and studied at scriptures until be had thoroughly mastered chern. "Upsydulish went on searching until lulate came, then he regented with the Muslims to Abysania taking with him his wife who was a Muslim, Umon Habiba, d. Abd. Sufyan. When he arrived there he adopted Christianity, parted from Islam, and died a

Muhammad b. Ja'far b. al-Zubeyr told me that when he had become a Christian Ubaydullah ashe passed the prophet's companions who were there used to say "We see clearly, but your eyes are only half open, we. We see, but you are only trying to see and comos see yet. He uses the word ra're because when a puppy tries to open its eyes to see, it only half sees. The other word fagusha means to open the eyes. After his death the apostle matried his widow Uman Habiba. Muhammad b. All b. Husayre

Forth ar and he matrice have to ber. He gave her as a downy, on the apostle's had all Matik b. Marwin fixed the maximum downy of winner as four hundred diners because of this precedent. The man who haded her over to the ground was Khāhd b. Sa'ld b. ab. As

'Othman b. al-Hawaysish went to the Byzantine coperar and became a Christian. He was given high office there (144)

turney. He shardened the religion of his people and abstraced from id billing of ordent daughters, saying that he worshipped the God of Abraham,

the Ka'bs and stying. O Quanyah, By Him as whose hand is the soul of

The sate automating arrowned of the respondent of an execute union in the Walls-Leaves' page of the Milgar, and K. C. Trobalpar, Americal Arabba, Polaneton, 2018, page 2.98 ft. Marke 1800 (age 2.00 ft. Millar 1800 (age 2.00 ft

The Life of Mahammed

Zayd, not one of you follows the religion of Abraham but I Then be said 245 O God, if I knew how you wished to be watshipped I would so worship you but I do not know. Then he prostrated himself on the palms of his hands.

I was told that his son, \$47d b. Zeyd, and Umar b. al-Khattilb, who was his nephew, said to the speeds. Ought we to ask God's pardon for Zavd b. Amr?' He replied, 'Yes, for he will be mixed from the dead as the sols representative of a whole people.

Zayd b. 'Arm' b. Nufayl composed the following poem about leaving his

people and the treatment be received from them

Am I to worship one seed or a thousand? If there are as many as you claim. I renounce al wift and al- Uzsā both of them As may strong-minded person would. I will not worship al- Uzza and her we daughters, Nor will I wait the page images of the Band. Ame I will not worship Hubal' though he was our tard In the days when I had little sense. I wondered (for in the night much is strange Which in daylight is plain to the discerning), That God had annihilated many men. Whose deeds were thoroughly emi-And spared others through the piety of a people So that a little child could grow to manhood. A roam entry languish for a time and then recover As the branch of a tree revives after rain. I serve my Lord the compositionate That the foreigner Lord may parties for all, Bo keep to the four of God your Lord, While you bold to that you will not perish. You will see the plous living in gardens, While for the unidels hell fire a burning. Shamed as life, when they die : Their breasts will construct an anguish.

Zayd also sud: (141.

146

To God I give my praise and thinksgiving. A sure word that will not fail as long as time faits. To the heavenly King-there is no God beyond Hire And no tord can draw near to Him. Bowers, O mea, of what follows death. You can hide nothing from God.

The Life of Muhammad

Baware of putting mother beside God. For the unright way has become clear. Mercy I stoplore, others trust to the field. But thou, my God, art our Lord and our hope. I am astisfied with thee, O God, as a Lord. And will not weeship another God beside them. Those of thy goodness and marry Didst send a recessorer to Moren in a herald. Thou saids: to him, Go thou and Aaron, And summon Pharach the tytant to turn to God And say to here, 'Ded you spread out this (sumb) without a support Until it stood fast as it does?" Say to him 'Did you mise this (heaven) without support? What a fine builder then you were!" Say to hore, 'Did you set the moon in the middle thereof. As a light to guide when sught covered in?" Say to him, 'Who cent forth the sun by day So that the earth it touched reflected its relendour" Say to him. Who planted seeds in the digst That herbage might grow and was great? And brought forth its seeds in the head of the plant?" Therein are stone for the understanding. Those in the kindness did deliver Jensh. Who spent nights in the belly of the fish. Though I giorify thy mone, I often repeat 'O Lord forgive my size." O Lord of creatures, bestow thy gifts and mercy upon me And bless any some and property.

Zayd b. Arar is represeiving his wife Safiya, d. al-Hadrardi (144) क्यांत के

Now Zavel had determined to tensu Mecca to travel about to search of 147 the Hantiliya, the religion of Abraham, and whenever Saliya saw that he had got ready to travel she told al-Khaspib b. Nufayl, who was his uncle and his brother by the name mother? He used to represent him for foreaking the religion of has people. He had mitrocred Safiya to tell him. if she new him gening ready to deport; and then Zayd mid.

Don't keep me back in humiliation, O Ballyn. It is out my way at all,

1. On 'I should add to my sim unique these beginners and

^{*} This is the coating of sh-Kallel, but all biSS have Glason, a deity volunture. Of alon Ylla, ú. 661, &.

[&]quot; When he said is observed all the consumerance which pero the to the poors have been

descriped

This was because his mesher was first married to Naziryi and gave both to al-Khaqidh.

This was because his mesher was first married to Naziryi and gave both to al-Khaqidh. than the metrical has stopens that and guest here to Zaya: then the double relationship desiration between

The Life of Michonomia

When I feet hamiliation

I am a brave man whose steed a aubtaintive.

A man who persistently frequents the gates of kings

Whose camel crocses the desert,

One who powers use with others

Whose difficulties can be overcome without (the sid of) friends.

A donkey only accepts hamiliation.

When its cost is worn out-

It says, 'I will never give to

Because the load chades my sides."1

My brother, (my mother's son and than my uncle),

Uses words which do not please me.

When he reproaches me I say,

"I have no answer for him."

Yet if I wished I could say things.

Of which I hald the keys and door.

I was said by one of the family of Zayd is, 'Arm is Naing) that when Zayd (seed the halbs inside the mosque be used to say, 'Labbeyte in crath, as worship and in service!

I take refuge in what Abraham took refuge When he stood end faced the gible.

Then he said

34

A journish present, O God, my face in the dest, Whatever thy communication to I must

Pride I seek not, but nicty's boos.

The terreller at midday is not as he who sleeps it main (145).

And Zard said:

I submit myself to hun to whom
The earth which bears mighty poece is subject.
He spread it can and when He new it was settled
Upon the waters, He fixed the mountain on it.
I submit myself to Him to whom clouds which bear
Sweet water are subject.
When they are borns along to a land
They obediently your copious von upon it.

Now al-Whittib had he hardshed Zayd that he forced him to withdraw to the upper part of Mecca, and he stopped in the mountain of ffird facing the town. A Khittib gave instructions to the young responsible men of Qurayah that they should not tet hou oncer Mecca and be wantable to do not

in accret only. When they get to know of that they told al-Khatjib and drove him our and harasted him because of their fear that he would show their religion in he true colours and that some would join him in associate from it. He said, making much of its sanctity against those of his people who treated it as ordinary.

O God, I am of the boly land, no cutoder. My boose is in the censes of the place Hard by at-Sails. It is no home of error.

Then he went forth seeking the religion of Abraham, questioning monks and Rabbin until he has traversed at Maugil and the whole of Mesopotamia then be went through the whole of Syria until he came to a monk and the high ground of Bakqā. This man, as as alleged, was well instructed an Christianity. He maked has about the Hanfilya, the religion of Abraham, and the mank reptied. You are needing a religion to which no one today man goods you, but the tutes of a proplet who will come forth from your last own country which you have just last bus drawn near. He will be sent with the Hanfilya, the religion of Abraham, so stick to it for he is about to be sent now and this as his time. How Zayd had sampled Jacksian and Christianity and was not satisfied with either of them, so at these words he went away at once making for Mecca, but when he was well made the country of Lakham he was succked and killed.

Waraga b. Naufal b. Asad composed this elegy over him:

You were altogether on the right path Ihn. After, You have escaped hell's hummag oven. By serving the one and only God. And abandoning wain titols.
And by attaining the religion whosh you sought. Not being unmindful of the unity of your Lord. You have reached a noble dwelling. Wherein you will rejuice in your generous treatment. You will meet there the friend of God,' Since you were not a synot ripe for hell, For the mercy of God reaches men.

Though they be seventy valleys deep below the earth (1.66).

THE WORD APPLIED TO THE APOSTLE DF GGD IN THE COSPEL

Among the things which have reached me about what Jesus the Son of Mary assed in the Gospel which he received from God tor the followers of the Gospel, in applying a term to describe the apositio of God, is the

Su A ith Perhaps markeyne meater quick to take kneed.

So it with but also would expect places to ment, set tough more as there are no working part.

One would expect might for magnitio in new of what has been mid about the Huma.
 This district of which formula was the cripital

following. It is extracted from what John the Ayunda and down for them where the women the water has been from them, from the Lord. And if I had not deste in their promote worth which none other before me did, down had not deste in their promote worth which none other before me did, down had not had not beet fracts must they we pushed up with prode and much that their small sever down the total situs the Lord. But the word that is an the law much be folfolied, "They leaded not without a manual" (i.e. without resseen). But when the Cambiotter has more whom God will speed to you from the Lord's promoter and the speed of reach which will have gone have began by Lord's promote he (shall been) witness of one and yo also, because ye have been with me from the large desired. I have aparted unto you about the that yo should not be applicate.

The Monadorman (God Hom and property has 5 in Syrac in Muhammad, at Lorent by a the promises.

THE PROPERT'S MISSION

When Mahammad the spends of God specked the age of ferry God and how to storpment to teached, so an average in to all upp. Now Could had made a revenue with every prophet a both he had much before him that he should believe at both, teached to be truth and help here appears had decreases, and he required of these that they alone is transported by the services that he between the between in these, and they appear to that sequential in that suspect. God and is blockerment, When God made a revenue with the prophets (He med) this is the periorses and viscous which I have siven two otherwises in appears will make could design that you know that you may be because in the best to be successful. The way accept the and make up the bacters is the best beather of my appearance, which I have had open you. They mad, 'We necept it.' He movered, 'Thus bear without the prophets that they should people it.' The God made a covernor with all the prophets that they should people in his typic and help here appears in all opens and

they proported that obliques in their this brist-off is they many the

(T) One whom I do not suspect told me from Sa'ld b. Abū Arība (rom T = +*)
Qutlida b. Dr'ima al-Sadūsi from Abū'l- jakd. The Funçia came down on

port of this they appeal to God's word. And what we tent down to our
nervant on the day of al-Funçian, the day the two companies met's which
was the meeting of the aposite and the polytheuris at Badr. and that sook

the morning of Ramadão 17th.

y be by e top e

means of him, the first sign of prophetbood roughsided to the sports was true visions, resembling the brightness of daybresk, which were shown to him in his sleep. And Allah, she said, made him love sourcide so that he

taked pothing better than to be alone.

Abdu'l-Malik b. 'C-tarydullah b. Aba Safyila b. al-Aii' b. Järiya the Thaqaine who had a retentive memory related to me from a certain scholar that the sportle at the time when Allah willed to bestow His grace upon him and endow hom with prophethood would go forth for his affair and journey for stield until he reached the gless of Mecca and the beds of its valleys where no house was in right and not a scope or tree that he passed by but would say. 'Peace onto thee. O aposale of Allah.' And the spostle would turn to his right and left and look behind him and he would see anught but trees and stones. Thus he stayed seeing and hearing so long as at pleased Allah that he should stay. Then Gabriel came to him with the gift of God's grace whilst he was on Hirs' in the month of Ramadin.

Wahb b. Kasan a client of the family of al-Zubaye told me. I heard Abdullah b. al-Zubaye say to I heard b. Dimary b. Qualda the Lavahue, O 'U-bayd tell us how began the propherbood which was first bearowed on the appoints when Gabriel came to hom.' And 'U-bayd in my presence related to Abdullah and those with him as follows: The appoints would pray its acclusion on H123' every year for a mounth to practice to homewife as was the custom of Qurayah in heather days. Tahansanta is religious devotion. Abo. Talib sayd

By These and him who made Thebit from it. its plans. And by these going up to second Hirlf and serving down (147).

Which h. Knister sold one that Thorpd and to him: Every your during that reanth the specific would pray in actinates and give fixed to the powerful came to him. And when he completed the mouth and resonant from het archesten, first of all before entering has because he would go to the Ku'be and walk round it occurs times or so often mix planned. God, then he would go back to his boson until in the year when God must him, so the month of

The part of Their particular and Maria. The part of place are part of Maria.

Businelle, as taken those water proportion has what the which of The group. the appears on target at \$1.00 m year has would mad be founded with home. When it was the right on which that however have with the present and above of spaces on the appropriate disputes it advert become a base the exclutional of court. He came to one made the consults of cost, which I was private with at coverful of become whereon was more writing, and said, "Read?" I said. This was shall be easily. The present one with a service that the subsection is was death; then he let me so and said, "Bond?" I said, "What shall I provided. The provinced was much in segment on him arthropolities were about these his that may proved mad "Road" I seed, "What shall I seed?" He present the week or the third some or what I depend on the best and and affect. I a mid. "What then shall I test !"—and this I said only to deliver property throw blue, but he should do the same to me main. He will

> المستوي وبالواقيس أأبث أبد مسورة بيثه بمراجبين When around their of black consequent Bead! Thy payd is the more brandlesse. Who insures by the non. Taught that which they little out more man."

 So I send it, and he deported from me. And I seeds from my deep, and a was an impact, speed words were destroy as one factor. It have been of God's commerce was sever hereful to use than an (posteric) paret or a main. promised: I could not even look at them. I thought, Wee is me post or managed. Never shall derive they have if on \$100 top in the ope of the momentum and theres are not down that I may bill preach and prin cost. He I want facts to do as and thest) when I was modern on the mountain, I Based a record from Supress marging. It. Madematical Physics are not specially of final and I up Galariel." I record my band sewards begreen to see (who was security and an instituted as the lower of a man work has pure the fire lowering. to the Africanism Pare of the appropriate of the first of the salaries. I second passing at him. (T) and that tareard one frage my purpose; moving therefore becamed here frameworth there. Begins up to one one or other frameworth have been recorded wherever species of the user injuried. I gave been as follows And a consequent standing these market advancing new research back with hip takes part has decompose as branch of one and their graned the high groups along Marry and or stand to her while them would be as the same pages story for payment from our and . Iron from covering to my later's And I make to Electic out out by her thich and draw close to her. She med, "O Aha'l-Otem," where has they been? By God, I am my secure. goes to make high than much have been been been decreased above. Make himself poterned to reg." /T I said to har, "Was in me post or penersed." The made to the reflege on Cond Spring that I divid a Conduction and which was then also be known your trafficulture, your great treatwestletons, want fine character, and your handson. The connet is, my door. Perhap-Step all, 2011

2 The house have of house, of Makement.

you did see somethers." "Yes, I did." I said.) Then I taid her of what I had seen, and she said. "Remice, O son of my upole, and be of good heart. Verily, by Him to whose hand a Khadita's equit. I have hope that about with bo the propher of this people." Then she more and gathered har garments. about her and ser forth to her gousin Warraga b. Naufal h. Asta b. Abdu'l-Last b. Quarry who had become a Christian and read the scriptures and learned from those that follow the Torah and the Gespel. And when the

Warrage tried, Holy Holy Verily by Him in whose hand is Warrage's wall, if thou hast spoken to me the truth, O Khadija, there has come have the greatest Names (T. meaning Gabriel) who came to Moses afore time, and in, he is the propher of this people. Bid him he of good heart. So Klaidha returned to the appeate of God and told him what Warana had said. (T and that calmed his fears somewhat.) And when the apostle of God had finished his period of acclusion and retorned (to Mecta), in the fort place be performed the circumambulation of the Kalba, as was bla-While he was doing it, Warson met him and said, 'O son of my bruther tell me what thou hast seen and heard " The apostle tolu him, a Waraga mid, Surely, by Ham in whose hand is Waraga's sout, chou are the prophet of this people. There bith come unto thee the greatest Nantas, who came more Moses. Thou will be called a light and they will use thet

day. I will help Got in such wise as He knoweth. Then he brought his head (T) We arrow's words added to bis confidence and between his suggests.) lengt'il b. Abu Haltim, a freedman or the family of al-Zubryt, told me on

nacle, are you slike to tell me about your visitant, when he make to you ble and any other the course when the make them to got her whom he course. The where you are many to happy on his year more the arrests and in Arbeita. "This is Gabriel who has just quote to see," "Get up, O see, of my mode," and the same and the first many that the same that the same and the same it as The live and the said. They spet recent and at the eve pages where. The different particles and it was one use how in Notice for and start he would also select have to support and six or her heat. When he had done this after series unless in the provide and have, and others has used you, after diffplaced for large and care made for and while the asserts was serious in the lay, Then the mid, 'Can you see kies?' And he restind, 'No.' She seed If any of the green representation of ground braids, the special fit is not entire to the THE R PROPERTY.

was appropriate to Thomas also prove and the good. I haven't are received Phians, despited of Bussyn, telking about this tradition from Khadija. her as I have 4 is not remain the assesse of soul communication show that there again the advantagement and the small to the grown of first, the PRINTED IN AN ADMINISTRATION OF THE PARTY.

PART II

MUHAMMAD & CALL AND PREACHING IN MECCA

THE BECOMNING OF THE SENDING DOWN OF THE OUTSIN

The speaks began to receive revelations in the month of Ramadán. In the words of God. The month of Ramadán in which the Qurân was brought down as a guidance to men, and proofs of guidance and a decisive enterior. "And again, Verily we have seat it down on the night of destiny, and what has shown you what the night of destiny in The night of destiny is better than a thousand months. In it the angels and the spirit descend by their Lord's permassion with every matter. It is peace until the rate of dawn." Again, "H.M. by the perspectious book, verily we have sent it down in a blessed night. Verily, we were warning. In it every wise matter is decided as a command from us. Verily we said it down." And again, "Had you believed in God and what we cent down to Our servant on the day of decision, the day on which the two parties met," at the meeting of the apostle with the polytheurs in Bade. Abu Ja'far Muhammad b. 'All b. al-Hussiva told me that the months of God met the polytheurs in Bade on the morning of Friday, the right of Ramadán.

Then revelation came fully to the spostle while he was behaving in Ham and in the stuth of His successe. He received at willingly, and took upon himself what it entailed whether of man's goodwill or anger. Prophery is a troublesome burden—only strong, resolute messengers can bear it by God's help and grace, because of the opposition which they meet from men in conveying God's message. The apostle carried out God's orders in some of the opposition and ill creatment which he end with.

KHADIJA, DAUGHTER OF KRUWATLID, ACCEPTS ISLAM

Khadija believed in him and accepted as true what he brought from God, and helped him in his work. She was the first to believe in God and His appeale, and in the truth of his message. By her God lightened the burden of His prophet. He never met with contradiction and charges of falsehood, which saddened him, but God comforted him by his whom he were home. She strengthened him, lightened his burden, proclaimed his truth, and belittled men's opposition. May God Aunighty have mercy upon her! 256

Highler b. 'Orwe told me on the nathority of his father 'Orwe b. al-Zubaya from Abdullah b. Ja'tar b. Abū Ţābb that the accepte said. 'I was communiced to give Khadija the good news of a house of gayeb wherein would be no clamour and no toil' (243).

Then revelauous stopped for a time to that the spoule of God was distressed and grieved. Then Gabriel brought him the Sura of the Morning, in which his Lord, who had so beneuted him, sware that He had not for-

[∮] Şêm a ida.

Sum (a), 1-a).

^в 90га уу.

^{*} Sum B 44.

to a system or provided have been severally the market of God's greature.

Special of the constraint of the land of the fall that the bandwise of falls in given two products, measure at and still men to it.

his narrounds in the matter of proposes to a convents attempt to propose organic because the section of proposes to a convents attempt to propose organic because these.

The appearing our professor to prove and so for property fields in Francis from two, it of restore from it and not the observation for every proper them. God restore it to four propertions at home what on a property the former arelinance of two property-one held.

A learned person told me that when proper was hid on the specific Galovic came to him while he was un the heights of Merch and dog a wife for him with his had in the order of the wiley from which it formatin graded had, and were as per second he had discover as the aposite my had had. This was in order to show him how to posity himself before proper? I may be appeared part over a manufacture in the had over subtracted in Then Carbriel and a neaver with how while the aposite pravail with him had no not be not had, The specific had done for how, and she capited him. Then he proper with him above had proper with how, and the proper like aposite.

The first temperature of the Transaction of the Statement of the Statement

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he dislow smalled his own bands. Thus he arrest the most were: when he are up. Then he properly to up anyth proper when the receptor had decaptured. Thus, he proped with him the morning proper when the about note. Then he was to him and proped the same proper on the mineter when his shadow availed his hearly. Thus he nerved the evenior proper when his shadow assumed the height of bath of them. Then he prised the support proper when the son set at the time it had the day before. Then he prevent with him the last night prayer when the first thred of the state had govern. Then he proved the slave prover when it was clear has the upon man that the territory of the second property of the which is before their passes builty and their ground come de-Yibene h. Bultsyr anid that Muhassmand b. Ishiiq said him that Yahyi b. Abd'l-Ash'mh al-Kurdi of the people of Köln soid that land'd in Jylin b. Afil from his inthic from his grandfather med, "When I was a surrehant There is all AM de devices the days of pulsi-strate, and whose he have atgether a site cases out to pray and stood fixing the Kaller, then a broatest came out and stood praying with him; then a young men, came out may spring property much from a form of Abrica. When a characteristic life is more thong new to me." He good, "This se Michamanad h. Abdulleh who advance that force has more from more or many than the common of the continue. and Comer will be counsel to him. The woman in his wife Khading who to having at these party has been been a few analysis of 47 who becomes a few

Af X and, "Would that I sould have believed that day and been a third?" " To Device the Charles and the Manual State of The Thomas State To horn. Solarus and, Muhamassad b. lebits told on from Yahvi, b. Abii I-Ash'oth- Tabari and, 'It is in mother place in my book from Yabek h to have the fourth control to the state of the state of the state of the beautiful transfer at the bade of the property for the property of t from the other from the promotering ALC A. Lovin b. Abote. Moreon In the a reverse of more than send to be about to the Tanasa to have process. that made not belong the recognition of their forms and their recognitions same a man in the serves of life and nucleowed the full rism of abbution graf from the and the first process. I have a second region and gate that they absorbers the mine of the property. They are cover a reach our secretary dig Matthews, the two six of our their recording and property by the public We want to proper to the telescope of the second terms of the seco Mulammad b. 'Abdullet b. 'Abdu'l-Maralib who allowed that Allah has most high at the amounts, the prime in my boother's one 'Ali Is. Abs. Talib. who has hallowed have at our resignant to those to be such Rhades &

^{*} Report near the pattern press to promp that to denote that "Producement are approximated for the control of t

Elements who also follows have as her returned. After and play to had became a Marine and plan was totally established at his toget. Would that I had been a firmth!" "!

TALE IS AND TAKEN THE PIREY MALE TO ACCEPT SELAM

All was the first people to behave in the appeals of God, to year with him can good to believe in his decape manage, when he take a base of her. Good freezend have no shock he was because up as the case of the speech before

Jalam berm.

Abdulish b. Abu Najih on the authority of Mujihad b. Johr Abu'l-Happy told me that God showed Hu favour and goodwill towards blin when a gratvous famine overtook Odrayah. Now Abu Talib had a targe family and the prophet approached his uncle. At. Abbin, who was ope of he richest of R. Hänkim, suggesting that at view of his turge samily and the Invane which affected everyone, they should go together and offer to relieve hum of the hurden of some of his family. Al- Abbits agreed, and so they went to Abu Tilib offering to relieve him from his responsibility of two boys until conditions improved. Abit Tallb said, 'Do what you like so long in you leave me. Agil' 150). So the apostle took. All and kept him with him and Al- Abbits took ja far "All continued to be with the aposite until God soot him forth so a prophet. 'All followed hors, believed hors, and declared his truth, while Julius renamed with As Abble and he became a Muslim and was independent of him

A praditionist mentioned that when the time of prayer came the apostle used to go out to the gires of Mecca accompanied by Alt, who went beknown to his father, and his uncles and the rest of his people. There they used to pray the titual prayers, and return at nightfall. This went on se long to God intended that it should, until one day AbQ Talib came upon them while they were praying, and said to the spostle. O nephew, what is thus religion which I see you practising? He replied. O uncle, this is the religion of God, His angels, His apostles, and the religion of our father Abraham. Or, so he said, 'God has ment me as an apostic to mankind, and you, my uncle, most deserve that I should teach you the truth and call you to guidance, and you are the most worthy to respond and help me, or words to that effect. His nucle replied, I cannot give up the religion of my fathers which they followed, but by God you shall never meet with paything to distress you so tong as I live. They mention that he said to Alt, My boy, what is thu religion of yours? He answered. I believe a God and in the apostle of God, and I declare that what he has brought at true, and I pray to God with him and follow him." They allege that he and. 'He would not call you to northing but what it good so stick to him."

Zayd the freedman of the accepte was the first male to accept Islam after

I the bendered as paid

Take folia. Then Abi finde h. Abi Oukbis where name was "Alfe become . do a Manday, Har father's name was 'Uthonin b. Crue b. Ame b. Ra'b & that he Toyon he Massy he Kalle he Ludwy he Glotch he Filet. When he because a Magazine, he absorred has faith operate and caded attern to food and has making the whole man whose surpress was desired, well taked and of communities. He have more should be generally of Jacobs than province play you of charge freelin spot storety. He was a storethast of high absorption and handleson. He pupply upon to make to hate to descent these markets with here because of his wide innewtedge, his experience in commerce, and has precable nature. He bugue to call to God and to Islam all whom he promped at those who come to him and are not been as:

A in the The bilancing care At 5. About 11th came in the risk of them were present and asked. What is this McAnnipact. The right to be in God's religion which He has choose for Himself and sent His accesses with it. I call you to God, the One webeat as associate, to worshoo Him and to describe al-Lie and al-Upot." "All said. "This is somethore that I have were bound of betwee roder. I cannot decide a morner until I have talked about it with Ahii Thirk." How the mouth did not went his arrest to the developed before he applied instruct to the publication of his annuage up by good. If you do not accept falon, then conceal the matter." "All mency that pight partil God part Jahan into his heart. Early next represing he went to the annuals and mind him what his orders were. He mad, 'Boor witness that there is no gral but Allah shore without apparate, and disavour al-Lit and al- Usat, and renounce rivals." All did so and become a Mushas the private of from current to her out of four at Abit Take and conreshed his before most distance set it he men-

Another Riversa became a Markon and the top of them turned nearly a more than 171 cm. All kept annuage to the appendix. It was a upon up for one to All from God that he was in the closest association with the association

THE COMPANIONS WHO ACCEPTED ISLAM AT THE INVITATION OF ABB BAKE

riba.

These who accepted islam at his invitation accepting is what I based

Utherin h. 'Adin h. Abe'l-'Le h. Umayer h. 'Abdu Shana h. 'Abdu It has not be follow that America is Riverys has h find he that is treed in Queen ... In Learning Abole I Rateman h. Auf h. 'Abdu Auf h. 'Abd h. al-Härich h. Zuiten. ANI Worsell (The larger and Mills, b. Boyer & Abdy Mana) after to it benediction to therefore to Althread has been been all h La ma

med to say "I have ment invited mesons to account bloom but he has shown sient of relactures, suspected, and hosistics, except Abb Bulg. When I with him of it he did not hold been or been \$48' (1 < 1.*

These were the first eight man to accept lesson and proped and indicated

on the drying inspiration of the assertion

Afrer shern came

والمراجعة والمراجع والمساوية والمراجعة where name was Abdullah in Abdu'l-Aced by Lutawy. Aleksoom by وسيد ميرو يروان ويوه سيد يويو ميرو مو ofy have the honorisis of Abb Juminh-b. 'Abdultah h. 'there h. Lat'swa's Inhunia h. Maz'un b. Habib b. Wahle h. Hudhāfe h. Lufavy. Mes two brothers Quidana and 'Abdullah, some of Maz'en, 'Ubeyde b. al-Härnik b. al-Murralib b. Abdu Manat b. Lu'ary. Sa'ld b. Zawi b. Amr b. Nufred b. 'Abda'l-'Uzek b. 'Abdallah h. Qurt h. Lu'syy, and his wife. Part of the state of the state of the state of "Livery b. al-Khatcab. Asma" cl. Abil Bahr, together with his little daughter the transfer of the transfer of the Wangle, brother of Serd. Abdullah b. Minfüd b. al-Härich b. Sherrich b. Man a few sales of the few sales of the party of the part the state of the s Said b. "Abdu'l- Lind b. Hamile b. Ghilib b. Muhallim b. 'A'idle b. A TOTAL OF STREET STATE OF STREET Abda Strong b. 'Abdu Wueld b. Near b. La'ryy, 'Ayylah b. Abu Rebl's h. al-Mughter b. 'Abdultah h. 'Ame h. Lu'ayy, and his wife we have a few man district to the few of the court of the the same of the sa b. Gheem b. Duden b. Aned b. Kinmeyers, and his brother Aba Ahmad both aftim of the R. Umayya. Is for h. Abd. Talib and his wife Anna! d and the second second second at Harich b. Marmar b Habit b. Wahb b. Budhafa h. Lu'nyy. and bee and the second territories to the second

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h. Mac'ta show. At Munalib b. Ashar b. 'Anda 'Anf b. 'Abd b. of

b. Aufd b. Lu'nyy (157). Amir h. Pubayen, freedom of Abi Behr

traffic Michigal by Sailed by all has by Unmayor by Labory and his wife

Mirith b. Lu'sey, and his wife Ramin d. Abd. Auf b. Bube.

have the second or second

management of the first to the second of the second of the second THE RESERVE THE PROPERTY AND ADDRESS OF THE PARTY AND ADDRESS OF THE PA Humania b. Malik b. Zavel Massit b. Teento an ally of II. 'Addr h. Ka'h at the transfer of the same of Michib L. Chiyaca b. Se'd b. Layth b. Bake b. 'Abdu Manie b. Kindon. after 4 \$ 1 months for all \$ \$ discharges many According to the second second section in the second section in the second section is a second section of the second section in the second section is a second section of the second section in the second section is a second section of the second section in the second section is a second section of the second section in the second section is a second section of the second section in the second section is a second section of the second section in the second section is a second section of the second section in the second section is a second section of the second section in the second section is a second section of the second section in the second section is a second section of the second section is a section of the second section of the sect 4 电流

The Life of Muhammad

THE APACT R'S PHOLIC PREACHING AND THE RESPONSE Percent region to develop teach, but have not conserve a large searches. the Name of the paper to pupper their days and the second party The second section of the second section is the second section of the contract and the same of t to blass. Three wasse signed from the time that the details concealed has THE RESIDENCE OF THE PARTY OF T principles and the second of the last the second of that the probability and the particular to the p the Winds the course improve principles on their fellowing water with collow thee," And Say I am the one who were plainty from. to Plant on the law on the law on the law of the Fragility of the second property of the second company of the second to make a property that the property has been been been been a the Prince State State and Published States relations many draws to the amount he reded me and and. 'God has the desired and the last transfer and the second my strangth. I have that when I made this massage become to thesis. I the state of the party and the state of the party of the state of the If the first colour than the face to the face of the same of the s the Committee of the Co the property forms of the latest beauty at the property of the grad and street at the first term of the street of the str Administration of the paper of the law and the second of the law in the law the latest to the party of the Burnish way. exempled he tried can to bring in the food which I had prepared for three, The African American American and the American American American be any one many arrange on Paragraph Paragraph to the contract of the same of the sa was the place where their hands had been. And ar way as I live if the state of the s to divine The proper on the people is first in morals done.

the control first first are the control and put property and it there had been not also don't be up have a many to properly the second many to water the contract of the first plant of the part of the host has hewitched you'r, on they dispersed before the arouse could de ting the late of the property to the property to the Bridge and the proper formation before the contract the formation to the an you did yesterday." Everything want as before and then the amorte said. hade of their five as a proof of the five part of the second proper first a selection from the larger than the larger teachers at the this mortel and the next. God has proceed me to call you to Him. So which is my pile in agreem to be as in the region for bracket the the last spin day the real many many property and The last resource from and J. shough the vegetest, most the and the second s But you have the time thank of the walk and was a many or to sever the for the second of the second of the Second of the Second we man get up lengthing and saying to Abii Thilb, 'He has ordered you to ("Justin to yout sun and obey him!")

from al-Rama b. Abil'l-Hesen and When the verse came down to the aportic, he should in the vale and end, 'O Sone of 'Abdu'l-Mustafib. O Sone of 'Abdu'l-Mustafib. O Sone of 'Abdu'l-Mustafib. O Sone of the state of

resisty interrupted them. They binned them for what they were doing until they came to blow, and it was on that accesson that Sa'd arrote a good the second than the second that they came to blow, and it was on that accesson that Sa'd arrote a

follow withdraw or term against live.

Inter continuing to obey God's commands, nothing curring her back

at Annual by al-Othertolik in April 1 and Abil Julie (where some war have been been bly broken to brigge to a Morrory. والمراجع والمراجع المراجع والمراجع والم and a second production of the second contract of 40 Abi This, year neghes his seried our gods, medical our re-series the same of the property to be the property and the same ment meet him at you must be as get at then, for you provided me in the 1981 and the second of the part of the part and the part of He gave them a concillatory reply and a soft analog and they want twen the graphic annual to the earlier districts A STATE OF THE RESIDENCE that it is a second many to written a sit a mind deprecation and بالمناز المنتول والمناز والمناز المناز والمناز والمناز والمناز والمناز والمناز والمناز والمناز والمناز والمناز and the same of the same that I have been same to be I had a and the second of the second o we have saked very to part a prop to --- argue - a a --- --and the control of and the second s will fight the note of you soul one side perchas," or wards to that effect Thus services, they went off. Also Talih was decoly distressed at the to be a first to a compare and there are being the first the property of the compare and the compare the property of and mychem up to them.

Ya que la Utte h, al-Maghte h. al-Alhers seld me ther he was teld nephew and sold him what his people had said. 'Spare one and youtself, he said. 'Do not put on me a burden greater than I can bear. The apostic

by God, if they put the sun in my right hand and the moon in my left on at I perish therein, I would not absorbe it. Then the spoule broke use

that we may till how. The will be man for mon." He movered, "By God

And the second s

L'AD

son that I should feed him for you, and should I give you my son that you should kill ham? By God, thus shall never be." Al-Most as b. "Adly said, "Your people have treated you fairly said have taken pans to avoid what you dislike. I do not thank that you are willing to accept anything from them." Abh Talib replied, "They have not treated me fairly, by God, but you have agreed to betray me and help the people against me, so do what you like," or words to that effect. So the situation worsened, the quarrel became heated and people were sharply divided, and openly showed their animosity to their opponents. Ahh Talib wrote the following verses, indirectly attacking Mustim, and including those who had abendoned ham from the Abdu Man2f, and his enemies among the tribes of Qurayah. He mentions therein what they had taked of him and his estrangement from them.

Say to 'Arms and al-Wolld and Mut'im-Rather than your protection give me a young camel, Weak, tromblene and mornitring. Boundling up flanks with its orine Larging behind the herd, and not begoing up-When it goes up the desert ridges, you would call it a wessel I see our two brothers, agas of our mother and father. When they are taked for help taxy 'It is not our besiness.' Nev. It is their affair, but they have fallen away. As a rock falls from the top of Dhu 'Aleq. I mean enpecially Abdu Shams and Naufa). Who have flung us saids like a burning coal. They have standered their brothers among the people Their hands are countied of them. They shared their fame with men of few barth. With mea whose fathers were whispered about And Taym, and Makhaum, and Zohra, are of them. Who had been friends of ours when help was cought; By God, there will always be eneuty between as As long upone of our descendants lives. Their minds and thoughts were foolish, They were entirely wintout judgement (167).2

Then the Quraych nected people against the companions of the aposts who had become Muslims. Every timbe fell upon the Muslims among them, beating them and seducing them from their religion. God protected His apostle from them through his uncle, who, when he saw what Quraysh were doing, called upon B. Hishim and B. al-Muttalib to stand with him in protecting the apostle. This they agreed to do, with the exception of Abū Lahab, the accurant energy of God.

A mountain in the Bank Asad munitive

The Life of Muhammad

Abo T38b was delighted at the response of his tribe and their kindness, and began to priote them and to bring to man's memory their post. Ha mentioned the superiority of the aposale among them and his position at that he might strengthen their resolve and that they might extend these kindness to him. He said.

If one day Qurrysh gathered together to book,

'Abdu Manaf would be their heart and wan!

And if the nobles of 'Abdu Manaf were reckoned,
Annoger Hashim would be their noblest and chief.

If they beast one day, then Muhammad.

Would be the chosen noble and honourable one.

Qurrysh commoned everyons against us.

'They were not successful and they were beside thermalives.

Of old we have never intersted injustice.

When people carned away their faces in pride we made them face us.

We protected their inactuary winnever danger threstened.

And drove the assailant from his buildings.

Through us the dry wood becomes green,

Under our protection its roots expand and grow.

AL WALTO B AL-MUCHIPA

62.

When the fair was due, a number of the Qurayah came to al-Walid b. al-Moghins, who was a man of some standing, and he addressed them to these words: "The time of the fair has come round again and representsarea of the Arabs will come to you and they will have beard about that fellow of youts, so agree upon one opinion without dispute to that none will give the Be to the other." They replied, 'You give us your opinion about him. He said, No, you speak and I will listen. They said, He la a Adhire. He said, 'By God, he is not that, for he has not the unionalligent margening and rhymed speech of the kakin. Then he is possessed, they and No. be is not that he said, we have soon possessed ones, and here as no choking, speamodic movements and whispering. "Then he as a poex, they said. No, he is no poet, for we know pretry in all its forms and metres." "Then he is a sproerer". No, we have seen sorreren and their screeny, and here is no spitting and as knots." Then what are we to say. O Abu Abdu Shamu? they usked. He replied, By God, his speech is sweet, his cour to a palm-tree whose branches are fruitful (x68), and everything you have said would be known to to take. The nearest thing to the truth is your saying that he is a sorcerer, who has brought a rossiage by which he separates a man from his cather, or from his brither, or cruin his wife, or from his family."

To say that a man's we'll as demonstered is to accuse him at journey all common accuse.

⁵ Cf Shrain p. 4. Specing, or perhaps thlowing.

As this point they get him, and began to sit on the paths which man take when they come to the last. They warned everyone who posted them about Muhammad's dough. God revealed concerning al-Walid

Leave to Me him I made.

Giving him wealth and trade,

While men before him phryed,

The road for less I taid,

Then he covered more of My aid,

Ay, Our agos both he gainsaid (x50).

13 *I shall suppose on him a greevous burden: he shought and planted. May be periah how he planted, may be periah how he planted. Then he looked, then he fromued, and showed anger! (170).

Then be turned his back in pride and said, "This is nothing but assesse:

necess, thus is nothing but the speech of a mortal".

Then God revealed concerning the mon who were with him, composing a term to describe the aposite and the reveluence he brought from God, An we gent down upon the devident who had spirt the Qurue into parts, by thy Land we will said them all about what they upon to do' 170 c'

So these men began to spread this report about the apostle with everyware they rost so that the Araba went away from that fair knowing about the apostle, and he was talked about to the whole of Araba. When Abba Tabb feared that the male tude would everwhelm him with his larmly he assupposed the male way ode, in which he channel protection in the same tunity of Mecca and by his profition despite. He showed his affection for the nobles of his people while, nevertheless, he trild them and others in his postly that he was not going to give up the apostle or surrander him on any seconds whetever, but he would die in his defence.

When I must be people had no love for no
And had revered every to mut retailership.

And shown us careful and ill-will,
Obeging the orders of paracoularly enteriors
And had allied themselves with treatherous people ignise ut,
Biting their fingers in rage at our backs.
I speed firm against them with my ploon spear
And my strong sword, helrhoom of princes.
Recard the temple I gashered my clau and my brothers,
And tool hold of the striped red cloth? that covered it,
Standing segather facing its game,
When energiage who takes an contil completes he was,

Where the piletime make their camela kneel, Where the blood flows between laft and Nillia. Camela marked on the shoulders or seek Tamed ones, between mr and none years old." You see smalets us them, and alabaster organization Bound on their neeth like date-bearing branches. I take refuge with the Lord of men from every adversary And every lying availant: From the hater with his huggful clouder And from him who adds to relieves what we have not tried. By Theur and Him who fixed Thebir in his place, And by him who goes up and down Block';" By the true temple of the valley of Mocon: By God who as never unmandful, By the black stone, when they stroke it When they go round it morning and evening . By Abraham's footoriet in the rock still fresh. With both feet barn, without module: By the running between Merws and Saft, And my he statues, and amages benefit By every pilgrim riding to the name of God. And everyone and a vow and everyone on foot-No Life the furthest secret spots to which they go Where the streamlets open cut? Hy their balt at even above the mountains When they help the camela by their hands to rise :1 By the night of the spection, by the stations of Mind, Are sort holy places and stations superior? By the ground, when the home-going horses pure by quickly As though excepting from a storm of mint By the great stone heap," when they make for it Auguste at its too with stones. By Randa, when they are at al-Higgh at oven. When the paletons of Botz b. Wa'll pass by them Two allies who at resures the te between them. And directed to real means of unity.

* Mart. These and Theble were all assessment second Morey.

I first the garde in and is by a strip of sund where the proofs but but the tires in Hibighs up amend up, an elect the k was the manue of a spectacry (and possibly, in Well-harrent p. 83, 485, but the God of "Acade"

The same a second control of the second cont

174

Some a cross in a crossing that after all Walled has stock the power than the beams and general the placetime to choose a calculate manager in any flow. Question from the Question for which is five that the manager is any flow of the conversal form.

^{*} The make management which A. Dr. gives to train "

The degree of the three brace of photos of Mod procuredly that brack is become a become the Appella 4. Electric to Thicking all a supervision photos because the control of the back and a supervision of the back and a

79

By their breaking the esseign and phrubs of al-Sifah, And its bushes too, as they galloped like flying extricties. Is there any better refuge for one who seeks it? Is there a righteous god-rearing men, who will grant it? Our appressors set their way with us, and wish That the gates of Turk and Kibul' were blocked with our bodies. You lie, by God's house, we will not leave Mecon, and go footh, Until your affairs are in confusion. You lie, by God's house. Muhammad shall not be maltreated € Before we shoot and thrust us his defence. We will not give him up till we lie dead around him, And be assumed a our prives and children Until a people in arms tise and fight you, As camels carrying water rise under empty water-skins,* Outil you see the enemy fulling face down in his blood From the opean throat weighed down and tottering. By God, if what I see should become serious. Our awards will minute with the heat of them. In the hands of a young warrior, like a flame, Trustworthy, defender of the truth, hers, For days, months, a whole year, And after next year, yet mother, What people, confound you, would abandon a chief, Who protects his dependants? No foul-mouthed weaking, A noble man, for whose sake the clouds drop rain, The support of orphana, the defence of widows. Hasham's family, ready to penals, resort to barn, Thorn they find pity and kindness. Asid and his firstborn made as hated. And cut us up for others to descur? Neither 'Uchman nor Quafudh sympathized with on But obeyed the command of those tribes.

The time as any difficult, as C is noted alone. Understanding the softential of Aby Diverse the effect that S 'b) is a photo-monor is counted. That are monor to provide that key to the meaning of the late. Yalput ways that all-\$4'lb. lies between Humans and the recision of the note on the 14 district motors. Meaning the late of the soft that the effect is not the late of the meaning are released to said the late of the late of Humans are released to differently and the area of the first fluid Humans are fluid to the differently and the area of the physics of the physics of the physics of the second the physics of the physics of the physics of the physics of the second the physics of the physics of the second the second that the second the second the second the second the second that the second the second the second that the second the second the second that the second the second that the second the second the second the second that the second the second that the second the second the second the second the second that the second the second that the second that the second the second that the second the second that the second that the second the second that the se

The consumentations say that Turk and Kritical are two mountains, but I can find an mention of there in Tileta, who wilder 'Kritical' quotes a lane form at A the which clearly refers to Turk and Kritical so people. It leads as if the two nature point to a later forger, follow the reading of the Linds. The extense consuments means 'We will not be foreigned.

deprived of Mi

A digure for 'malifices stander.

They obeyed Ubsiyy and the son of their Abdu Yaguth. And did not observe what others said of us So, too, were we treated by Suboy' and Naufal, And everyone who turned away from us, not treating us kindly If they throw down their arms, or God give us the better of thesa. We will pay them measure for recasure That tellow Airu Amr would do naught but hate us, To send as every among shepherds and camel-drivers. He talks about an confidentially night and reoming. Talk on, Abd 'Arne, with your guile. He sweaps by God he won't deceive us. But we see him openly doing nothing che-He haves us so much that the hill-tope Between Merca's Mile and Syria's fores Are too marrow to hole him. Ask Abū'l Walid, what have you done to us with your slander. Turning away like a decentul mend. You were a man by whose opinion men guides their lives, And you were kind to us, nor are you a fool. O'Uthe, do not listen to an enemy's words against us; Environ, lying, hating and malicuna. Abil Sulvan averted his face from me as he passed. Sweeping along as though he were one of the great ones of the earth. He betook himself to the high ground and its coal waters, Pretending that he does not forget us He tells us that he is surry for us like a good friend. But he ludes evil designs in his heart. O. Mut'im! I did not desert you when you called for help. Nor on the day of futtle when snightly deeds were called for Nor when they came against you full of comity. Opponents whose strength matched yours. O Mut'im, the people three given you a task to do. I too when entrusted with a task do not try to erade it. God requite Abda Shows and Named for up With eve punishment quick and not delayed, With an exact balance, nor a grain too little. The balance its own witness that it is exact. Foolish are the sunds of people who suchanged on Fry Rang, Khalaf and the Ghayitil. We are the pure stock from the summit of History And the family of Quarty in reasters of import. Sahan, and Makhabin attired up against our Every acoundrel and low-born churl. Abdu Manaf, you are the best of your people,

The matthing periodicing Water-short. If the comparison refers to the speed of these abases the simple which Abb Dharr favours is served. Incl. are smill result in one cases which the armed man make

¹ See page 148 of the Ambier was where this line is quoted and explained

The Life of Mahammad

Do not make common cause with every nutaider. You have proved feeble and weak And done a thing far from right. You were till fately the mide under one por But now you are the stacks under many pots and wessels. Let the Bank Abdu Manaf get sansfaction from parting from us. Deserting as and leaving as preprisoned in our questions If we are men we shall take revenge for what you have done And you will suffer the full effects of war The best men among La ave b. Ghalib. Every bold thief exiled to us The family of Nufsyl is the worst that ever tood the earth. The most contemptible of all the sons at Ma add. Tell Queryy that our cause will be blazed abroad. And give Quarry the good news that after us there will be a falling apart (armong our exemics). Yet of calamity befull Quesyy one night, We should have been he first to protect them: It they fought bravely in detence of their houses, We abould show them how to protect the mothers of children. Yer every friend and nephew on whom we ought to count We find garles when pur to the test Example for crystem men or bullship. Mistra-

Or ben a gradge according a norther couling

With my use evening from the straight of the desector

We came in thrus to make their all acadesed Entry, so and feel discrepanted note in sight three was the very control of the sight three was the very control of their actions of Was are the nock that defends of inhalfs. The owner makes the hands the Dischard The county makes the hands the Dischard The county of sights are not to prove actions to the county of the control of the feel inhalfs. In their techniques of the county of the c

These gaves were are not use. We also and so before a mention them in the makes instead may be so to that note in the mention up to instance them. Further, there is not a may be so to that note in the mention up to the particle of the mention of

• Microbbyo Corek and Stream species wishes seem and a locate funder one. This pile and a slave god from one of those investigation is also we require may be a further of a sufficient suffice. See A. Joshov Porage Marchology of the Queen. Barriel. 195 pp. and 186.

Underliably fine is Zobeye, our nephow. A sword loosed from beits: The proodest of the proodest chiefs. Belonging to the finest stock in glory. I faith I am devoted in Ahmed and his brethren, As a complant lover. For who among men can hope to be like him. When judges assess rival claim to merit, Clement, rightly guided, just, attrous, The friend of God, ever mandful of Him. By God, but that I might create a precedent. That would be housely against our sheakly in assemblies, We would follow blue whatever fate much; home. In deadly eachest, not in idle words. They know that our up, is not held a lite by us. And is not concerned with foolish falsehood. Ahmad has struck up deep a root among us-That the attacks of the arrogant fact to affect him. I shielded and defended him myself by every means [172].

The Ghrystil are of B. Sahm b. 'Amr b. Husays Abū Sufvān o I. Harb 170 b. Umryya Muri'm is I. Adiy b. Naufai b. Abdu Manāi Zubaye is I. Abū I'mayya b. al-Mughīm b. 'Abdullah b., 'Umar b. Makhatan, his fracher being 'Anka d., 'Abdu'l-Muttalih. And and his firstborn, s.e. 'Antāb b. Asīd b. Abū'l-'la b. Umayya b. 'Abdu Shuna b. 'Abdu Mund.. 'Uthmān is I. Jbaydullah the brother of Talha b. Uhaydullah al-Tayon!: Quafudh is I. 'Umayr b. Jud'ān b. 'Amr b. Ka'b b. Sa'd b. Tayon b. Murrs. Abu'l-Walid in Uiba b. Rabi'n and Ubayy is al-Ahāna b. Sharfq al-Thaqaf'ally of B. Zuhra b. Kilāb 173).'

Ai-Aswed in L. Abdu Yaghürh h. Webb b. 'Abdu Mana' b. Zehra b. Kıtab Subay is I. Khaka brother of B. al-lifarith b. Fihr. Neufal is I. Khuwaylid b. Asad b. 'Abdu'l-'Uzaā b. Quayy. He was I al-Adawiya, one of the smann' of Quraysh. He it was who roped together Abū Bakr and Talha b. 'Ubaydullah when they went over to Iskim. They got ha

May be never sense to be an adominent to the people of the world.

An emancie to those whom two has beforened.

Not as We used undership the interpretations from a piece reader.

There is much to as using far the component standing, thus state I might bring shares.

Conduction

The word of muratined attemption for model his help. And dispect a religion who is usually added no fate head!

So this real material map in our data between takens. Between them up in the pour of ways.

The say non-contract when their collection appear.

These recrets not nather to \$20. Section.

This and the tellering recognish would under the name of \$1.00, has the regions numbers, that they are so pay at this from

to sea the prophets are seen to be brace or one is not by the factor of the name of the Molling of the way of the Residence of the Residence of the Residence of the Residence of Australia Makesaj. The reason for this was that they were well acquainted with the cryings of Jewish rabbin and they lived side by side with them as alines. When the apostle was talked of an Medica and the brack of a residence of the name of the second of the Medica and the brack of a residual second of the Australia and the brack of a residual second of the Australia and the brack of a residual second of the Australia and the brack of the Residual second of the Australia and the brack of the Residual second of the Australia and the brack of the Residual second of the Australia and the Brack of the Residual second of t

B Wagaf composed the verses given below (175

Aba Cays was warmly attached to Carryth since he was related to them through his wife Arnah d. Asad b. Abdo? Usad b. Cassey and be with his wife used points with them for perts at a time. He composed an ode in which to may not be said a an attachment to may not be said a an attachment of a and a super some set on some and a star of aligns, how on at sect the appetite and a a fact that are dealt with them and cared them in the War of the Elephan:

O rider, when you meet an'ayy ith Ghillin

It severe kinehip and destroys people, It outs the flesh from the burst and the back.

For a saldier's gurb and coat of mail,

You will give up the finest clothes of Yuman

Mank and complue for dust-coloured armour

Cive him a message from me, The pidings of a man who though for from you To discremed at what is between you, and and reprised I have becomes the conveneenal of cores. Because of them I consot do what I should. I learn that you are divided toto curson. One party kindles the fire of war, the other provides the fuel I pray God to protect you from your evil act, Your wicked quarrel and the insidious attack of scarmons, Defermency reports and arrest pleto Like pricking sails which more full to pierch. Remind them of God, first of all things. And the six of breaking the tabon on travel-worn guedles." Buy to chem, fand God will give His judgement. If you absended was it will go for from you. When you sair it up you rake an evil thing "The a manufact description everything near and for-

With fruitons like the eyes of a locust.

The billing of make worth the mercal are reproduced as the poet around (a) if the billing of make worth the mercal are reproduced and was to technical by God.

The Life of Muhammad

Bewere of war! Do not let it cling to you; A stagnant pool has a bitter drught. War in him scene fine to seek But afterwards they obtainly recognize an old law. It seeches unapartiely the weak, And amy death-dealing blows at the great Know you not what imposted in the war of Dthu? Or the was of High? Take a losson from them! How many a noble chief it alew. The generous host whose great tacked naught. A have pile of mhes beneath his not. Project by all, noble in character, his second. Drawn only in righteens cause: The sa writer powered out at mindom, As if winds from all quarters scattered the clouds." A truthful, browledgeable man will sell you of its bastles. (For real knowledge in the result of experience). So sell your spears to those who lave war And recomber the account you must render, for God it the best ofe melannes. Man's Lord has chosen a religion. So let more grand you but the Lord of heaven, Raine up for at a Amil's religion. You are pur object; one is guided in travel by heights, You are a light and protection to this people. You lead the way, not lacking virtues.

You are not object; one is guided in travel by heigh You are a light and protection to this people. You lead the way, not lacking virtues. If men were valued, you would be a jewel, The best of the rate is yours in noble pride. You preserve noble, masient peoples Whose genealogy shows an invelop blood: You see the needy come to your houses. Wate after wave of starving wights. The people know that your leaders. Are ever the best people of the stations of Mina, "Best in counsel, tofaces in custom, Most truthful aread the accombine.

" If the subject of the mesophor is much be retailing paid to right, and indicationisms: bloodyness is produced if the causes paid powers in indicated the part is consuming this been pool in the general mesons which has partilly estimate to the same intermible.

Rise and pray to your Lard and rub yourselves

Against the corners of this house between the mountains

He gave you a convencing test'

On the day of Abii Yakeilm, sender of the equadrons,

His cavalry was in the pietre,

His minutely upon the passes of the hills.

When the help of the Lord of the throne reached you

His arrange repulsed them, priving them, and covering them with

Quickly they turned add in flight

And none but a few returned to his people from the army.

If you period, we shall period, and the fairs by which men live

These are the words of a truthful man (176).

182 Hakim b. Umayya b. Häntha b. al-Auque al-Salami, an ally of B. Umayya who had become a Muslim composed the following versus to turn his people from their determined anxiety to the specific. He was a man of good both and authority

Does one who says what is right stick to it,
And is there one listening who would be angry at the troth?
Does the chief whose tribe hope to profit from him
Gasher friends from near end far?
I discove all but Him who controls the wind
And I abandon you far ever
I submit myself unterly to God
Though analods thresses on with terror.

183 HOW THE APOSTIC WAS TREATED BY HIS OWN PROPER

When the Quraysh became distressed by the trouble caused by the camity between their and the specife and chose of their people who accepted his teaching, they stirred up against him foolish men who called him a list, moulted him, and accused him of being a poet, a sorcerer a diviner, and of being postessed. However, the specife continued to proclaim what God had ordered him to proclaim, contealing nothing, and exciting their dislike by contemping their religion, foresthing their idola, and leaving them to their unnested.

Yahya b. Turwa h. at-Zuhavr on the authority of his father from 'Abdultah b. Amy b. at- As told me that the latter was asked what was the worst way in which Quravah showed their entirity to the apostle. He replied a was was them use use which be notable had gathered to the in and he specific was mentioned. They said that they had never known asything like the counter her had endured from this fellow, he had declared their

has the and the tollowing tipes, escape the tunions p. 35 of the Ambre test.

mode of life feelish, insulted their ferefathers, revited their religion, divided the community, and curred their gods. What they had borns was next all bearing, or words to that effect

While they were thus discussing him the sportle came towards them and kipped the black stone, then he passed them as he walked cound the temple. As he persed they used some imperious things about ham. This I could see from his expression. He went on and in he passed them the second (type ther attacked him similarly. This I could see from his expression. Then he passed the third time, and they did the same. He stopped and said. "Will you lessen to me O Quouruh . By him who holds my infe in His band. I bring was alreadite: 4 This word so struck the people that not one of them but stood silent and still even one who had huhamo been more violent spoke to him in the kinden way possible, saying. Depart. O Abū'l-Ozum, for by God you are not violent. So the aboutle went away, and on the morrow they meembled in the Hill. I being there soo, and they saked one another if they remembered what had taken plans between them and the aposite so that when he openly and something unplement they let hunalone. While they were talking thus the spoulle appeared, and they leaged altaupon him so one man and encircled burn, saying. Are you the one who said so-and-so sessour our code and our religion?" The apostle said. 'Yes, I am the one who said that. And I saw one of them seize his robe. Then Abb Bake atterposed himself weeping and mying, "Would you kill a man fee mying Allah is my Lord? Then they left him. That is the worst that I greet save Ouravah de to him.

One of the family of Umm Kulthum, Abu Bekr's daughter, told me that she stid. Abu Bakr returned that day with the hair of his head torn. He was a very bairy man and they had dragged him along by his beard' (*77).

MAMPA ACCEPTS ISSAM

A sum of Astum, who had a good memory, sold me that Abū Jahl pensed by the apostle at al-Sali, insulted him and behaved most offensively, speaking specially of his religion and trying to bring him into disrepute. This apostle did not speak to him. Now a freedwoman, belonging to Abdullah b. Jud'an b. Amr b. Ka'b b. Sa'd h. Taym b. Mutra, was in his house listening to what went on. When he went may be betook binnelf to the attendity of Quravah at the Ka'ba and sat there. Wether a little while Hastian b. Abdu'l-Muttalib arcived, with his bow langing from his shoulder returning from the chase, for he was find of hunting and used to go out through. When he came back from a hunt he never went home until he had carcumanticated the Ka'ba, and that done when he passed by an ray assembly of the Qurayah he stopped and saluted and talked with them. He was the strongest map of Qurayah, and the most untyleiding. The speath

part years book to be harper often by passed to the content, who what have of he had brand of what Abil I-Hobare b. Histoire had since not Mercely to his washer. Management, here to had brond has not an accordance and attacks to him and agreed here, and a separal ways to the anal year Mahampanal had an experience and a point. Prepare was filled by the control has social to become him, so he went out at a year and did not upon to greet anyone. managers to meeting Alice Told where he must have. When he not to the managers he are this sitting among the people, and went as to like well be stood good how where we strong up the horn got pleased frame workers below much to serios. Will you small him when I follow his religion, and say what he page 1 to the bary of the page 10 to the Mark Course on the State Course Tabl's help, but he mid, Lat Abt 'Umire alone for, he God, I samited the product district. Highers & being the course was much by tell-most time appears to commercial. Where he has seen a believe the filter peak recommend that the appetit had become strong and had bound a property in Hames. and so that planetaned some of their wars of harmone him.

What Tree bein appet the present?

Y good is Front from Makamenad is Early of Quent sold one due to our sold that 'Urbs is, Robi's, who was a chief, wid one day while he was studing in the Quenth moreology and the apostic was citing in the moreon by historia, 'Why physical I not us to Makamenad and make some programling from a in it is not appear a part we not good to other set to when and he will have us it posted! Thus happened when themse had accepted Islam and since one that the property is inhomostic state of making that wait going I are brought a make proof along one. The near son on the time

affiliand and. 'U my position, you me use of some you know, of the noblest of the tribe and hold a woodle position in ancastry. You have come to your proph with a property dates deciding from community should and Controlling the supreme and the base of the light that It has party and defend that their breakdors topp appelled out to be as and I will make some suggestions, and perhaps you will be able to recept and of the Park with the same and the proof on the state on the appearing the good purpose for your of one property on their continues for the continues gifting of your many honorage and well, made your trap pleased un effect his rate with decide my thing again from you, if you more assertimes, we will make you hour and other phase prices in more in the interest paying an expect that you count are and of him, we will find a phononic for you, and ethough our process of process and second for those of board or space you processed of a man until he can be queed of at," or words to that affect. The another Amount proves and that and "Ampliages to me Ity for terms of final, the arrangement and merciful, N.M., a production from the communicawas the rest. No. a book whose preparative expression of mate. Attitud Queterfor a pecult who understood, as an announcement and married, though want of these pare made are Bettering and my, 'Une hours are valled from Burn. When the toward from here to become direct note profession but mands test and has been any becomes on these as he because . Now has graphy in that is the property on the property of the continue of the continue of part freed what may have beard. Also, Model the too remany with my When I stip respond to be comparison than meteod. On the appropriate has thereforely altered, and they paked bins what had becomed. He said. that he has board words made in he had apply those but in which was meritar process apolic has a policycle. They are not used to in 2 the factor that many to their many two for God, the month which I have based after the first of the second of the facilities is foreign bulb from the first well through the foreign of both is he pain the house of the factor in the property and to your provide the provide that before 1990 year well be provided that and have been specify the few favores have some more than an experience of the same has married and the same on agreement, your regard to order your should be

MEGOTIATIONS RETWEEN THE APOSTLE AND THE LEADERS OF GURATER AND AN EXPLANATION OF THE SCHOOL OF THE CAVE

Taken beaut to served on Means assure may and memory of the order of O report through Jarmes were observationed and under up as more of the Mantenage at their small. It is not to a standing from the cell in Agree, and from Brises, frontenes of Abdullah b. 'Abbis, that the hading men of streety clear of Querrysh.- Loga, b. Rold'n, and Shareha his heather, and Abd. Bufvin & Hach, and al-Nest h. al-Parith, beather at the Beat April 1-Day. and Aby 1-Bekkengt b. Hiskins, and al-Asyroid b. al-Mayestib b. Accd and Zame a bir a tomost makes thebe a silk towards and they are by Jacobson. and Abdolish b. Attl. Umores, and at 'As b. Will, and Nabork and Morabbile, the pass of al-Mandi, bush of Salem, and Unrover b. Khalaf the from the others destinated any out often assert the and the his hall There are stored to second to this comment of the c the filter there, make not the first to place we have a recent or the group. Whereas they seed for but the aboutle came quickly because he thought that what he later and to them had made an unpression, for he was most acalous their welfare, and their wicked way of life pained him. When he cause and and down with them, they explained that they had sent for him in order that they could talk together. No Arab had ever treated his tribe as Muhammad had treated them, and they repeated the charges w.

would make him the richest of them all of it was honous, he should be their prince, if it was sovereignty they would make him king, if it was a

many which had you propagate of him think your world the handle age all the case of the first security control control or by the principles. the contract of the specific representative to the contract of the second of not money, mer bonour, nor povernment, but God had more him as no the street, it has been my recommended and in the case in to again a separate of the larger strategies which the discourance of the strategies Or report you want the other homesture through the provider in the order. been that the security of these stand of these and realize age in a further the \$100 Miles of the case from the barriers and to consider the see than programmes with a straight of the gas to design only one of the contrast for the standard to the company of the first place of the past long and to describe the past mar foreinthers, and let there he among those that me recurrented for us. John S. E. S. W. S. Wang, S. S. State of the section on State on State of S what you say is true or folio. If they say you are apositing the truth, and the delign on head given you do not represe to the up- of the bands a side that the real is sufficient that it is apostic as you say. He replied that he had not been sent to them with such an object. He had conveyed to them God's receiving, and they could either accept it with advantage, or reject it and await God's judgement. They

Ask God to send an angel with him to temfirm what he said and to contradict there to make him gardens and caules, and treasures of gold and

be tought a livelihood as they did. If he could do thus, they would retognase his merit and position with God, of he were an aposite as he claimed to be He replied that he would not do it and would not salt for such things, for he was not sent to do so, and he repeated what he had said before. They said, "Then let the bestvery be dropped on as in pieces," as you stated that your Lord could do if He wished, for we will not believe you unless you do so. The aposte replied that this was a matter for God of Hi, wanted to do it with them, file would do it. They aid, It'd not your norm know that we would set with you, and sak you choose questions, so that He might come

to do with us, if we did not receive your message? Information has trached us that you are trught by chis fellow in at Yamame, called al-Rahman, and by God we will sever believe in the Rahman. Our conncience is clear. By God, we will not leave you and our treatment of you, until either we dentey you or you destroy us. Some said, 'We worship the angels, who

you come to no with God and the angels as a secrety."

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and a second control of the control make both the major point of the first probability and the second shey much believe to you and follow you, and you did nothing thou **** a sign against a the second to said their sign parts and pasteriority over them and your manding with God, and was recall get do 190 a time the grade was a super many. We make your week at a way mute frightening them, and you tild not do it', ar words to that effect, 'and he God. I will never believe in ten until you not a ladder to the sky, and prompt up it until you must to it, while I am inchang on, and said four appearance and the second control of the property of the second second programmed and the first three from the first transfer and the first transfer. many that he complete that is the bound one was about the boundary because of their purpassement from him. When the aportic had gone Abia or made taking to make being depart to the first term. It to witness that I will writ for him temperary with a stone which I can handle life, or words to that effect, and when he prestrated bemost in product the second "Abdu Martif do what they like after that." They said that they resuld never beense him as our appears, and he small cover on with his project The property and the same and provide a property of the same of who hobeved as usual that moreover. While he was in Moses he faced System in marrier, and when he proved, he arrived between the proclams where the transport and the first territory and the same and the same and the same The manager which has been without the revenue and the telephone was the -his band, shoulders, and took on pay stalling before, and he sends as through he would no ---

he second have sensed here.

The transfer of the property o

have non-such people and their behaviour, and we have board their stratum and seminate a new land to a one a part for an have been affected at hinds of pacety; you said he was presented, but he is not, for we have seen the presented. Yo true of Querysh, look to your affects, for by God, a serious thing any saiding one. The option of the Pite is our one to answer of Querysh he much to much the appeals and show here country. He had been to all-lifter and hours the mint of the happens of People, the latter of Regions and streets of the happens and streets of God, and weened for people of what had happened to beginn great where at each of our a surprise state that had happened to beginn great when at a surprise that a surprise was been people of what had happened to beginn great worth on a surprise that a surprise was been been become according to the state of the surprise of the according to the surprise of the surp

This distant, asserting to the automation, and to the right return of the Queen more driven in reference to him, "When our verses are read to him, he was the right of the gravitant god of these principle in the alternation which "fairly taken are assertated."

When Al-Nade and that is those, shey said him and 'Uaba h. Abb Mr. are a few arrays where a Martine and earlier from their their above Michaelman, describe him to those said odd those what he save, for they gor tip they grouply of the emigrouse year type (provincing which the dis will participation of property of the participation and the participation and and to the rabbin. You are the people of the Touck," and we have some to not so that you can tell us how to deal with this tribecome of ours." The parties and the feet same may sharp of about no and appropriate of he given was the right answer than he is an authorate prophet, but if his drawn may be a fee sugge or a frequency to broth some most open or already furth. And have notice beginning on the design from the hadron with the new design for the place a gain or the gain and global in the place of who reached the exodinar of both East and West. Ask how what the morit and the second of the companies of the first from the first of a programme. The he cannot, then he is a forest and treat how so you will. The two sums esturned to Ourseak at Mosco' and told them that they had a deciries were of dealing with Michaelmand, and they told them about the three augstrone.

They come to the specific and collect upon him to account these questions.

We mad to those, "I will give you your account temperature, but he did not use at me will be say once and are the appears to the use a sense in this time, any questions a sense bearing a sense of the same are in California some to him, so that the groups of Marca began to append with

today to the Siverski sky we have remained without an anomar." This delay around the speakle great merine, total Gabriel brought him the I regime as the second to represent the terminal total and the merit.

possible off many on testions, as that I became appropriate the testion of testion of the testion of the testion of the testion of the testio

the companies from south Philipper proper and measuring Medium-markly propositions are appropriate part than appear thereof and as and south transpirer and note top streams the mark to the prosper. Stilling Measurement

A real name put the appealsh from Marine at the advantage which there and allege the properties of the test on their states are properties. It is property i.e. it is level, whetheat any difference. "To warm of a severe parameters at the profile of the profile and the profile of the control of the second the same of the game, then is being the land, who has payed that in all arranged if they should not believe, who she good streets the point street the river that have a greating around the river of the agreement in the discount about the first of the discount of the other bases and discount poor message to true, though others have devied it, and have done to make the second proper than to be than the second or the second has taken a sea." He means the Queapile when they say. We morehin the makes, who are the force on a long. I have now no becoming above to ner had their fereigibers', who sake bredly your having these and pharming the returns I make a sign over that provide a first to supply ways the last the property are English despitation. "I will die before her in to got up with a subdependent of Management god party than the party of the base of the same that the left of the party of the same to group of any disapproximate of the finger of those of these days are do to the first of the party day which is given the party as a segment the state of the s and the contract the supplementary and the contract of the con we will make that which a moon it a become mound, i.e. the earth and what program in a finger of the large party as all these receives in \$50 that in ways powerd, them appending to their deads, so do not despoir our let what you bear and our thepein grieve you all a

Then comes the story of what they select him about the young runs, and from more from our property of the prop

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Mercule source also un from Medica. The redicary enturns took to as these beganing sping via al-Khahe did the juverney in 5 days.

manage and make a first the first first and the first and and give an austices by Your command, so We cented up their having in who Cove for many quarty. Then, We horought those to life again that We marks have all as of the real parties make not appropriate for the thorough they had been there. Then the end, "He will not one the more measure of there also seem coming than with faith to under a made and the given stoning having purpose and the strongerman three bears. Then they prest and many that have been as the factor of property and mark. The well property go order and but Plan. If we want to not otherwise we should annel blandener." All there are not assess up a conservation. Me up you have above small made that when you have nothing about 1911. Their proper of our bare closes. grade to address to their, though that latting on plate and an income · · u clear peopl. "Who is more wicked than he who invests a lie anomet God? When you withdraw from them and what they werehip instead of God, then take refuse in the Cave, your Lord will spread for you by Ha-

it note it would go past them to the raft. While they were my a class of the Cave 4 84). That was one of the eight of Got' 1.4, for a proof against chose of the people of the agriculter who have their story and who ordered chose men to sak you about them concerning the truth of your prophecy in giving a true account of them. Whom God guides a rightly guided, and for him whom He leads satray you will fine no friend to direct. And was would thank they were awake while they were akenion, and we would

share over to the right and the left, while their don was fright with the forepaws on the threshold' (185). "If you observed them closely you would curn your backs on them floring, and be afmid of them, up as the words. those who gained their point said, i.e. the people of power and dominion. among them. 'Let us build a mosque above them, they will say, we the Jewish rubbis who ordered them to ask these questions. Three, their dog being the fourth of them, and some say five, their sixth being the dog granting in the dark. In they have survive above a local thre are proveman that they may partly that May have been super strong these strong species. many knows them never a low, so do not covered with them except with an upon accession," I.e. do not be proved with them, "And do not ail, accoun-Industrial about them, for they know perhing about it, "And do not my of payethour I will do it immarger unless you see. If God will, And mention your Lord if you have forgonen and say Pothage my Lord will guide and his a segment map of species there there is a large of any about able is by a body they get one when you and should they say it, will not one tenter that their make God's will the musicion, and renovator blow when you have forgreater to the second and Performing the London and production to the other to before distribution that the state of are there about the deat they removed in time a job their highland repriand they added sing, i.e. they will my this. They Your Land horses had

has been then report them. The amount of history and goth are with Way. How were included the star and larger. They have no brief but them, said He always make in the democratic in a partner, let thinking of other they mik was to hadden from Him.

The Life of Michael

has the many proof when there exhaul both to regard to the regard superfier Approximation with the complete and the second process of the first second to see a processors of the Charles the green have protest 45 fits made, and We grow to have every weightings the influenced at the first to the start of the every.

It is said that is attained what an other moral arginal. Reads were attractional must be form being upoid his processed that whethe sureth, sont und want. المحاجبة بأن المخلصة ما ينبي من ليبية من ليبية وجيدي يبدئ بيدين عبدين mariner of eventue

Community when the property of the Springerical State over Services district private electric control of the Albertages was as Egyptopic behalfs many specification to Manyholia, the forms, descended from Explicit to Y16th L. Nill (18%).

These h. Yang from Kidish h. Mr. dto dto d-Kair's, who was a most who marked below home, may be the the season we what show This Corners, and he mad, 1th a security who comprises the quite secured by manage."

- New York & the talking process Life Schoolse, and to make their profess was not not the market in our description of the prophets to your cheelens that may must make many them after the المناه والمناهل المناهل المناه that or not. If he mid it, does what he said was true

one have property as in which was shown the figure. They will mit was place the beautions the force in a many to the Lord, and the have only a Herio impulping along it?

I was table on the notherity of the. Abbits that he said. When the smooth define to Marking, the learnest replace and "When they and " And they because many a letter than whiches about the court stage and despite on the best stage property. the goal throw or you. They goal the map and much a what was being by tall the as many or on the Taratte of other in an experience of executions. The from the last an extraction to the state of the street or the street of the street of the street or the street of th they maked both along that IP all the loops on the world note grow and the ment, were lock, through the seven may printered in the worth of God tracks are to referring a figure and a major per way to a fine Yearth the speak of the second a series agreement agreement the property of the party of to any agreet a sega a see a w dead. If there were a Queta by which mountains could be moved, or the each solit, or the dead spokes to fit would be this one], but to God because the agent of the kind and anything of the kind

A few seconds

unders I choose. And He revealed to him concerning their styring, Take for yourself', meaning that He about make for him gordens, and matter, and treatment, and about next an angel with him to confine what he said, and to defend him. 'And they said, "What is this aposte doing, enting food, and walking in the markets? Unless an angel were sent to how to be a warmer with him, or he were given a treatment or a predict from which his said out to sent an angel were sent in him to be a warmer with him, or he were given a treatment or a predict from which his said to sent the said the criticism may, "You follow only a same of a sent of the first him they was should walk for that amount find the way. Bloomed in He, who if his willed, could make for that amounting breater than that," we shan that you should walk in the marketplaces, pretting a Kraithand. Viscolene bought, which was more, and make the they control

And it revenued to one one species their naying, What We could state the pure before that they did not used walk to the reachest, and yet reach states of you a test for others, whether you would be stateful, and your Lotel in backing on, in , a. I made more of you a test for others that you reight be standfest. Had I wanted to make the world side with my specific, so that they would not appear than, I would have done on

And he revealed in him assessming what 'Abdulla's h. Umryes with, had then each. We sed our heterous retire ours temperature bears both out to the section of assessment bears both out to see a particular of assessment provides as bears inch aspects, as required, as required the appearing self-upon on the frequency of sed and the angularity as received as per more or between the two tests of the assessment of the assessment

His revealer, in teas with puterman to their, away We have heard that a stant, in al-Yambate called al-Rujewin trackets yets. We will never believe in hint. Then still We total you to a people beliefs where other people. Itself spatial some that one might stud to them that who to the horse to stant in their, while they dishelieved to the Roberta, Boy, the acceptance is measured. God but No. In Horn I must and more Horn to the rectum?

And He revealed to how concerning what Abh Jahl and and antended. Here you seen him who prohibered a servent when he project were required to make specially and the servent when he project were removed to be fed and served his back does he not know that Alah seem of the fed and served his back does he not know that Alah seem of the fed and served was not one and drap him to the fed and to be the fed to be the fed and the fed to be the fed to be the fed to be fed to be fed to be the fed to be fed to be

 And God revealed consisting what they proposed to him in regard to their streety. Buy, I mit as removed of your, he's yours, my removed in Clad's squares glong and the measures properties.

The property of the property of the property of

On these when there have the the truth or that their recognized his tracked one and the property is a proplet to be regard above adverse of the consensual time above property above to be a property form above adversaries to truth, and they become tracked against God and apostly formats his consensual tracked to the property of the p

And jubit when he was marking the apartic and his movings one day.

Marking and protection that find a trough who will travial you in helb and interpretate that they are instance when while one force a large provident that is they proper branched a tool or analysis or one from all them ?

In pulse other to they and processed. We have made the providents of well unjects, and the how made the market of them are the force who doe become up the and of the processe. Whereappear when the apartic co-stand the force is the traveled to be a superior and refused to become to home. If my-ray of these resulted to have when he was not refused to

he had to listen stockfully for four of Quenyals; and If he now that they ignore that he is businesses to it was away to have of purchasement and because in ourse. It the appears have all he request that the man who was her many throught that the interest is not become as one part of the wash operated to be appeared to be appeared to the world.

First or be of blances benchman of these be two-closed and the beautiful of the tenth beautiful of the tenth beautiful of the tenth beautiful or day proper and don't be often stops a modelle course," was revealed because of those people. He said Don't speak loudly in thy prayer so that they may go away from you, and Don't be oftent so that he who wants to hear, of those who listen steakibily within their perturn he was got treet to make of a deal probability within their perturn he was got treet to make of a deal probability.

THE PART AND WEST PROPERTY MADE AND REAL PROPERTY.

Taken to "It was to at "I have total our as from his factor than the first same as against the Josen law to an Mexico place the appeals was Abdulate to place and The propher's compensuous matter together our day and commented than pursue, not us on broad his Josen distances as raid to been and who was those who would peake them listen to the When "Abdulate mid than be going at his regular, but they were pleased up the briefly and show warrend only a man of good family who would protect him from the populate of they properly than the regular of our above for Coul will protect the him to the population of the property of the protect of the pr

conferences, and when he arrived at the Wagten, he read. 'In the name of God, the companionate the merce full training his voice in he shall so, that companionate who taught the Quran. Then he recting to their the his read to that they intered him, and they mad, 'What on parth is this own of a slevewerean styring?' And when they realised there he was constant manner of what 'Muhamman'. They got up are to put to but then in he face, but he continued to read in fir in God willed that he absorbed must Then he went to his companions with the match of their blows on his face may they said. Then is one in the we branch strain of their blows on his face may and. Then is one in the westerness they are now, and if you like I will go and do the same they before them to more read. They said, No. you have done enough, you have made them to them in what they aim't would be here.'

THE OPPATIE LISTEN TO THE PROPERT'S READING.

Muhammad b. Martin b. Shibib al-Zubet add me that he was said that Aba Saatsta b. Hark and Aba, who b. Hashim and al-Abbags b. Sharle b. Ame h. Wakh of Thought on ally of B. Zuhen, had some out by name to listen to the execute as he was praying in his house. Everyone of them Chang a place to sat telepre be result between and more teners where his left-on was situres. So they perced the night literature to how, until as the drawn race, they dispersed. On the way home they met and prorouched one another, and one mud to the other. Don't do it amore for if one of the light-minded back area you, you will arount sunsigns in his mind. Then they word owns world on the provide soriet everyone of them conversed name to his place, and they passed the night interesting. Then as going the money Through appropriate again, and again on the third night, when on the services they mid in one mother. We will not go many until we take a actema abligation that we will get setup. Thus they did and then dispersed. In the morning al-Ahham took his stack and went to the boson of Ahii Analysis, and asked here to still him his opinions of tribut he had beard from Mahamatad. He replied, By Cond. I heard through that I know, and know what was meant by them, and I heard things whose meaning I don't honey, nor what was separated by them," Al-Althree replied, "I feel precisely the mone. Then he left have und worst to Abu Lable house and subcel house the more depotent. He appropried. What dod? he are We sent B. Altera Manual see here been rively in hospital. They have full the man, and so have unthey have massived others burdens, and so have see they have been numerous, and to have use until we have processed said to make and on more tipe two horses of equal epoint. They used. We have a propher to whom revolutes come from backer," and when shall no organ anythms

> terri di. La large di di bajant regrapionale di majo kalaba dipuni di dipuni la per la serapiona <u>di puni</u>ta.

his ther? By God, we will sever believe it has and treet has a tradifiel. Then al-Akhnes get up and left has.

When the appetin recited the Ouran to these and called them to God. they and as uncheev. 'Our hearts are veiled, we do not understand what you say. There is a load at our cars so that we cannot have what you say. and a current devides in from one, or follow your men pack and we will follow now, we do not understand marthese you say." Then God reyealed, And when you said the Jarm we put between you got in an who do not believe on the last day a builden was, " or for on the words and when you executed year Lord stone in he Juran they have these backs at average. that is how egg they understand they american that this load at one of I have put wells over their hearts and heavisies, in their ears, and hotween you and there is a curtain as they alloge? i.e. that I have not done it. "We know hant about what they have no when they haven to you, and what they take more contact the webstropy. You are only intinuing a man bewel-laid. are that in the way they order magnic out to paten in the magnic ! hitel more you. See how they have much parables of you, and more salvate and count find the true, i.e. they have made false presents about you. and amount find the right north, and what they say to not straightforward And they pay when we are hoper and droot moved about we by randed a new Contact " s.s. you have come as toll as that we shall be ranged after death when we are bones and dead fragments, and that is securitized that contest he. "See, the we hard stones or iron, or newthern that was though in wour month is harder they will say. Who will care up? Say He who created the in the beginning, are He who created you fruit o'ket you know for in events was fruit dust as no more difficult than that to have.

Absolute is Absolved from Mayaket from him Absoluteful me that the latter ment, I mised have released to the world of solid, or something that was thank in harder? and he soul, "Donth,

THE POLYTHINGS PROJECTED THE MORLING OF THE LOWER CLASSES

This, the Queryals showed their entity to all these who followed the quartic every class which contained Mustams streeted them, empressing them, and bearing them, allowing tages no fond us drain, and expensing them to the foreign best of Mocca, so as to seduce them from their religion. Some gave way maker pressure of parasculton, and others revised them, being protected by God.

Julie, who was afterwards from the Alek Bake but at that tests belonged to one of R. Josseh, being slave horn, was a facilital Masters, pare of heart. His father's passes was Ribble and his morther was Hambers. Umoyyo h. Khalaf h. Wakis h. Haddata h. Justint used to brone both out at the bostom.

Name at

pair of the distance flavor has an tour took in the open rather and have a great reak part on his closet; then he would say to bine, "Low will say have all was the se time Management and woman in ... in page in 1 and ... No

Highlian b. 'Lowa told me on the authority of his father Warnes behalf was passing him while he was being thus rortured and mying. One, one, and he mad, 'One, one, by God, Bilal. Then he went to mayya and those of B. Jumah who had thus malirested him, and said awar by God that if you hill him in this way I will make his tomb a shrine. One day Ahii Bahr passed by while they were thus ill-treating him, for his house was among this clan. He said to Dirayya, 'Have you me fear of God that you treat this poor fellow like that? How long is it to go on?' He replied, You are the one who corrupted him, so save him from his plight that you see. 'I will do so, mid Ahii Bahr. 'I have got a black

Before be suggested to Medana be freed six slaves in Jahan. Bill, being the severith, bittlely: "Amor b. Fuhaym, who was present at Bade and Jhad and was kalled at the battle of Bi'r Ma'ann and Urner Ubaye and Zinnim (she lost her sight when he freed her and Quraysh and, Ar-List and at a zzi are the ones that have taken away her sight, but the said. By the house of God, you lie. Al-List and af- Uzzi can neither have not heal." to God restored her sight)

And he fitted al-Nahdiya and her daughter who belonged to a groman of B. 'Abdu'l-Dar, he pushed by them when their masters had sent them about some floor of hers, and she was raying. By God, I will never free you. Also Bake said. 'Free yourself from your oath. She said. It is free you corrupted them so you free them.' They agreed upon the price, and he said, I will take them and they are free. Return har floor to her' They and, 'Oughto't we to firesh the grinding and then take it back to her' the said, Yen, if you take

He passed by a stave get of B. Mu annull, a class of B. Adiy b. Ka'b who was a Mustin. Turan b. al-Khattāh was puresting her to stake her give up aslam. At that time he was a polysheur. He bear her until he was used and said, "I have only stopped beating you because I am tired." She said. May God treat you so the same way." Abo Bats bought her and freed be

Muhammad b. Abdullah b. Abu Atio men Amir b. 'Abdullah b. al-Zuhawi from one of has family told me. Abh Chihāfa and to his son Abh Bahr. Div son. a see that you are fracing weak alives. If you want to do what you are doing, why don't you free powerful men who could defend

and what his father and to him. As to him who gives and fears God and believes so goodness, up to the divine words, none is rewarded by God graph from the fee persons have professional extraording that and its display has and the projection

The P. Mindagen and a value on America. The early he followed special rate over the term is the test of the the and object them to the hope of the post of the pos

If you had you may have fight who six and up six blacking against them. When he heard that a men had become a Market, if he were a story of going arguments and but receives to action the two property that make property to be to be a supersymbol to the mid-property up have property to be to be to be only or property to be to be to be up a property of one beats who was known that you. We not the type you a bitect track and describe your reportered. If the way a supersymbol to make the upon the property to a property of the same a property of the contract of the same as property of the contract of the same and the same as the property of the same as property of the same as property of the same and the same are same and the sam

program to finding from the tell to others mind and it makes to be tell to the appropriate that the appropriate th

A problem is "Sample is Abstracted by that Abstract and an eller by war quity has rectar man at it. Manharque went or Paperine is as Walled when his because of Warter is at Walle arrange in Manhara, There had agreed to employe prompt may be that the new Manhara, graphing options give States in Invasion and Arrange is to the little in the same about or has no mile manhara and so since again, We may be differented them have harrown of the papering plays there again agrees an extended. Now we shall be said in the again of solving. All agrees by any measuring their papering the beautiful from the facility of the papering the section.

bity hearter 'Hyaya shall out he hilled, Otherwise share will be ver hereven in the over!

the appeals of the tip the I process to the stage of one had been. All the manager of process the term man. They people and decree the same Allen man to the court of the court of the same or transport or the land. If they mean wave hilled while in age bands the best of the would be hilled to a man. * He shay belt him and whiledown, and that was lower God presented has from thirty.

The property which which was a temporarily a requirement to the strong to

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When the apostle one the affirtion of his manuscians and that though he compad it because of his standing with Albah and his much Aha Twib. he could not protect them, he said to them. If you were to go to Abrimatia fit would be better for yout, for the long will not talerate equation and it is a friendly causery, much such time as Alfah shall relieve you from your clusters. Thereupon his companions were to Abraham, being afreed of apostary and flexing to that both their religion. This was the first light in Islam.

The first of the Musicon to go were R. Umayya: . * Uthrain b. Affin. with his wife Rugsyya, d. the seconde.

B. 'Abdu't-Shuces; Abd Hudhayfa b. Litte with her wife.

B. Sand b. Abdu'l 'Usrā: al-Zubayz b. al-Awaran.

gt, 'Abde'l-Dâr - Muj'ab b. 'Umayr B. Zehra b. Kalib: Abde'l-Ralenia b. 'Auf

"N Makheire b Yaque - Abi bidare b Abir'l-And - web ties wife Urom Salama & Abu Urowya b. al-Maghera

8 Junich b. 'Ame & Haraya: 'Utherste h. May'tee

10. Adily b. Ka'b Amer b. Rabifa, an ally of the family of al-Khappih of Anar b. Wifth (1991, with his wife caryl) d. Abb Hachara b. Hachara.

W 'Armir L. Lefayy. Also Subra h. Abû Ruhm h. Abûu'l 'Usaf h. Alsh Quya b. Amir. Others my it was Abu Hagib b. Amir h. Abdu. Shame of the more descent. It is mid that he was the first to serior w. Appening.

\$6. al-Hibrat. Behop! b. Rayd2' Those was wore the first to po to.

Abvasions according to not information (1900).

Afterwards Jaffer b. And Talih went and the Muslims followed one another until they probable in Abytania some rook their families, others went alone.

It Hannier, J. tar — urbo took her waie Annal' d. 'Uznayo b. al-Nu'mita.

Siye have frien 'Abdullah at Abquainia.

B. Umayye: Juhanta b. 'Affin with his wife Porayye.... 'Acce be Solid b. al. An with his wife Figure d. Salvein b. Unavye b. Muharrith b. Khumul b. Shaqq b. Raquba b. Muhhdij al-Kustal, and his brother that wife to mayon trans d. Khalaf of Khunt's. She have him his may Solid is Abyminia, and his distinctor Area who aberwards marved al-Zubaye b. al-Awwim and bare to him 'Asur and Indial Of these effice of B. Asad b. Khunyem. 'Abdullah b. Jalah b. Asad and his brother 't hapdullah with his wife terms Muhfin d. Alia Saiyin b. Harband Unye b. Abdullah with his wife terms Muhfin d. Alia Saiyin b Harband Unye b. Abdullah with his wife terms Muhfin d. Visier, a franchistation of

The days tradition that the providence (which is many more have been given providently). have been our share. And Salven proof Maleyoph b. Abu Figure. These belonged to the fundly of Salve b. As. seven persons us all (2022).

B. 'Abou Shama: Abê Hudheyfa b. Utba; Abê Mêst el-Ash art whose name was 'Abdullah b. Qaya, an ally of the family of 'Utba. Two.

B Naufal b. Abdu Manif Liba b. Ghazwin b. Jibu b. Wahb b.

B. Asad at Zubaye b. al- Awwäm at-Aswad b. Naufal Yestel b. Zama a. 'Ame b. Limayya b. al-Hämth. Four men

B. Abd b Quanty Fulayb b. a mayr. One man

H. Austrian Communication of Abdull-Asward of Khusa's and his two sons. Ame and Schuzzavina Abdull-Rüm by Temage b. Hasting

Kachar Nathania Pepperasi

B Zuhra Ahdu'l Rahman b. 'Auf, 'Amir b Abū Waqqa, Abu Waqqa, was Malik b. Lihayb , pt. Mutpalib b. Azhar with his wife Ramla d. Abū Auf b. Dubayra. She bare his son Abdullah in Abysamia Their allies of Hudhayt Abdullah b. Mas ūd and his brother 'U das. Of Bahrā' at-Miqdād b. And b. Tha'bba b. Māhk b. Rabi a b Thumāna b. Maprūd b. 'Amr b. fa'd b. Zuhayr b. Lu ayy b. Tha'laba b. Malik b. al-Sharid b. Abū Ahwaz b. Abu Fā'nb b. Durayir b. at-Osyw.' Ahwad b. Bahrā b. Amr b. al-Hāf b. Quḍā'a (103.) (He user to be called Miqdād b. at-Aswad b. Abdu Yagbārb b. Wabb b. Abdu Manāf b. Zuhra because he had adopted him before lalam and cakes him into his tribe.

B. Tayen b. Murra, al-Hārith b. Khālid — with her wife Rovin d. al-Hārith b. Jabala. — She bare his son Mūstim Abyrsinia and his daughters 'A mbu and Zayerab and Fājima, Amr b. Uthmān b. Amr. Two men

B. Makhzian b. Yaqaza — Abii Salamu b. Abilu i-Asad — with his wife Dimin Salama d. Abii Umayya b. at-Maghira. — She tora him a hangher Zaynob in Augustala (Marianna ans. Abibilah and his wife's name asset Hind.) Abinumila la Wandu is al-Sheata — (1944 Habbar b. Sufyan b. Abidu'l-Asad — and bis brother Abidu'lab Bisham b. Abinumila b. North a — atama b. Later is — a — 1 Ail Rah a — is high maria b. Abinumila b. Sufyan b. Abinumila sufficient is a distribution of historia a high salama at a Aybamu. Bight persona 1955

B Jumah b. Ame 'Uthmān b. Mag'ān and his soe al-Sā'ib his two brothers Quidama and Abdullah Hāpib b al-Hārith with his wife Fāpirus d. ql-Mujallil and bis two soms Muhamoud and al-Hārith and his brother Hajjāb with his wife Fukayha d. Yank: Sufvin b. Ma'mas with his win some and are a makes with his wife fukana with his wife fukana with his wife fukana with his character on their mother and he had a deal and his problem and his problem of the Ghauth (196), 'Uthmān b. Rabi'a b. Uhbān b. Wahb b. Hudhāfa, Eleven men

B. Sahm E. 'Ame ... Khonaya b. Hudhafa ... Abdullide to al-Harith

A. Corrector Addy b. State & States. Households at Antis Wild b. Sold b. Salem 1971 Chris b Hadhala Abb Usys b. al-Herich . of Harris to all-Harris Material In al-Milesto Do Marc (NA) Bake to at-Hitech and a brother of his from a Tomorous meature ralled Smitch Apper Suffalle in Minch. as-State in the production in R. sh h. Hudberde b. Mehmbeham. Mahmore by of Jani' on ally of there from B. Zuberd. Fourteen men.

B. Astrych, Ka'h: Ma'mar b, Madallah . . 'Urumb, 'Abdu'l-Umit. . . "Retty h. North, h. Abdull. Unit. and housen al-No, man. America Bald's, \$65, up, ally at the family as al-Kampath from Ann b. Wa'd with his wife Lords.

From.

B. Amir h. anthogy: Abl. Sohm h. Abit Robin. with his wife Used "Abstatish h. Makhesma h. Abde'l-Bulcham at Subset b. 'Asser: "Unt 'Abdallah is, Bultayl Bollt b. 'Arme is, Abets Shame Secretary al-Salerin meth has male South at Zame a b. Green b. Abdu Sauten Malik b. Zome'n b. Quen with his wife 'Asset al. al-St df h. Wandin & Abdu Sharm . Hatch b. And b. Abdu Sharm . So d b. Rhoule as ally of theirs. Zight persons (+48).

B. al-Harith b. Piler: Abb 'Ubertin b. al-Jaroth who was 'Lade b Salarel b. Boodil who was Salarel b. Welch "Abdullah h. ak melik h. Rabi a fe [dista h. Ultrafe to Dubbe ... There he was above because by her and mother's came, she being De'd d. Jabetan h. Umerre b. Zoris b. al-Harich, and was always called Boyda"); Ame h. Abb Sorb b. Rate's

In let be Zudere be Abit Shouldhel be Rabel's he Halat he Uberb he Dubbs he at attents, have at meaned that they are wrong specifical Rabifa was the west of Hills in tetality is, Dabber . . . and 'Asser is, al History *Abdic Ghann, b. Zuhavr: and Sh'd h. 'Abdu Dave h. Look . his brother of Hirstly, Eight persons.

The total number of those who estimated to Abyrainia, must from the Estily chalches wheat they took with them of date but no date done, we dealers there men if America he haste was assume there, has these a doubt hat

The following is an extract from the partry which has been to some on Absorbe by Abdollab is at Hinryb b. Coye b. Adiy b. to d b. Sohn. They term sales; measured there and non-growths for the protocoles of the Norm could serve Gui enthun four, and the Negro had shown there every bipoitality.

O risker, take a processer from the To these who bear for the demonstration of God and religion." To operance of God's portocated servents. Management and hard crust in Macca's vale. Namely, that we have found, God's country spinished. Civing meaning from hamiltones, shares and tow-reports. for do not live a life or boundlesses.

The Life of Mahammad

And shows in doubt, not safe from blome We have followed the apartle of God, and duy Here rejected the words of the prophet, and here demonstral," Visit the punishment on the people who transgroun And protest me too they not and lead me astron.

and:

"Abdubbah in ad-19 highly spirit phon he applie of the Queryah manif by than, from that treatry and represented some of his , and

My launt refuse to fight them And so in any finance: I will you the teeth. How would I fight a people who taken your The truth that you should not margir with falming a p Jian workippies exilat them from their apple land the that they were exceeding sorres (a): If there were faithfulness in "halty is, ha'd Stemation from wicty and kurches time. I should have boned that it would have been manuar year, MY the group of their when is not improved by bether. I got an exchange for the bountiful refuse of page without A whole, and that and breed to a hotele.

Min also pold

These Oursesh who deep God's truth Are in Ast most Markons and the people of at Wile who denied it. If I do not rune a storm let not the purity Specious land or orem hold near In a land wherein is Muhammad, aureus of God. I will contain what it is not bear. When exhaustive search is made.

Percent of the second case of the poors. Abdullah was called at Adulain The thouseness for the manners.

T thenks, b. Mor'in, representing Unsayer b. Zhahe b. Wable b. Hiddatte b. James, who was his music, and who said so ill-resp has because of his belief, made the following years, Umayya was a lander because his people of that takes.

O altern Jr. Actal, I wonder as him who prope in reports. When the my and the breed black lead by harmon me

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Williams Larged					

I Therefore to be no electron to the last rates of Physics.

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Did you drive me out of Moom's vale where I was safe. And make me live in a brothsome where castle. You feather arrows, whose feathering will not help you you sharpen access, whose feathers are all for you, You fight noble strong people. And descrey show from whom you once sought help. You will know one day, when misforcine stracks you And strangers betrey you, what you have done.

Tayen b. Amer whose Uthersia addresses, was Jurnety. His power was Tayes.

THE QUEATER SEED TO ARTHURISE TO GET THE

When Querrels are that the prophet's companions were safety enconced in Abytamia and had found accordy there, they decided among themselves in send two determined ment of their number to the begin to get their soft but, i, is that they could reduce them from their religion and get them out of he had a late to the they were living in peace. So they was Abdullah h. And habit a and Ame b. id. By b. Whill, They got together some presents for them to cake in the Negue and his generals. When AbO Takin perceived they design by company the following wave for the Segue to move him to most chem kindly and protect them.

Would that I knew how inc-away Ja'far and. Amr fare, (The bitterest encours are oft the meanest in blood). Does the Negus still treat Ja'far and his companions kindly, Or has the mischeef-maker presented hum? Then are asbin and generous, moyer then escape calamity. No refugees are unbappy with thee.

Know that God has increased thy happiness.

And all prosperity cleaves to thee.

Then are a river whose banks overflow with howevy.

Which reaches both friend and for

Michannesis b. Manhin al-Zuduri from Abij Bake b. Abdu'l-Rahmin b. al-Harch b. Historia al-Majharian from Limin Habina. d. Abij Liminas b. al-Magharia note of the apositic and, When the reached Abrahama the Niegus gave us a kind reception. We safely practiced our religions and we north-hyperd Good, and suffered too wrongs in word or deed. When the set Qurrent gas to know al-trust, they decoded to send two determinest men to the Pergus and to give been presents of the changest warm of Micros. Leatherwork was especially present there, so they collected a great many

Against the remaining and the recognised are at quantities. Name recognising the second of

shing as that they were able to give some to every one of his senseth. They post. Abdullah and 'Amer with instructions to give each general his present before they upoke to the Negus phost the refogus. Then they were to area show presents to the Normal and salt from to ease the same up before he grade to them. They carried out these austractions to the letter and and to each of the paverals, "Some fooksh fellows from our people have taken refuge in the hing a quantry. They have fermion our religion and not appropriate yours, but have brought in an inversed religion which neither we not you have another about. Our subject have any on so the have to got have to version them, so when we speak to the long about them advise him to surrender them to us and not to south to them, for their own people have the beenest insight and know most about their faults." This the acceptate across to do. . . But took their erits to the Netter and when he had increased them, they said to him what they had already and to the neterals about the refuses. New there was nothing which 'Abdullah and 'Ann' dublied more than that the Nester should been what the Muslims had to our. The penerula about his presence and that the men had sooken truly and their own people best knew the truth about the refusion, and they permanented the long to give them up and proper them to their own people. The North was consert and mot. No, he God, I will not surrender there, are We needs who have mucht my metaction, settled in my country, and chosen me rather than others shall be becaused, using I summan them and and them about what these two men allege. If they are so they my I will gave them up to them and and them back to then over papers. But if what they are is false. I will protect them and see that they receive proper heapitaber while under my assection."

Then he summered the specie's progenious, and when his measurese came they gethered together, paying one to mostler, 'What will you my to the man when you come to him? They and. We shall say what we know and what one consider commented as come who may. When they come hate the revel presence they found that the bing had complement his bindered with their secred books canosed around him. He saked them what was the religion for which they had furnished their people, without excepter 1900 has religious or arresponding. In this by Atol Table appropried. O Rappy we worst on uncordinal people, worshipping piols, saving corpus, commetting abbreviations, breaking instant uses, tearting sweets budly, and our strong devoured our week. Thus we were used God sent us an apostle whose lineary, truth, trustment-wass, and dumpers we know. He summoned us to acknowledge God's uniter and to weeshed him and to renounce the stones, and images, which we each our fathers formerly werehipped. He terminanded on to speak the truth, be fast/stal to our copagements, mandful at the ties of tenchin and kardly homestive, and to refrain from crimes and blandahed. He forhade us to commer abstraction and to secul lies, and to devote the property of prohem, to vilify charte women. He commanded We to averable God alone and not to associate anothers with Him, and let

growing and the property of the conference of the state o

I has beging around it does have much discuss according which and make them them them to be proposed that he has the begins to remembe them to result to the home, are but stood bring a parameter from (Silve) KHY'S.* The Negree weight about the source was one may the territory and the begins are in the source of the source

When the two had not a fight and . The server I and and has appearing that that comes there is a block out of the same to have an Proposit of 1999. as the process companying and if the process is the first parties because Should be been proportionally the said for one or the first from the they agree that being you or Mayor to a program of the complete factors for province and rate have the three and a described through proper forms one of The same days to change point for these part and class where it. The first the foreigns or the part type agreemed in magnitudes, god the pringer professor provider adjust the graphs while they show up your long when they ways arrest of the state of the the property had recognize to the trace. The other than most arm the prompts god the passers selepted to their, in the absorbed, We did phone may may when my program images moving to a fin data of total god by grants are no provinced by york who have go and Mark to because the territories and a part from the ground and and the the same and of March and the change what has been said in the latest to all the people. We present which story has proved when he saw his part to make the same may prove by the last top top way got spite to tol market . Market research in America 5. Age, for recognitional states where the pagels. The return by any property in the state of the st Eights a step of one or be best large. From these back their presents, he was to note by the them, were taken to bride them the state to give on back the beginning, that I through the a bride the fit and assemble one to state them the state that the state them the state that the state them the state that the state that

White an early price from a rate of the court to be passed to be been facilities. the little was a rest of the second of the second of the Overs made gas the same of the began and has a sea made are say. At the paper we are in the Newton and The special common was the said to It is the several the ten extreme. The about a consequence where the a then will receive any to the forces gold being bank more and an indigen to of Awaring refunctioned. Here he was the reservoirt most we had. We printed a secretary dark for our of which has been such assess which By depoted the record the New Price of the place that we appear that be seen as once to the district Hoppinson to assess to the district the Name to the part of the state o and as an even design of the even for the even in property of the events. printed the financial fire conflicts to the state of the fire frequency to be assured ages of the discovered age agreement ages compression which as the latter the court formers come to be to be to temperature. This is not a some back Louis supreme community for property appropriate high in the shouldest have The charge of the decomposition regions to form. We upon the the forest as investment conditions until we some to the apostle of God in Mason.

MANY YOR DOCKE BECAME BITTE OF ARTHOUGH

Abysamian toyal house. The Abysamians eald among themselves, 'It his brother lung, because he has so can but this youngster, while his same of affaire for a considerably time.

The News part of earlier ways go configure and makes parting. He prograd to make they are no do to be a parting that they

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the Africanishing prevalent has great his subsection with the horse was three former to the time be much once in a street, and property loss and there are there are death because he know that they were the numbers of his father. Accordand the specific the property of the second section of the second section of the second stability are personal and below the arrange of the section at least of the feet for an of hom." He reprised, "You wrenches, but vesser-day I sion his father, and are I so kill him today? But I will not here not of your recenty.' So they took have to the market and rotal took to a marchane for our bundred dichards The larger there has into a host and were off with hist, but on that we've property the expectage property about the second and has profer their terms of the profor case honesely the most of cloud when he was growk by Egitaping and hithed. The Abverterons heretened in fear to his some, and le he was a however of factor he had not a son who was any road at all, the enuntries of the Absorption brights sire consumed that 9700 the forces the property ers, of events they mid to men another. Know, by God, that your bing, the make the trial and part on the regions of the new part and the description and if the case of the same assessed in other half from the time week part in several fiof how and the man to whom they had sold how, wast they assertant him. small teach the Negras from him. They then havegist ham been, just the arranging his band, made from sit upon the throne, and proclamed hits

The secretarity we shall self will sold him more and said, "Eichte you give the ter country we shall will our shall see "They and. We self set give top a proof y. He must in that care by God. I will speak to bee." They said, "Well, there he is", so he come and stood before how and and, U. I. and I trought a parent store from propie in to make a few and and, they goes one my show and they took my manay, you when I had goes off ours my show that I had goes off ours my show that wontrack are that country my show and map my speak. The Sugar and, Wen must of his goes has he decree hist, of the sho young man place his board to his, and let him take him where he wishes. They replace, "No, but we will give him his supropy. For this remain he and the words in question. This was the first thing that was reported shout his flyengers in his selfgion and his justice in polarowers.

Tagent in Branche mint are from A row in all Zaphare house. A mint that the qual. Where the Nague should be used to be more than a light non-remainstifument and then proved.

THE ARTERIALANS PEROLT SCAFFET THE PEOPS

Ja rar b. Muhammad told one on the authority of his father that the Movaminana assembled and and to the Negus. You have reft our religious and they revolted against him. So he sent to Ja'far and his companions and prepared ships for there, saying. Embark in these and be ready. If

Then be took paper and wrate, "He testifies that sleep is un God hun Alles and that Makement is 11st of the most of the species and the species and the most, which the case was block." Then he put it in his given and the most, which the case was block." Then he put it in his given more the right absolder and want out in the Alexadence, who were drawn up in array so most bing. He mid, "O people, here I not the host claim among you?" one to examp they and had not obtain a want that it is not then in the set among you? "The examp the face of another than "Then what do you my shoot Jeone?" We my that he is the Bon of God." The Pieges put his land upon his broam over his green, (signifying). He testifies that Jeone, the Sam of Mary, win an more than "they". By the he mount what he had vertices, but they were assessed and the property were assessed and the property were determined that the property and when the Nagrag should be property over that and images that the min single to begin to

THE RESERVE TO SHARE

When Now and Abdulle's come to the Queensh, nor having from the bridge hard the property a companions and having reserved a their school form the Nation and whom may become a Markon, he being a coverage tradelists may white their start form a physic, an grapher's companions were no factified by him and Harms that they get the upper hand of Queensh. Abdulle's to Nam at most to are. We could not prove at the Kalim until "Urane became a Markon, and then he fought the Queensh mail he could pray there and we proped with him. "Usuar became a Markon after the grapher's companions and magnetical to Absume.

A Book of the

Min at h. Kidden from Se d h. Problem until sine 'Abdullah h. Man'hd and. "Umur's (convenient in) Inform were a victory; his magnition to Mechanism as a bely mad as propriyment was a device street. We arrest sell propriy to the Ka be used in her arms a Meaties, and we can be did to be hought the Queryah until he could prop these and we joined him.

About Retreate is as Planes to Australia in Avenue in this finish's from Abdull- Axis is. Abdullate is 'Arrive's. Retr's from his paperer Uran page 'Abdullate is. Abig Hardyses wise send; 'We were an this posses of serving not the Arrayana, and have back posses on he sumething my quested where I was more and company branch raw to having a polysthesis in the row and we were covering hards requirement into after one train than He and the yearare off, O prother of Abdullate. "Yes," I not, "we see going to God's ampaign. It is have a consected if received in most train his power in a not sent. He must, "God for with you," and I now is him a consequentian which I had never seen before. There he were away and I marks not pleasely that our deporture passed him, and when "Aretic care book with the chiefe."

The latter the course of \$2, \$150, \$10, and, then \$600 and the Miller

he moded I and to him. "O feature of "Abstration, I wish you had seen. "Uncerjust one and the companion will be seen his decoming a Muslim, I replied where he saled one if I had become if his becoming a Muslim, I replied that I had to a but to greater in Produce can use and not become a because used at 0 weaters abstract data. If he mad a magnet of his because of he baseliness and according mainst laters.

The Islam of 'Omer, on I have beard, was on this wise. We alse were Formal and hardy and the rear at the his formal days he want both of whom had become Muchine and concerted the fact from Tunor. Now No eyes h. 'Abdullah al-Natabia, a year of his tribe from B. 'Adta b. Ka'b, had become a Muslim and he also passented the fact out of four of the proper in television in the force and there is never to Property to read the process to high it the time to come agree one give process by comment markets the the specific and a secretor of his companions, who he had been infected had advisored to a fermion of the Parish and all others better the contract manners. But in speak up to provide up, parties high year than up provide the Manager with record may the time and has no gain my more than the same in Arrowing. No way that was the man have been upon going. It am making for Muhammad, the apoetate, who has apin up the Qurayib, made mockery of their traditions, insulted their faith and their we room to kill ham." You deceive yourself. "Umar." he answered, do you purpose that B. Abdu Manif will allow you to continue walking upon the earth when you have killed Muhammad? Had not you better so back to your own family and set their affairs in order P What is the matter with ray family? he mid "Your brother-in-law, your neahow \$67d, and your nater Fățima, have both become Muslims and followed Muhammad in his religion, so you had better go and deal with them.' Thereupon 'Uman returned to his sister and brother-in-law at the time when Khabbab was with them with the manuscript of F2 Ha, which he was reading to there. When they heard 'Umar's voice Knabbāb his in a small toom, or a cort of the bouse, and Fajama took the page and put it under her thigh Now 'Umar had beard the ending of Khabbab as he came near the house. no when he came in he said. What is this balderdath I heard? "You have not heard anything, they answered. 'By God, I have, he said, 'and I have been told that you have followed Muhammad in his religion; and he Mixed his brother-in-law Sa'ld, and big sister Fitting rine in defence of her hunband, and he hit ber and wounded her. When he did that they said to him. Yes, we are Muslims, and we believe in God and His apostle, and

was story for what he had done and turned back and said to his "Give me this abeet which I heard you reading just now so that I may see just what it is which Muhammad has brought," for "Umar could When he said that, his aster replied that she was afraid to that him with is "Do not be afraid, he said, and he swore by his gods that he would return k when he had read it. When he said that, she had hopes that he would

become a Martin and and in term. The bestign you are neglect as well pulphoism and only the clean may track it." So 'Umor rose and weeked became any time provides the page of which may 10 Mg. god pages by high proof for the control of the good of the first than the control of to how then I would recome any use I the term of their sucand has account the case for the property and it. They have been been have more any and adversariation of the first terminal to the section of the "Umar h. al. Khotelb " Come to God, some to God, O 'Umor," As that we -ec seed. 'Lend me to Mohemmed so that I may accord leters.' Khabhad recover the to the min or a second of their state a complete of the rest. because the Europe took his second and per it as you much his discipliness. and his assessment, and broaded on the door. When their heard his many and the second company and the part temporal second in the part of the party. and when he now him girt with his powed, he want back to the excede in four, and said, 'It is 'Umar with his proped on.' House said. Lat him is, if he has represented to the property of the prop of commence or with the section to the commence of the species given as made and he was let in. The appeals suco and suct has in the story, moved him. the of the graduate the the specific of the stant with the property term as any materials makes. Where we brought you are in Branch to the last that and the first term of the property and the part of the upon you." "Trace replied, 'O Aprello of Cod, I have some to you to there is not the family are the tar to have being the service and the service of the family that the other particular family than "Umor had become a Muslim

The companion deposited facing become authorize when both Their section of the first second present for their second present the species and the first of the first second present the species and the first of the first second facing the second of the first of the second facing the second of the first of the second facing the second of the first of the second facing the second of the second

The property of the Mark shy Marker begin by comparing that got bloom as a second to the problem of the problem

d

between himself and Syria. His statue was hetween the black stone and the southern corner. When I saw him I thought it would be a good hims if I could listen to Muhammad so as to hear what he said. If I care

Arir and got underneath its coverings and began to walk gently. Meanwhile the prophet was standing in proper reciting the Quran antil I stond in his piles facing him, there being nothing between us but the covering of the higher. When I heard the Quran my heart was softened and a wept and Islam entered into one, but I ceased not to stand in my place until the apartle has finished his prayer. Then he went away. When he many he used to go past the house of the son of Abū Husaym, which on his way, so that he crosses the path where the pilgrims run. Then he house of Abbds and Ibn Aslate b. Abdu Auf al-Zuhr then by the house of Abbds and Ibn Aslate b. Abdu Auf al-Zuhr then by the house of Al-Akhnas b. Shariq until he entered his own house. His dwelling was in ai-Dar at Rogth, which was in the heads of Mulawiya.

be recognized me and supposed that I had followed him only to distrem him, as he repelled me saying. What has brought you at this hour?" I replied that I had come to believe in God and His apostic and what he had brought from God. He gave thanks to God and said, "God has guided you." Then he cubbed my breast and prayed that I might be president. Afterwards I left ham He went into his bouse." But God knows what the 'ruth was

N36 freedman of Abdullah b. Umar on the authority of Unit 1 mar. mad: Miben my tasher "Ursar became a Muslim he said." Which of die Qureph is best at apreading teports?" and was told that at was juril b Mairrar at Jumahi. So be went to him, and I followed after to see what he was doing, for philosoph 7 was very young at the dots I understood every thing I saw. He went to Jamil and ested him if he know than he had become a Muslim and entered into Authorimad's religion, and, by God, hardly عند أوجوع والله عند المنا بيدون بين بين ويو بالتراج الله والمنا المنا المنا المنا "Limite delibered him and a followed gray latter until he stend by the dangof the throughe and crued at the roy of his seven while the Original territoria. their massing-places round the Ka'ba, "L'oner has appreciated, White Unior behand him shoulds, 'He is a flat, but I have become a Manhan and I sureify that there is no God but Allah and Muhammad to Pile survivoand spends. There are up to street here and farlening some on herenous them until the non stood over their heads, and he become weary and set down while they aread over hom, in he had, The in you will be I sweet by God that if we were these hundred men we would have fought it out on ground received. The story parents is always by of the Charterists, we in Nancaset radius and and apparent when one that the attaches the course of or grammer. Where her was traid that I make had appearatoryed his most. Why should not a man chaten 2 religion for bloomly, and what our you toping to do? The

you shall that II. After will encounter the elementaries in your than? Let the street acres. By faced so were to hard then we are prevented strangest off bate." After my father had respected to Medica I soked but who the come was who shows many the people on the day he became a Muslim while they were flagsing both and to and. That they are wanted by a Way and behaviored.

About Release by al-Marith from one of Unser's clos, or one of the farmer and that I now must when I become a Marine that appeals in close I the past who was the ment which in another appeals in close I toght from and tell has size I had become a Marilian, and Abb Jahl cause to say mand. New 'Ursac's reactive you Mariners d. Highles b. al-Maghire. To so the manning hands of his door and he cause and anid, 'The hast of valconess, nephron, what has brought you?' I more red that I had some to tell him that I believed up God and Her appeals Mulmaritania and supervised to true what he had brought. He planned the door in my face and east, 'God down you, and down what you have brought.

HI NATE OF STREET

When Qurayah perceived that the sportle's companions had settled in a land in peace and rafety, and that the Negus had protected those who sought refuge with him, and that 'Limin had become a Muslim and that both he and Harries were us she side of the sportle and his companions, and decided among themselves to write a document in which they should put a boycor on B. Hashim and B. Mutpatib that they should not marry their winners for give women to them to marry and that they should neither buy from them for sell to them, and when they agreed on that they wrote it in a deed. Then they solemnly agreed on the points and hing the deed up in the middle of the Ka'ba to remain them of their obligations. The writer of the deed was Mangale b. 'Ikrama b. 'Amir b. Hashim h. Abda Manif b. 'Abda'l-Dir b. Quitayy (201) and the speatle invoked God against him and some of his fingers withered

When Quruph did that, the two class of B. Häthim and B al-Mutpalib went to Abu Tālib and entried with him into his alley and joined him Abu Lahab Abdu'l- Uzel vent out from B. Häthim and helped Quruph

Hussyn b. Abdullah told me that Abū Lahah met Hind d. 'Utta when be had left his people and pined Qurayth against them, and be said. Haven't I helped al-List and al-'Uzzh and haven't I abandoned those who have abandoned show and minted their opponents?' She said. 'Yee, and may God remard you well. O Abū Utla.' And I was sold that among the things that he said were, 'Muhammad promites me things which I do not see. He alleges that they will happen after my death what has he put in my hands after that?' Then he blew on his tands and said. May you perish. I can see asthing in you of the things which Muhammad mys.'

من بينية بعوا و او

232

So God revealed concerning him the words, Abi Lahah and his beads. God blast (202).21

When Qurayeh had agreed on this and had done what has just been

described, Abú Tálib said

Tell Larayy, especially Lurayy of the Bank Karb, News of our condition.

Ded you not know that we have found Muhammad, A prophet like Moses described in the oldest books, And that love is bestowed on him (alone) of mankind

And that none is better than he whom God has singled out in love,

And that the writing you have fixed

Will be a culamity like the my of the hemstrong camel?"

Awahe, awake before the grave in dug.

And the blumeless and the guilty are at one-

Follow not the slanderers, nor sever

The bonds of love and known between us-

Do not provoke a long-drawn-out war,

Often he who brings on war taktes its bitterness.

By the Lord of the temple we will not give up Ahmad,

To barsh mannertunes and comes troubles,

Before bands and neels, yours and ours,

Are out by the gleaming blades of Queie-

In a close-hemmed battlefield where you see broken spears

And black headed vultores oreging round like a thirsty crowd

The galloping of the horses about the scene

And the shoot of warriors are like a raging battle.

Did not our father Hahon god up lds lains

And teach his sons the sword and spear?

We do not tire of war until it tires of us-

We do not complain of masfortune when it comes.

We keep our heads and our valour

When the bravest tose heart in terror.

They remained thus for two or three years until they were exhausted, nothing reaching them except what came from their friends unknown to

Quraysh.

Abū Jahl, so they say, met Hakim b. Hisam b. Khuwaylid b. Asad with whom was a clave carrying floor intended for his aunt Khadija, the prophote who, who was with him in the alley. He hung on to him and sud, 'Are you taking food to the B. Hishum? By God, before you and your food move from here I will decounce you in Mecca.' Abū'l Bakhtarī came to him and said, 'What is going on between you two?' When he said that Hakim was caking food in the E. Häshum, in said. It is food he has which

belongs to his sunt and she has sent to him about it. Are you trying to prevent him taking her own food to ber? Let the man go his way? Abb Jahi refused until they came to bloin, and Abb's Bakhturt took a came? I pay and knocked him down, wounded him, and trod on him violently, while Hames was looking on near by. They did not with the apostle and his companions to hear this news and rejoice over their discomitture. Meanwhile the apostle was exhorting his people night and day secretly and publicly, openly proclaiming God's command unihour fear of anyone.

THE ILL-TREATMENT THE APOSTLE RECEIVED FROM H # PROPER

His smele and the rest of B. Häshim gathered would him and protected him from the stocks of the Quraysh, who, when they saw that they could an not get at him, mocked and taughed at him and disputed with him. The Quray began to come down concerning the wichedness of Quraysh and those who showed entity to him, some by name and some only referred to an general. Of those named are his uncle Abii salab and his wife Limin Jamil, 'the bearer of the would'. God called her this because she, so I am told, carned thoma and tast them in the apartic's way where he would be passing. So God seat down concerning the pair of thom

Abû Lahab and his hands. God blast, His wealth and gams useless at the last, He shall coast in flames, betd fast, With his wife, the bearer of the wood, aghast, On her neck a rope of palm-fibre cast. (203)

I was told that Daum Jandl, the beater of the wood, when the heard what had come down about her and about her husband in the Quran, came to the apostle of God, when he was auting in the mosque by the Ka'fa with Abū Bakr. with a stone peatle in her hand, and when she atood by the pair of them God made her unable to see the apostle to that she saw only Abū Bak, and asked him where his companion was, 'for I have been told that be it satirizing me,' and by God, if I had found him I would have ameshed his mouth with this stone. By God, I am a poer. Then she said.

We reject the reprodute, His words we repodiate, His religion we loathe and hate.¹

Since a The thyme of the impiral has been impared

in the king of the cutte. Off out you dirty much

^{*} Sum 1 2 An afficient to the camel of Sullib on Sum 25 42.

² Quality to mid to be a mountain of It. Assig encountry true thinks.

² a compared a Hiju which in early inner had the effect at a spell which rould being the late index abod on it: in one tide my Prophing on: Ominious, μμ π42 (2, α μ Ω₁) is β = 100 thrill three is 0 mg to much Makesona. Such was to destroy his segant it appeals to that or could no longer upon image at turner.

The processing an experience of the sought from of the original which committed seven in library, by a suring term, which is a the training or excitation.

was him. He realled that the had not because God and taken but Highly ewar from him (2001).

he Curayen had called the separts Multinuous to revite bies. He wood to may, Area's you surprised at the injuries of the Quescale which God with the same of t wheren I am Muhammad (the hudeble).

Hudbafa b. Jumah. Whenever he mor the aposite he standered and Annual Part of the State State State of the State Stat backbiter, who has authored wealth and uncremed it, and donler that his wealth will make him memorial. No, he will be thrown to the devouring there. When will make you replies what that is ? It is God's for bindled which amounts over the bearts. It is shut in on deem in wide solumns (204)

Knabbib b. at Aratt, the proping a companion, was a smith to Message The same of the sa

God, you and your comproson will be no more unfluential with

A THE RESIDENCE OF THE PARTY OF

given wealth and children. Huch he studied the unoun? as for so the

Abd. Isht west the amounts, so I have beend, and said to him. By God Western a service and a service to God you serve.' So God reverled concerning that. Curse not those to whose they after other than God isst they come God propagitally through the second secon their node, and began to call them

Ar-Nade b. sl-Härith b. Arquen b. Rahan b. 'Abdu Manif whenever No species of the control of the con

the self-man and a second to the second to the second to the second to followed him when he got up and spoke to there about Restum the Here. and Infendiver and the kings of Pereis, sevies, "By God, Mahameted which is not an extended to the state of the state of the has engled as I have.' Be God revealed concerning him, 'And they say

the state of the s

much has sent it drive. Verily, He is moreiful, formulae."

And there saids down moveming him. When Dur yours are part -

The John of Malamania

And sport. 'Wet to every sinful life who been God's weree good before him. Then he continues in pride as though he had not been them, an depends in his own was deaforms. Tell him about a possful manufactured. (not),*

The appeals to our day, so I have beard, with all Walte is, all Markets, again In the missage, and al-Made h. al-Harith come and me wish them in the describe while you a little out that the party and interrupted him, and the apostic apoke to han until he alonged him. Then he send to him and to the others. 'Verily we and want so serve other than God in the food of hell. You will come to it. If these had been node they woold not have expected it, but all will be in it everloogsafy. There is weiling and there they will not bear' (nov).*

Then the seconds rune and Abdullah b. at Zilo at at Sahari cases and that we and our gods are fuel for hell." "Abdullsh seed. If I had found See the second of the second of the second of worshipped besides God in Gehenan with those who wombin it?" Wa-Comment of the comment of the commen beaut Son of Mary " At. Waltet and those with him in the specially mayand they alude everyally in their heart's desire" * i.e. Jewa Ben of Mary and descriptors of Good, 'And they say the Merciful has chosen a son, fruthers And He revealed concerning what he membered about lesses Son of

Walld and those who were present, at his argument and disputation, And

and the first of the control of the section of therent of the they rejected your attitude to what they are the same of the same that is been properly to the wilder had a the star frame a second of of fernal. If We had rewhed We could have sende from you search to not and the second s an doubt not about it but follow Me. This is an unclaim was no deappearable to the second of th and the same of the forest transition. The fall of the standard of the first the transfer of the second second to be made from the second of the second of the finish was and a second or the second of there is a to specific their strates and the sea was a And the last of the last was been determined and the second about with avil take," or for so the word 'menin'." A territory was a few parts of the part of the parts of because God does not insult surveye's meetry, but he confirmed thereby the same of the sa appearance of the first to the first part of the same An applicate whom man projects at a proportionary As the less are uncloss additions to the waith of a poli-As Walter unit. These God send down productions to Muhammed and the state of the s the term of the first term of the first term of Table and Miscon? Bo God seat down concurrent him, so I am told. the property and the property and the second as for as the words, 'then what they amore Ubeyy b. Khalaf b. Wahle b. Hudhāfa and 'Union b. Aba. Wu'net were and the first term of the second seco Uhovy knew of that he came to bust and said. 'Do I have that you have not with Mahamanad and listened in ham? I swear I will never one was or and and the way to the total and the termination and the terminati the district of the second of And the contract that the contract and t

The real fact that the research was two stands are not a security than I had observe a much with the apostle," as far as the words, a deserter of must the state of the s the same of the same of the same of the same of Then he exceeded it in his band and blew the pieces in the apostle's lape. and the same of th was have become like this. Then God will send you to McH. So God Annahil and the state of the st counted, sevens, who will revivify bence which are ressen? Say, He who garden between the company of the contract of all creation, who has made for you fire from the aroun wood, and in, you Name and Address of the Owner, where the There metake apostle, as he was going round the Ka'ba, as I have been gar to bear a throat tax and a first to at the contract of the contrac will be strong that there is all the best before the first of the sectodity or providing which is evenly by the we will combine in the meter. If what you worsho is better than what we requisite up will take a steers of it, and if what we worship is better than what was worshoe, you gat take a shore of that." Bo God revealed concoming them, 'Say, O disbelieves, I do not watchin what you woman and you do not werehop what I warning, and I do not warning what you prophy as the first study that bearing the few manufactures the transfer of the same of the same of production of the state of the an agency region in your law open manage the second residence in the second section of the graph making to the state of the second state and the the law woman in the case of t from M. b. Ku'b al-Oursel: When the apoetic new that his people turned the table of the same of the s the second secon God a assume that wealt reconcile his people to him. Because of his have for his records and his somety over them it would delight here if the abstracle that made his sant so difficult could be comoved as that he madicated on the project and longed for it and it was duty to leate. Then When he will prove on the sales the great that A CONTROL OF TAXABLE PART OF THE PART OF TAXABLE PART OF TAXAB and the second of a part of the first terms of the second large, which is true analysis agreed to the converge of fields A.

(ic. mountiliation) to his people, put upon his unrue 'there are the exalted Charling, whose intercession is approved to When Qurayah heard that Notice that the second second second second distribution of a second state, after a fact of the MPA A TO THE STATE A SERVICE AND THE STATE OF STATE AND THE STATE OF STATE OF STATE AND THE STATE OF S prostrated themselves when their prophet prostrated confirming what he brought and obeying his command, and the polytheses of Qurayah and when short in accordance with a their gods, so that everyone in the mornue believer and unbeliever proeffective entire is the annual to the contract of the contract do so, so he sook a handful of dirt from the valley and bent over it. Then the people dipoened and Oursests went out, delighted at what had been said about their gods, myless. Muhammad him spoken of our gods in solendid Institut. He alleged in what he read that they are the analyed Charling whose succession is approved.

The name reached the prophet's companions who were in Abvenies, it being reported this Qurayah had accepted Jalam, so some men marted to return while others runningd behand. Then Gabriel came to the apostle and said. What have you done, Muhammad? You have read to these people something I did not bring you from God and you have said what He did not my to you. The apostle was hitterly aneved and was greatly un fear of God. So Ged scar down (a revelation), for He was meredial to h a grandage to a grandage and the second every prophet and aportle before him desired as he desired and wasted what he wanted and Satas interjected something into his desires as he had on his tongue. So God annulled what Setan had suggested and Gtd. ri " | " | dia nah ah God sent down. We have not sant a prophet or specific before you but · t o a a k · · o what Satan has suggested. Then God will establish his verges, God being knowing and wise. 4 Thus Coe relieved his propher's grief, and made him for a second second used above about their gods by his revelation. Are yours the mates and His

words 'to whom be pleases and secepta^{2 1} a.e. how can the sucreesson of their gods avail with Him

in the second was properly to provide a comment

cages from God 1)-respectived. Mechanisms has represent of what he such above the pagesters of some gods with Arish, altered a and brought present thing also. Note those very words which had not again the appeal of language trade to the meanth of every polysterial and due become more varieties brothly to the Machine and the appeals a belleway. Meantwhile these of his components who had bet Abovering when they heard that the propose of Macco had manipused when they have to prove used Committees who the appeals had also been seen regimed. Mergy that the regime top father and none came into the sown without the province of protection are secretly. Of chose who did some into Merca and stayed there until he migrated to

his wife Eugsym d. of the spootle and Abil Hadhryfe b. 'Urbe with his wife Sahla d. of Schayl, and a number of others, in all there-three room.

Ahū Jahl b. Huhāra, when God menteored the tree of al-Zaqqūm to strike terror into thorn, and 'O Qurrysh, do you know what the tree of al-Zaqqūm with which Muhammad would scare you as?' When they said that they did not he said. It is Yashrib dates bettered. By Allah, if we get hold of them we will gulp them down to one? So God sent down concerning hum, Verily the case of al-Zaqqūm is the hood of the sinner like mother brain sectling in their belies like boiling water," is it is not as he said [200]. God revealed concerning it, 'And the tree which is regred in the Qurrin, and We will frighten them, but it increases them in naught water great wichedness.

At Walld was having a long convenient with the speaks who greatly detected to convert hum to beliam when I. Lemm Makiden, a blind many passed by and began to ask the apostle to recite the Guran. The prophet found this hard to bear and it annoyed him, because he was directing him from al-Walld and speaking the chance of his conversion sees when the man became importunate he went off froming and left him. So God revealed concerning him. He frowned and turned his back when the bled man came to him as far as the words to books hopoured, casted, and purified, he. I sent you only to be an exangelast and a reprover I did not specify one person to the exclusion of another, an withhold not (the message from him who seeks a, and do not waste time over one who does not wast it (20).

THE RETURN OF THUSE WHO MAD VALUE TO ARTHUR A

The equation comparison who had good to Abyanian hand that the Mercure but accepted below and her or my be the invertent. But when they are near Mercu, they increase that the sequent was foliar, we that they

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Manager was not to be you the tapping my

² Yets 1. You is several visus in our maliner intergraph in this manufact than its majorable visus properties in the interpretary of the properties of

^{*}A district from the first property over \$1, \$1 depends a great \$4, \$1 depth, \$1 depth, \$2 depth

entered the term under the protection of a category or by models. Room of these who returned to how attend of blacco onto they page, and so Medical and were prosent at Body and I had with the specific actions were proved; and other events were proved; and other decided in Mesca. I now were

From B. Abdis Shann b. 'Abdis Mantil' b. Quanyy. 'Ottomog b. 'Affing b. Abdis Sq. b. Ustrayen b. Abdis Shann and his write, the aparthis dangetter Respoyee. Abs landbasefu b. 1, the b. Rajit sand his write bakin d. Subayi b. Aster and one of these ables 'Abdislab b. Japab b. Rajit.

From B. Named b. "Abote papers" (letter b. Gherrien, on alle of choles from Green b. "Arthu.

From D. And u. 'Abde'l 'Unit h. Qupyy a-Zobeye h. of 'Assette. h. Kluwerfer h. And.

Free, B. 'Abde'l-Der h. Queryy Muyleb I. 'Unsaye h. Hibbits h. 'Abde Manif', and Security b. Sa'd h. Karmah.

From B. Abd b. Querry, Tuloritia, Uniopelo Walsh.

From B. Zobet h. Kilch "And-V-Ralpana h. "And h. "Abde "And" b. Abd b. u-Hirsth h. Zohen and al-Magazid h. Asse on only, and Anaballah h. Han and also on ally

From B Matheten b Yoquin. Abd Seleves b Abdu'l Land b Hillish. Abdu'lland b Yoquin. Abd Lancy belowed by Abdu'l torough be al-Maghiter and Shormens b. 'Urbenin h, al-Shortit b. Suveryd b. Marmby b Amer and Sulumn is Martin b, al-Maghite whom he under impressed in Macca on that he did not get to Medica used after Bute and Uhad and the Truck, 'Apytab b, Abii Rabi's b, al-Maghite. He magrated to Medica with the propher and he two brothers in his number's get fallowed here and being here took to Macca and held him these quild the three burels are partially three burels. Of their area for a bar and places and Healants. Of their after he had been been been been also been been and the three betters he went to Abytenia or not, and Maccash b, 'And b, 'Anata b, Khant's.

Prom H. James, h. 'Aster h. Hopeys h. En'b: 'Uthmin h. Stay'on h. Habib h Waleb b Findhite and his sim al-St at h. T-thmin, and Qualitan h. Mac'ha, and Abdullah h. Mac'en.

From R. Sahm L. Arte is receive in Ra'le Element is Plachics to Quye in Astronomic Electrics in all Top in Williams were represented to Moreon after the appeals magnificate Maxima until the terrori we after the three begain above represented.

From B. Adv. b. Ka'ly: Andr. b. Rahi's, one of their elling with his safe Lauli J. Ann. Shaham b. Hadhafe b. Chitean.

From B. (Assis b) La spy "Abstation b. Makheman b. 'Abdu'l-' Unit.

b. Also Gree Abstation to Subset b. Assor He was held buth from the
agency of Good where he compressed in Mexican word when the burtle of
fluide can passed in descript the polychosts and count the burtle on the
tacks of the agent b. Also bullets b. Abdu b. Abdu'l- and with his
wife Lineau Kaithiau d. Subset b. Assor; Subset b. Assor b. 'Abdu'l- the

with his wife Speak of Zeem's b. Cays. He died in Mesca before the speaks congressed and the operate married his widow books. Lowly by 6 to Niegon, one of their allies.

There is telligrate in Pube. And "Charele is ni-flevely whose name was "Amir is "Admirbiolog "Asser is al-Elizable in Zubery in Act Blackfold, but thought is linguist" who was the sam of Wahle is Rabi a in Philip and Amer is Abu Sact in Rabins in 2016.

The total equilibre of his components who came to Mount from Alexanders with chetty-chesp men. The names given to us of these who entered under gramme of protection use in thesis is Maxim protected by all Walted is at longitude. This begins quality he protected of Abus a life to be used by easily. Also finitesia a matther laying forth 4. Along I Mayotch.

"DTHMAN B. MAS"ON REMOUNCES AL-WALTO'S PROTECTION.

Stilly is Theritein is, Alphy's Rabouty is And wild me from one who had gas as from a bilance serving. When, I thunk is, Max'un our the reserving which the appeale's companions were living which he had sught and thy under al-Walk's protocoun in east, It is more than I can been shot I alread by pateriority and make the protocoun of a pateriority while my framely and as refuj reads are affected and discremed for Coof's asia. In he want to at Walk's and recommend his presentant. Whe suphers, he taken, 'Con at he that can of my people has injured year?' 'No,' he aspected. That I want to be under Coof's preserving. I dear t want to ath far arrows where. At Walk' said said here to come as the foreign and re-parameter has protocoun pulsaries to be but given a publicly. When there gas there al-Walki said: "I thought here has come to preserve my preserving." True,' said the latter, 'I have found him loys and humanishin in his preservant, but I don't usual to ask atypet that total for preserving.

Non-marker occurrent when I Label in Rant a 6. Matth in Jaffer in Kalls was as an associaty of the Ourspek when I thinks was present to recked a verse.

Everything but God is miss.

Type: interpreted 17thmin, has when he want --

And promything savely must be trained y

"Urhanja spani, You has I be joy of Function will move some I abidtual. O map of Jamesch your fraction dever used to be matered thou. Bears when his this part of those happened aroung you." One of the indicator appropriat. This is used at those lower with Mathematical. They have about desired our columns. Take the strong of what he says. It totals also could be energy-targle, they she merces became account. Wintermose shall have one to his loss and by here yo the eye so that it became back. Now at Wallo was hard by watching what trappered to 'Urbraha and to said 'O rephowers your eye town but have military that had was restaured to more protection. I depoin appropriate. Note by a said stor good eye toward what happened in the fellow for total a mise, and the good two five protection of two who at accorder and more powerful than you, O Abd. 'Abou Shome.' Al-Walld only said, 'Come, amphate, my protection to always open in you,' but he declined it

MOW AND SALAMA SARED WITH MIR PROTECTOR

My father labels in Youte on the perhantly of Salama in Abdaliah is "Group is Abda Salama told one that he had been that when Alph Salama had asked Aba Titals a protection seems of its it Matherers were so has not paid "You have protected your nephron Matherers were so has not you protecting the material He married. He misself my protection and he is my sinter's see. If I did not protect my ninter's see I mailed not protect my ninter's see I mailed not protect my house is not mail may C Questal, you have protectedly sometimes the should for group inspectation and another with him and have the been his about They and that they would not do paything to many how, for its had noted and shorted them against the specific, and they wanted to keep his support.

Heracog bern speak then 450 stale hoped that he would support him in preserving the aposts and companied the following been organg Articularly as bein cheen back

A man where uncle in Abil "Literba In this procedure, without they be divine from windows. I pay to have (and here done made a sum appel my white?) O Abl Mu rib stand firm peright. Never in your life adopt a course For which you will be blomed when men ment marches Laure the eath of areakness to others. For you were not been to remain weak, Fight! For war in fac-You will sever one a marriar lumificated till be surrender. How should you when they love done you an arest moure Nor abundoned you at the hour of victory or defeat. God require for an 'Abdu Sharun and Naufal and Taven And Makhelm for their describe and wrose he parting from ac after affection and amore So that they marks not unknowful sound. By God's Home you Se. Never will be abandon Mahammad Before you see a date-rations day in the sle'h (210).

The u the profing of k to k the state terms to the representation of W and C given arrays a time k that of the u-arrays are the representation of k to k the professor arrays are

AND BARD ACCEPTS IBM ALL-DIGHUNNA'S PROTECTION AND THEM ADARDONS of

Makamanal b. Mushan b. Shekib al-Zukel from 'I run from 'I'mha said me that when the artestion in Macan became arrows and the aposter and his component suffered ill treatment from the Qurayah, Abb Bake antest the aposter's permanent to anagence, and he agreed. He Abb Bake are forth and when he back grow a day or sum a partner from Mecan be fell to with its, at a higherman, the burcher of the B bitseth h. Abda Mante h. Kuning, who was at that time head of the Abibbish. (They were the B. al-March, and at his h. Khungyana b. Mushasa and the O. al-Mospana at Handa h. Khungyana b. Mushasa and the O. al-Mospana at Handa h. Khungyana b. Mushasa and the O. al-Mospana at Handa h. Khungyana b.

Replying to the di-Daghuman's asqueeze Abit links total him that his not propie top derives how our and ill-record him. But only he exclaimed between you are in measurem of the tribe, a standily in supplying the women of others? Come back with me under my procession. So by over back with her and they all Phaghuman publishy processed that he had point him under his protection and note that their point has after their mall.

He continued. Able Bale had a mangue by the door of his bount among the B. Jamah where he would to prove He was a tenduc-housted soon and when he read the Queen, he was moved to years. Youths, shows, and women used to mand by hun associated at his demonstrate. Beautimen of Ourseah ment to the pr Doghange agency. Here was given his fallow protes on as that he can injury up that, he payed and reach what Muhamman has produced and his heart becomes us? and he weeks. And he has a product appearance as that we fear he may applica our vourter and weather and western and weak east. Ge to him and tell him to so to his own house and do what he liber there." So The at-Durtoman went to him and mod: "I did not give you prospessed on that you county saying your people. They district the place you have choose and suffer hurs therefrom, so we has your loves and do what was like there.' Also Buly mixed him if he wanted hum to resource has present and others he aged that he shall be gape from back has guarantee The at Justinean are up and told the thorough that Abu Bake was no junger under his preserves and that they reads do what they hard with him.

Abdu'l-Rahmto is al-Queue told me from his father al-Queue, is Muhammad-that as Abt Bahr was going to the Ka'ba one of the location follows of Qurayah met bion and threw dust us his head. Al-Walld is al-Maghton, or a may have been al- he is Wa'd, passed turn and he said.

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Age. The rate per what this has been trace to our " He resided. You have done it to analysis the same trong three many is any here they mafector Then art."

THE ARCHIVE OF THE BUTCOTT

The B. Hashim and the B. al-Muttalib were in the quarters which Qurayob. had agreed upon in the document they wrote, when a minibet of Qurayeh tech stem to angul the boycott against them. None took more trouble to this than Righam b. Ame for the reason that he was the son of a brother to Nadla b. Hashup b. Abdu Manaf by bis mother and was

m + m P + p I have beard that when these two close were in their quarter he used to Figure and a residence of the property of the

mouth of the alley be took off its haher, gave it a which on the side, and pent it says the affect to them. He would do the same thing another time.

bringing clothes for them

He went to Zuhayr b. Abu Umayya b. al-Mughtra whose mother was Auka d. 'Abdu'l-Muttalib and said. Are you content to est food and west a stage of the sta uncles? They cannot buy or sell, marry, nor give in marriage. By God I awear that if they were the uncles of Abo'l-Hakam b. Highem and you saked him to do what he has saked you to do he would never agree to at He said. Confound you, Hublim, what can I do? I m only one man. By 246 God if I had another man to back me I would soon annul it. He said I have fenned a man. Myself." 'Find another, and be. So Hisham went to al-Muting b. Adly and and, Are you content that two chan of the B

You will find that they will mon do the same with you." He made the same recty as Zuhayr and demanded a fourth men, so Highlen went to Abu'll Bakhturi b. Hushim who saked for a fifth man, and then to Zamu'a b al-Arwad b. al-Muttalib b. Asad and reminded hum of their kinshus and daties. He mixed whether others were willing to co-operate in thus

mucht on the nearest point of at-blajun above Mecca, and there they bound themselves to take up the question of the dominent unto they had secured its appulment. Zuhayr clamed the right to set and speak Stat. So on the morrow when the people met together Zuhayr alad in a song robe round the Ka'bs seven times, then he came forward and and "O people of Mesca, are we to est and clothe ounelves while the B. Hashim persib. unable to buy or sell? By God I will not sit down until this exil baycottles: document is tent up? Abb labl, who was at the sade of the mosque, exclumed. You lie by Allah. It shall not be sorn up. Zama a said. You are a proper has not were not assured with the decompose when it was weren. Asset the best and, down a series. We are not assessed with

what is written and we don't hold with it." As Muttin and "Ton on both right and anyone who says otherwise is a law. We take Allek to women that the department interestings them to be to be the state and what of the second in this date to warms. Translate marks on the same owner. After faith and . They are a section was which has been decided pregnacht. It has been discussed somewhere also." New Abo Table was situate at the pide of the months. When albillion and would have been the absolute to be to be proposed by formal their records had already passe a graves the words for the name O Link . " The T stell on the commercial better with which Chroson began their extent The water of the short our Manufe has become it is adopted that he hardmbrivelled (a. 1)

When the good was torn per part made of none officer Airs This conparties the feature may recover an parameter already when fight highest part on the

Has not our Land's doing come to the ours of form For distant serous the tax," (for Alleh is very kind to week), Telling them that the shool was some up-And all that was passed God's wish had been destroyed? Less and appears pears appelluned in it, But ancour never sets the upper hand These are apparent to a uncombine superface for a may remain place. While its bend of ill power havened withou its bend. It was each a homour offence that it would be foring The became of it hands and sechs should be severed And that the propie of Mercy should so forth and fire, Their hearts quaking for fear of coil And the ploughman be left so doubt what to do -Whether in my down his the lewisted or up to the hills-And an army come up between Mocca's bills Equipped with bong, proven and speats. He of Merce's cuspons whose power zion-(Let him know) that our glory in Magor's win is shint We grow up there when man were few And have ever wated event in honous and pupulation. We find our guests till they have a disk measured the ten the hands of the survey pigeons made. Toget to require God remard the namely in al-Haris, who prove alargement



电影曲

To a chief who leads with decision and westore. Sitting to the near side of all laptings to tough primiting, Nav. how are even more notific and plotters: Every both man helped therein. Clad en mail an long that is aloned ins sendi-Running to promontous deeds: ske a flame humaine in the forethbester's name. The subbase of Lu says h. Ghālib a line. When they are wroweed their faces show their anger Note thank for an one-ework had the place trace. Proc too said, to closide anyo cam and blessing. Prince can of prince of princely hospitality. Gathering and arging food on his guests. Building una preparing safe y for the mibesuren When we walk through the land. Every blumeless man kept this peace. A great igation there was 60 praising tion apportunitation do a swork intra trigital While others alegal on the morning they took their case. They sent back Soht b. Baida' well intensed. And Abh Bak, and Muhammad reports, hereat, Whole have athers pound in our great explicts. From of ote have we shown each other disction. veter have the approved injustice. We got what we wanted without violence O men of Quarry, woe it you consider. Do you want what will befall you tomogrow? For you and I are as the words of the savine. "You have the explanation if you could only speak. O Aswad."

Mouroing al-Mun'im b. 'Adly and mentioning his stand in getting the deed manufed, Hassan b. Thibit remposed the following.'

Weep O eve the people's leader, be generous with day tears.
If they run, leve then pour out blood.
Mourn the leader of both the pitgrum sites?
To whom men own gratitude to long as they can speak.
If glory could immortalize anyone

5 to during

(a) note that explain that Assaulte the name of a longer significance that dead the was named as a three of the distance. The murkages of the relative addressed the remaining the ways must be some white security and the security.

Andally through a de to famous dimensional Code Managini Seneral considered and a process of the construction of the code of t

His glory would have kept Mint on alive today. You protected God's specific from them and they become. Thy aboves so long in them ery labboyds and don the pilgram gath. If Ma'add and Qahtan and all the rest. Of Jurhum were asked about him. They would say be fautifully performs the duty to protect. And it he makes a coverant he fulfile it. The bright sum above them does not aline. On a greater and nobler than he. More resolute in reliantly yet must lenient in nature,. Sheeping soundly on the darbest night though responsible for his guest (£13).

Hassin also end in prese of Hashim b. Amer for his part in the matter of the deed:

Is the protection of the Bank Umawa a bond As trustworthy a guarantee in that of Hubbin? Such as do not betray their protegés Of the fine of al-Hubbih b. Butbayyib b. Sukhkon, When the Bank Hist grant protection They keep their word and chair protegé irves eccurely

AL-TUPATE B. "AMB AL-DADSI ACCEPTS ISLAM

In spite of his people's behaviour the spoule was continually giving them good counsel and preaching salvation from their evil state. When God protected him from them they began to warn all new-comers against him.

A). Tulays used to say that he cares to Meeta when the aposte was there and some of the Quraysh immediately cares up to him. (He was a post of standing and an intelligent man.) They told here that this fellow had done them much harm had divided their community and broken up its unity; In fact he mike like a some requiring a man from his father, her brother or his wife. We are afraid that he will have the same effect on you and your people, so don't speak to him or listes to a word from him."

They were an insistent that I decided not to listen to a word or to speak to him and I went so for as to stuff cotton in my ears when I went to the mosque fearing that I hight overhear a word or two against my will. When I got to the mosque there was the apostle of God standing at prayer by the Ka'ha, on I stood near him. God had decreed that I should have something of his speech and I heard a beautiful saying. So I said to myself 'God bless my soulf Here am I, an intelligent man, a post knowing perfectly well the difference between good and cvil, so what is to prevent me from Ilstening to what this man is saying? If it is good I shall second it: I is but I shall reject it:

I grayed until the apostle went to his house and I followed him and

The Life of Mahamani

entered his bouse with him. a told him what may people had and his be in a marris fire hat I have unit and an allowed one to remain deaf and Theard a beautiful saying. But God job and allowed one to remain deaf and Theard a beautiful saying. 'So explain the matter to me, I said. The apart is expected for the allowed one to the apart is me they and I decrease a Market said bors true without I said, 'O prophet of God, I am a man of authority among not people and when I go back and all both to slam pray to Unit to give me a segn which will help me when I preach to them. He mad, 'O God give him a negr.'

So I went back to my people and when I came to the pass which would being the down to the art emerging this art a surprison a between a eyes and I mad, 'O God, are in my facel for I fear that they will able that a dire passes began him to after my take he made throw he in discreligion. So the light moved and lighted on the top of my whip. The people began to such at that light may be my whip take a candle white I was covering down from the pune to them.

When I got down my father came to me (he was a very old man) and I said. Be off with you, father, for I have nothing to do with you or you with one? But why, my son? said be. I said, 'I have become a Moslim and follow he rengan of Muharranan the and All rath my non then my religion to a religion to some Theory and which streets and clean you before here one and a will replace who have two cought He did so, I explained balant to how and he became a Muslim.

Then envise to come to ever used a tate. By off with any or have neathing to do with our or age, with one. Who with any my tather and mother be your respected? I said, "Islams has divided in and I follow the religion of Muhammad." She mid, "Then my religion is your religion." I said. Then go to so have a "empress of a shart and teams to are not to one. Now he shart was an image be out of to I take any the kind was the temporar which they had made mountain. She midd me urgen by these you may fear from a visual from the mountain. She midd me urgen by Have you may fear from Dhu'll-Shart on my necount." No. I said. I will go purvey for duc." So she went and washed and when she returned had I suptained taken to be and she became a Muslim.

Then a premise a sum to how had been but the a term to the apports to Macca and mid, "O prophet of God, frivolous preoccapygios" has been too much for me with them, so thank a course on them. But

he said, 'O God, guide Dans! Go back to your people and preach to them gardy.' I communed in the Dans country calling them to Itake until the said to be a said t

I went to the apostle wish my converts while he was its Khaybar. I at a read to the area of a read to the form we proved the at a see Khaybar and he gave up in equal there of the bony with the Marilion.

I remained with the squarks until God opened Mesca to him sed them. I saked have to seek, me to have taked "-Kadiren," the punge of Asia' h. Humstone. As he set the face his seed.

Not of your secretate on I Dho't-Kaffaya, in Fig. 1, at the element that have the good in Sec. on a hear power

15 returned to Medica to the aposite and renuened with him until the first are in the Cartain and the Mindistrational fought with them until they disposed of Tulayha and the whole of Naja The heaven with the Williams to have real with his will, in land while up the way he new a vision of which he told his companions asking for an anterpretation. I saw my head had been shaved and a bird was itting at itt of an a witten met mean link methic het womb and we make the transfer of them are him to the his time the They said than they hoped if would prove a good orgen, but he went on to that he he could be a provide in helps a continue. The pharmar or has head meant that be would key it down: the bird which flew from his mouth was his spirit, and the woman who treasved him into her womb was the costs which would be corned for him and he would be hedden he was the same as we will be an element that it is not be trained by any 1886. what he had attained. He was slahe as a marter at al-Yamama while his freit dem feinen mit aufen um im ben ben gene bei mit mernen bei fied in the year of the Yarmilk in the time of 'Umar, dying as a number (216).

Structure Anna who is boost or has est any solution to repedie who appeals to the man between the solutions which is the first temperature and the solutions.

I was told by Abdul-Disith b. Abdullah b. Abt Sufyka at Thaquit we has a grown mention. A more from that too brought some time in the some times as a short meters up he made area to the exercise of the exercise the about meters up he made of the exercise of the exercise who when the appendix was to up at one acts of he moreque are taken to be accorded with help has to get a best to tone from A as taken to be pendim a sail of

No antichment explanated of this word to forderening, so probably we should adopt the United to Anticopy.

^{*} On the ** These property at E.E. [1:]; a wise, some a surror, of a good long nationary works the North-Land. To all productions the same in group optional, denoting constrainty. Moreover, the said at present.
* On one was addressed as a second.

[•] Copies (6) very the constructions in billing a militar recently than the indicate property which is form as yet, of Dhu 1-50mH time to Analy Disapper, the second recently would not be one of page p.

A section that he is defined more page to a set oping on a political man. In the section is a first section

stranger, a maybear steel in well said pay has debt.³ They said. ⁴Th year me than man arrang these price angles to appear in the second term and reqgarded and a tree three price and or the restore becomes been pair, both July 1 to 1 year. He is true over a reserver.

So the same went and stood over the spootle and said. 'O Sevent of God, Abd'l-Kalam h. Hashim has withheld the money he sweet an. I am a stranger, a wayfunts, and I noted these men to tell me of powerse who would help me to my right and they promise to you, at get my money from how, God bloss you.' He said, Go to have,' and the spoutic get my and want with him. When they my this, the mon met to one of they mention "Fellow how." The spoutic word to his lower mot he articled on the drop, and when he asked who was there he said, "Moleonomed Cours out to me." He came not m him pake with agitation, and the spoutic toid, Thy me may be die. "One quantity would get him his manup. In until, and were manner, and spout my most a set to measure to exact and paid to the men. The specific word away mying. 'On shout your bostoom.'
"The state-operate to the gustowing and met. If he does reward hore, for he has get me my dee

There was made and more place after them rathe hard and represent what age to the same made in the same when our he came branchine with arteriors. and he related what had been middle floridy had in since more when Alvii juid harmest came up and was age. A horself to be important may be no sever and another, the what you've done. Confound you, he said, 'By God as noon in he brocked in may have not I beard his voice I was filled with torrer. And when I want out to him there was a material stocked moreing shows he had. I've acree open such a head and almostless and such took on a mallion before. By God, FI is refused to pay up he would have some suc."

BURAWA AL-MUTTALINE WRESTLES WITH THE APOSTLE

Biy fother John h. Yaste told one saying: Western h. 'Above Yaste' h. He was a hour of the start he taken the specific in each of the passes of blocks along the day he must the appeals in each of the passes of blocks along to the passes of the passes of blocks along to the passes of blocks along?' If I know that what you say is true I would follow you, he mid. The appeals then saked him if he would recognize that he speak the truths a manufactor has about the truth a manufactor has a proper or the true to the appeal to the passes of the said, and he also a speak to the recognized that the said, and he also a speak to the recognized that the said, and he also a speak to the recognized that that if you would. I will not one to the true that if you would. I will not one to the true that if you would. I will not one to the true that if you would. I will not one to the true to the true to the true that if you would. I will not one to the true to the true to the true that if you would. I will not one to the true true to the true to the true true to the

The sale of Mahamana

railed it and it advanced unto it stood before the sportic. Then be said a flating to your place," and it and as

Then Rekdon went to his prospic the B. 'Aboke Montif and told there then their telecones could compete with any noncenter in the world, for he had moved men such prevery in his life, and he went on to tell them of what he had soon and when Muhammad had done.

A REST TOTAL OF CHAIRS AND ALLERS IN AN

the six for according to the Market scope resource (for according to the form) Asserted place in the terms of the late tage. The in the parameter and have more effected to the contraction from the property or being an own discoverable ites were as their practing record the Kalles. When they had subtil all the questions they wished the mostle invited them to come to God and med a primary work Wheel the distribution of the State of we have need they accepted God's' call, believed so him, and declared has regel . There are expected up high what is a secretarily have been much at him. as their attrictions. When they out may to so more Alid Tablevitle a married of Queapet intercopted dean, saying, 'Gost, what a wrended head your see! Your people at home part you to bring them information about the In the street of which the control of the later was reconstructed under the party of The second section will be a present a special particular from the second section of words to the office. They proved the foreign pay the gift and stages in the first read with the first and readers and the have yours. We have not been remain in necking what is bent?

It is said that these Characters came from Negrin, but God learning whether that was so. It is also und, and again God learning from, that it was at whether to them they the so are "hours to a hour as because the proof of the learning of the learning to the sound of the learning of the learning to the sound of the learning of the learning to the sound of the learning to the learn

Tombook Tion 2007/12th all-Zubert about the whom those versus had reference on. In that we shall be but allowed brand from the expense stage flow more some states was a very the beginn and he compared and another some the other to the party beautiful to the stage of the stage o

When the appeals were responsible to the terretory were top revery approximate plant according to the terretory of the property of the propert

gardenes and truth! If what Multi-moved has brought were a good thing threat fellows would not have been the first so get it, and Good would not have put them before int.' Good revealed concerning them. 'Dove not many those who call upon their I and neght end motaling techniq His face. You are in many convenientle for them, and they are in to may responsible they you to they you should three them every and become it endow. Them We tempt some by others that they may see Are them they when God has farouted among us? Does not God have been about the gentral!' And when those who believe in Our signs cross to tree our Peace be upon you. Your Lord both prescribed for Minnell menty that he who dooth wrill in ignorance and repenteth afterwards and dooth right (to hart) He in fargivers, morelful.'!

Asserting to my information the special most often in six at al Marves of the boath of a propagation called Jahr I a slave of the B as findrand, and they used to my. The one who teaches Mahammand ment a what he hanges John to Christian, three of the B at Hadrand. Then that revealed in priceous to their words. We well know that they may, "Only a mortal matches ham". The imput of isomer whom they had in foreign, and then a state Assist tengen (a. B)."

THE LUMING DOWN OF THE 5 HE S X4 TH B

I have been told that when the sportle was measured At As b. We'll al-Sahret and in my 'Let have close for he is only a children man with an effecting. It he more to dee, his mattered would perial and you would have pertired; true. God was down in teleprotes to that We have given you at knowing, 'acceptaing which is better for you than the world and all that it holds. English moons 'grow'. Label is likely's at-Kileli mid-

We were districted at the death of the owner of Malpilla's , had at a... Rada's to the house of another great state (smaller) (\$10)...

Ja'the h. Vary (new) wild me on the authority of 'Abdullah b. Muslim the brother of Muslamed h. Muslim h. Shihib at-Zuhr'i from Assa h Mitch that the large mid. When the operate was midd with Kauther was the which God had given to into I heard had my it is a river in broad to from Run d' to Ayla. Its water programs in norther in the stars of heavet. But in down to be wish weeks like counts. I may be at Khutjish and, "O apostle of God the layth maps to happy" He consecred "He who came than will be happier will."

In this connection (or perhaps some other) I heard that he said: "He that drinketh thereof shall never taken."

THE COMING GOWN OF WHY MAI NOT AN ARCH AREN SENT BOWN TO HIM?

The spoule called his people to fatern and preached to them, and Zama's b, all Arward, and all Nacle b all-Harrits, and all Asward b. Apple Yaghfith, and Ubayy b Khafaf, and all Ap b Wa'll and "O Muhammad, if an angel had been port with these to speak to men about thee and to be seen with these? Then One was down concerning these words of them. They say Why both and an angel been sent them to turn? If we sent an angel down the matter would be artified, they would be given no make turn. Had Wa appeared both an angel we would have appeared both to make and we should have obscured for them what they obscure."

THE MING COWN OF APPETURE HERE BEEN ME HED

I have heard that the apostic points by al-Walid b. al-Mughtra and Umayyo h. Khaisi and Abit July b. Historic and they resided and avorted him, and this caused him determs. So God cost down to him concernant than. Apostles have been resided before this, but that which they provided as homesaid them in. 1

THE MIGHT JOURNAY AND THE MICENT TO BEAVEN

Zeyld b. Abdullah at North's from Muhammad b. Ishan said me the failurant. Then the squade was carried by eight from the manque at Mecca to the Mangal at high, which is the territe of Artis, when assembed spread in Mecca across the Queryah and all the tribes.

The following in some machinal are to see \$10.0 dilate to Max and and Ale-Par's at K and and K the site property and, and the Shiftship is, Ale-Par's at K and and to that to Max Playme of Paret and the relation is Zali of the Quil-2 and that to the many that follows, and one contributing approximated where he was told about whos happened when he was called an the naght fluoracy. The matter of the places of the power and what is told about at a searching test and a matter of God's power and surfaces whereas so a binary for the matelligent and guidance and accrete and strengthening to those who believe. It was correctly an act of God by which He took hatter

T and 4 and 5 to the second

See A is A 16 to the death of A man of A process that the reason was a Abstraction when the same Gazet (Capital) describes there of a Set.

The pair type of the property of the same of the pairs to be a second to the pairs of the type of type

[&]quot; First in the many of a containing place of the B of A'my b. To be

According to what I have been "Abdudish in Maying used in any Books, the electric relative property strain toward or in his in an array would read to also a not the property inter their strains and in the property in the appearance (Cabriel) were with him to see the manufact between toward and in h are in an array for appearance. There is broad in regions and the house of foreign part property with a company of the prophety, and he proved with them. Then he was broagen for a result consequence in the most of the prophety, and he proved with them. Then he was proper for a result consequence in the foreign with them are support of a light to about the most in the toward and the train the total at a specific the way to will go not be and the property also that he toward materials as of the resisting probled that he property that that he toward materials with our drawn of the foreign state that the second materials and the resisting probled that he property that the limit to second materials and the second materials in the foreign specific plant.

in the Hije Gebriel came and attend one with his foot. I are up but save to Higgs of a consequent the with his foot. I are up but save to higgs of a consequent the area are account one and account on one his limit one. All all his save next operate is given upon the area for any or on the flow and account of the save to every one is at least 1 and appear to the total order of the flow and the flow the transfer one and the transfer of the flow and the three times are required again and the flow, with a required on the flow that the flow is a retard around his flow, putting dynam material foreflows in the large and the topic and the manufact again as a . Thus he appear on the manufact again as a . Thus he appear on the manufact again as a . Thus he appear on the

we note that the six and that is the sold that the specific and. When I turns up to the we to be short. I after a parent to bring as an expect and sold. We have present to the up. It was seen and sold the turns are subject to the sold that Mahammad has ever radion was before. The samual was to schemal that he house our turn a secure and sould still to that I could move a home.

In his story pl-Hapen said. The speech and Gubriel went their way settle they serived at the tempte at Jerusalem. There he found Abraham. Where each book serving a support of the people two vessels, one containing who may be other malk. The speech mak the suck and should it leaving the same street as t. They are then ght product a thought they mak so will pour people be. Muhammad. When is forbedden you." Them the speech returned to Mercu and in the macroning he was a tempted to Mercu and in the macroning he was a tempted. Must of them said, "By God, that a a price atmoster. It

and the state of the state of the first party of the state of the stat mad to the trace proper to the part. Many Manyaran are as then factly moved would be Abli Body and said. "What do you think of your found said gave. We distinct the advance that he want to be unables and supply and around there and come back to Money. He record that they were to an about the arrange from their and that he has a the demand or that was arranged which the people place is the flow part. It he was an about a read And when the proposed to that the orbit and that appropriate have Could from historia to service terms to him to the fact of a figure angle and I before the first that is don't eliminately the that is which my women He show were to the extents and maked here if there become were story and when he seed they were, he sained han to describe largestom to how. Als-House and the formula that up to star to receive our by query greating in he sold Abd Raby wher formation was like. Whenever he described a next of the said. There are no bearing the part are the execute of their said. the two consistency the data tags and upon the Also have not the June of the passing on which in our star. Demonifier.

Al-Haran continued. God sent throug devaluating those who last laters for the course. We made the tentor who is no alreading they only are a made to make and the new course over a tag Queen. We proposed upon our band units adds to three devaluations about 1 bound as a Haran a queen with pathonism from Quelling.

then is that happy hately said on that I also the propher a web said to say: "The aposters hady sunstined where it was but God remove" his opini by night."

I have been. This are apposite using to one. We seem along which are depart in twicks. We should have been recommon cases and to open when he seem. But whether he was safety or receive, it was all toos and according happened.

A liver alleged as from NeW to at Manacous again the aparts dederfined in the companion Arrivage Manacous in total as to mis them real top 4 details. Here serve men a quantum rate record sign Alexander.

The selection has the executed that Property on Printers of the Points

^{*} Die voll meen gege deele man die gegen i wegen

The Life of Muhammad

Mores was a coddy faced man, tall, thinly Seshed cody haired booked none as though he were of the Shanu's. Jerus, Son of Mary, was a tendent man of medicar height with look her with many freches on his face or though he had just come from a bath. One would suppose that his head was drapping with water, though there was so water on it. The

of an empty of an employ in such-and-made a valley and the anomal in terrors and a second sec

THE OWNER OF BRANCH

Over whose I have no reason so describ total one on the evaluation of ANN by all qualitative it through the agencies one. More the recognitions of the total described in the company one is the state of the company of

however we become a making our trought to the finer than the I have property in the property of the making our trought of the property of the

A profession who had not it from our who had been it from the annule and an illustic later and the search of the second of جيمته أنت يه لملت ليد ومناهد و المناور المناور المناور المناور المناور the provided of this camp has delicate under the store that professionary. man paints the other hand. Again where I make a Contract the result for wild me that if he had ever amilial on morane hadon or would asset on anythin have about he would have unified on my best he down not posity because he w Market the Support of Paris I must be patient for Stationard to process with the displacement in the description of the description of the second section of the sec "Will you not note then to show my half?" And he said, "Correctly O Mills often Paragraph Rett. Thereafter he received the second me the flower bland high min the six until I shought that show would commend that there is a great moved to trade that is send that the to their plant of the late did . Hell their company the affect of their total. many in the feet and a place of the state of they had some Wide you so their reserving the first

In the westernmentage by at a determinant than the opening and "West I accorded the horsest between I never a man, alongs there week the spinite of man passing before large. To that the weakle uptob seek and reporte to begin maying: "A good spirit from a good body" and at absolute to trouble toy." "Prooffs" and them, suppay the sent spirit beat on well body. In most, we see questions at the offspring, the spirit of a policiest motion has properly and the spirit of a policiest motion has proceed and the spirit of a policiest motion has proceed and the spirit of the process.

"Then I have seen with Eps like namels, in their havin water pictors of the like states which they used to through pass their average and they would make our of their posteroid. I see take they then describes who probable through the worth of exploring

Then I may say to the say of the bands of Planets * orthogon before to I have seen that they will prove the first to a seen to be

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The Life of Michael

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maddened by these when they were out use hell, treading these done they being madde to entry but of the way. These were the nearest.

the same was an appearant mean hoters to up to the publisher from the performance of the same and the same an

"Then I saw woman hanging by their because. These were those who

Talker is. Asserted the featurest-Qinote is. Muchamorani what the appearing and a super-special terms as a second of the property and arrange to provide of the harder.

To applying the traffices of Solid al-Kloods! 'Thus I was taken up to the second between and there were the two maternal contents become Son of Mary, and Jake, see of Zakarah. Then to the third between and there was a man a transfer to provide the first of the me, of leach. Thus, to the fourth heaven and there was a man called botto. "And we have maked has to a lefty place." Then to the fifth between and flow one a man with when has not a long based order paint I may a many proclams may then be . The two the law yes arrows has small Accompany of Traction. Then to the sinth harrows, and there was a dock many wich a backed more like the Shank a. This was my heather Money, sen of Bracks. Then to the revent's become and choose who it may return at a devices at the same of the property management. It are that property theretains marrie word or and in while hard wire the empression of the Never have area, a men more like severif. Thus was my father Abraham. Then be east, our year Paradies and there I new a demand with dark red line and I maked for the others are prompted the star frames on the State I are: the and the best on East & Hillerton The above . . . Love the small acres about her

friend of yours he was! He saled on how many proper had been find upon me and when I told him fifty he said, "Proper is a weighty natter and wast people are week, so go back to your Lord and sak him to reduce the property of the property

good such the parameter for the whole has good region were left. Means upon go a such to make active 2 sections out that there is not me more active to the appearance from an exchange of the such that the parameter of the again. He of your whose perfection them in firsth and treat will know the personal of fifty propers.

man and mant ? with the security

The agency speciment test countries as first a post-state interest in the property of their branching both as a line and marking and marking by the property of their branching and testing by the property of the first testing to the state of the state o

their tribesmen, of the B. Asad was at-Asaad b. al-Monalib b. Asad

Of the B. Zuhen was al-Aswad al-Walid b. al-Mughtra al- As b. Wa'll b. Hesham

of the B. Rhuzi'a was at-Harith b.

polytheists. We will nurely protect you against the moulets who put another god bende God. In the end they will know

The same Yazid told me from L wa for it may have been from other auditionals that Cabriel came to the aposite when the mockers were

race and he became blind. Then al-Aswau b. Abdu Yaghtuh passed and he

of a wound he received some years earlier to be was crailing his gown when he passed by a men of Khuzi's who was feathering an arrow, and the

with you and hilled bins.

THE STORY OF AND STATUS AL-DAUS!

When al-Walid's death year over he reconnected his three some Hishlers to Walis, and hands and out. My tests, I house you want have salest

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The Life of Muhammad

18n

the nor remiss in any of them. My blood has on the Khuza'a, don't let it remain uncompensated. I know that they are managent of it, but I fear that you may be ill spoken of because of it when I am dead. Thatif owe me money in interest, see that you get it. Lastly my downy money is with Abū Uzayhir al-Dausi. Don't iet him keep it. Now Abū Czayhir had. married him to a daughter of his aria then withheld her from him and did not let him have access to her up to the day of his death.

When al-Walld died, the B. Makhzum teaped upon Khuzi's demanding blood-money for al-Walld, saying. It was your mass's acrow that killed hare " He was one of the E, Ka'b, an ally of the B. Abdu'l-Mugalib b, History, Khuzi's refused their demand and a competition in verse followed and the rituation became tance. The man whose arrow had Inited as-Walid was one of the W. Krib b. Amu of Khuza a, and 'Abdullah. ъ Abo Umarya b. al-Maghim b. Abdullah b. Amr b. Makhaba composed the following lines:

> I'll wager that you'll soon two sway. And leave al. Zahein with its velping forces. And that you'll leave the water in the wale of Atroph And that you'll sak which Arth trees are the best-We are folk who do not leave our blood sunvented. And shose we fight do not get to their feet again.

Al-Zehren and al-Arite were camping-grounds of the B. Ka'b of Khura'a.

Ap-[200, b, Abh'l-]aug, brother of the B. Ka'b b, 'Ame al-Khozh'i, ensweed human

By God we still not pay anjust bloodwit for al-Walid Until you see a day when the attent were form-When your nour once will be everthrown one after another Each on death helptessly opening isla mouth. When you cut your bread and your gruel. Then all of you will weep and wall for al-Walld.

There followed much regument and recommended until it was apparent that it was prestige that was at stake, so Khuza'a paid some of the bloodmoney and they relinquished their claum to the rest. When power had been made at latter said:

Many a man and unman when we made payon Broke unguinence of what we paid for all Wallid.

*Did you not swear that you would not pay unjust compensation for a). Waltill

Until you had seen a day of great transfortune?"

2 Table 1 200.

But we have exchanged! war for peace. Now every traveller may go safely where he will.

But at-Jaun did not stop there but went on in boart of the hilling of a) Walld, saying that they had brought about his end, all of which was false. As a result al-Walld, his son, and his tribe met whee they had been warned against. Al-Journ said.

> Did not al-Mughim claim that in Mecca Ka'b you a great force? Don't boart, Mughira, because you see us True Arrive and by-blows walk its erreets. We and our fathers were both there. As enjerly as Thuldrustands in its place. Al-Muching soul that to learn our mate Or to stir to war between we-For Walld's blood will not be paid for You know that we do not pay for blood we shed. The ausolouss warrior bit him with an arrow. Poisoned, while he was full and out of breath. He fell full tength up Mecca's vale. Two as though a camel fell. "Twill save me delaying payment for Ahu Hisham with Miserable: little carly baired carnels (223).

Then Higham b. al-Walld enached Abu Ugsyher while he was in the market of Dhill-Mastr. New his daughter Atika was the wife of Ahu Sufying b. Harb. Abit Uznyhir was a chief among his people and Hishbor killed him tot the dowry muney belonging to at Walid which he had setained, or a coordance with his father's dying numerion. This happened ass after the aposto a tragration to Medica. Bady was over and many of the leadurs of heathers Ourswith had been sizes. Yazid b. Abil Sufyan went not and collection to B. Shiru Manif white Abil Sufyan was in Dhiri-Majax. and people said Abit Bufyan's boson in the matter of his father-in-law had been violated and to will take vengenous for him. When Abb Sufylin heard. of what his son Yazid had done he came down to Mecca as fast as he could. He was a mild but smate man who loved his people exceedingly, and he was afreed that there might be serious trouble among Qurayah because of Abi) Usayhar. So he went straight to has son, who was armed among has neonle the B. About Manat and the enemied ones, took his spear out of his hand and hit him hard on the head with at, saying, 'God dama you!' Do you wish to cause civil was among Querrals for the sake of a man from Daus. We will pay them the bloodmoney if they will accord it. Thus he out an end to the matter.

Abus at the religion of the comment would be abounding mostly as the commentation tere applele Sen Nicloche, Fiftef Ich alleger, von 44.

Haman h. Thibbit composed the following lines to excite feeling for the paperler of Aleis Carybic and to brong duame on Alei Sulydo for his covardocs and betraval of Tues

The people on both sides of Dhall-Majtz rose one resemble, but the flarb's protege in Magharenna' did so. The farring doubley did not protect but he was bound to defend Hord did not event her father's shame. Hishirs h. at Walid consted you with his garments. We at there out one men ones like them and the garments. He got what he manted from him and became fathers, but you were atterly uncless. If the strayble at Rear has been present.

When he heard of this name Abb Sulvin said Tlassics wants us to fight one exother for the rake of a man from Dans. By God, what a poor idea?

Khalid b. al-Waltet when the people of Ts'if became Muslams apole to the apostic about his father's interest which. Thought over him, and a trade must tole me that how weren which probbin the capturing over of many from the libridge trace out of Khalid's demanding interest. O ye are who believe, fear God and give up what steary summes to you if you are (really) believed, to the end of the passage.

So far in we know there was no varigeness for Abo Umykir until Islam made a clear cut between men, however, Dirir h. al-Khapái h. Mirdia al-Fihel went out with a number of Queryds to the Dans country, and came to the dwelling of a woman called Uma Ghaylan, a freedworms of Dans. Whe used in camb the woman is had and prepare brides for their harbards. Dans wanted to bit here in revenue for Abo Umster but Umm Ghaylan and the woman stood in their way and defended them. It was in reference to that their Dirir and

Cod seward Dman Ghaylin and her women will. For their coming without cour finery with dishevelled have They seved us at sleath's very door. When the avengers of blood cause forth.

She called on Down and the sandbards flowed with glary. The streams on other side carried it on.

God require 'Amer well. He was not weak,

He did has best for me.

I draw may aword and made play with an edge.

For whom should I fight but stynelf [224, 2].

A from a got.

THE DEATH OF AND TALID AND KHAD! A

These of his neighbours who ill present the species in his house were Abb Latah, at these or Aboth As a case A so showed, As a his among as These is not been and the same a Muslim correct statem. Have been said that one of there has one a my an about a sum while he was present and one of here used to have any three terms his cooking-post when it had been proced made for him. I have the species was torsely to return to a wall when he prayers. I man he Abbidded by Turne, by Zubaye told may on the authority of his father that when they three this objections had to be here about a special most it out on a stick and establing at he done of his house. I have Abda Manual, what sort of protection is that These be prouble throw it into the street.

Ishadija and Abii Tilab died to the name year, and with Knodija's death troubles followed fatt on each other a held for the had occur at a fifth support to from a labor, and he used to tell her of his troubles. With the death of Abii Tilib he lost a strength and stay as his personal life and a delecte and protection against his value. Any Tabb dest some three wasts before he suggested to Medica, and it was then that Qurayah begins to treat him in an offenesse way which they mostly upo have dured, a following his suction lifetime. A young lost according three during his head.

Hishlin in the authority of his fulper 'Uran told me that when that happened the aposite went man his bounc with the dust will on his head and one of his doughters get up to wash it every weaping as the did so. 'Don't weep, my little girl,' he said, 'for God will protect your fither Means his he was anyong, 'Quruyah never ground me thus while Abd Thib was alive.'

When this Title fell ill and Qurrent teames of the grave condition they reminded one another that note that summe and 'L our bad accepted islam and blutamened's reputation was longer among all the Qurrent class, they had better as to Abi Title and come to some compromise lest they be robbed of their authority altogether

Al-Abbita b. Abdullah b. Ma'bad b. Abbita from one of his family from The Abbita told me that I the and Shavba aons of Rabin and Abb Johl and Ursayya b. Khalaf and Abb Sufyla with sandry other notables went to Abb Johl and You have your rank with in and now that that are at the pract of death we are deeply concreted on way account. You know the trouble that exists between an and your nephew, so call him and let us make an agreement that he will leave in alone and we will leave him alone; let him have his relipon and we will have ours. When he came Abu Tabb and, Nephew there notables have come to you that they may give his mirrorshing and to take nonething roop you. You, he assured, you may give me our word by which you can rule the Arabi and subject the Present to you." "Yes," mint Abu Jahl, and ten words. He said "You most say There is no God but Allah and you must be part or what you worship

^{*} at Magharatran was on the read to Talif.

The storying distribute for his confession in imposes

beside him." They dapped their hands and said. Do you want to make until God judge between us. So saying they departed about and he said at once. You say it, under and then I shall be able to intercede for you on Resurrection Day." Seeing the apostic's eagerness he

it in fear of duth, I would say it. I should only say it to give you pleasure. As his death was near, at Abbäs looked at him as se was moving him and put his su close to him and said. 'Nephew by God, my brother has speken the word you gave him to say. The sports replied, 'I did not hear it.

God reveated concerning the people who came to him with their propo63d. By the renowned Quran, Nay, those who disbelieve are in pride
to your gods. This is a thong designed. We have not hered of this in the

The apolitic more to twante to seek milt

The superspacement of the granting boundary of Querrain after 444 Tolda's glowth for appeals worst to Te of to seem torig fronts I transit and these defences against two trains. After the hopeosit that they would recognise that recovery when its God had given him. He were alone

apostle arrived at al-Ta'if he made for a number of Thought who were at

ign against his opponents at boose. One of them swort that he would test

you are lying against God it is not right that I should speak to you

Shough ad.

I have been said that he said to those, "Howing that you have noted to you have, heap the marker move, for he was book that his purply should have short it, so that they would be out furthed whitehead against him (2005). But they shall see so and entered up their been part above, as would have not try after him until a crossel opens requires and competed has an unite triage in an exchant helicoping to 1 who to Rath a most has totalize blacket price were in a price rate. The hours who tend believed him were hard, and to much for the shall set a went and no they white the rate may worked him, wholevery what he had never from the head specie. I was taid that the aposts had some the woman, from the head specie. I was taid that the aposts had some the woman, from the B. Jamosh and shall be it. "What has befalles us from your hardwards people:

I we see of my weakness, little resource, and towliness before men. O Most Mercahal, Through the Lord of the much good how you are Lord. To object with Then, periods one. To our also well remove me? Or up an atmosp to whom. These hast given power desir me? If Then, art not impressed on the far of the second of the second of the men. I take tologie in the farth of The second one of the desirance is discounted, and the through of the market and the second or rightly archived log The segmentations of the mental and the next six rightly archived log The major discounted specifically and the stages of the metals of the second logist specific power at the far the second of the metals of the metals of the metals of the second o

When 'Ushe and hasy's now what happened they were moved with and him to take a hunch of grapes on a platter and give them to his face an and, "By God, this is not the way the people of this remark persh." The apostle then subed "Then from what ownerly do you come, O 'Addis' and what is your religion?" He replied that he was a Christian and earne from Nineyels. "From the town of the righteous man Jorah man of Marsal," said my brother be was a propher and I am a propher." "manwered the apostle

The two brothers were looking on and one and to the other, "He a stready corrupted your slave." And when Addis came back they said to he answered that he was the finest man in the country who had told him things that only a prophet would know. They replied, "You recest, don't

Then the speakle returned from Ti'rf when he desputed of getting muchile of the night, and a number of jims whom God his mentioned

The first product and wearing the same plant a second

THE STATE OF THE S

proved the Three name on I am with appearing them benefits. These property is been about to be the deviation on property that where there is there people to mean them having believed and responded to what there has been and the appearance where is to example that when if it would be used to be a supplementable of the appearance of the same of the same

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When the specify service in Mary the graph properties, have been by the page angle stops the law beam state people who believed to hap-

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the second and the second decision in the second of Manager and Manager and Second a Marine process and the spirit makes to receive take a strategy for the many prices for the first to price the rate traps to go your fightening to find the and now. Distinguished more. Will you give one prosection so that I was greater the purpose of the control of the first the control of the control of المراجعين والمعلوب والمدين بماريتها بالربية والواق المعارف والمعارف والمعارف at the boson water. It has been us if a require of that he speed but if the from the limit and against again the day has an present the spirite again stories. Buleret note moved that the B. Amir h. Lathery do not give proceeding, against It has be the story makes the story of the board on the story in the story of the story appropriate to a Marriagon Control Physics and the San Assessment the foreign product and the spectral to the second of the sahaving gar up to manyone, to easy to make good his explanation was more than manager of the day for the parties of the parties of the Before against the separate and the second territors. The productions had up to a story, and grown to start the the program was to be March and death flow. But he he had the total to the manufacture day provinces was with hims any were the parties from the Philips programme and the standards the transfer of the party of the contract of t photos in the same of the suppression and a simple program and the state of the state based to the state of the state of the the process of anything as we had the transporting would be as property as a second of the se many area on the case and spage area or more much special to the Location of the agent is good prior to the neck technique agent which has been and completely with the major of the position of

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And the property section 1 hold description which has been Book to the Albert Street S

many transferred by Many or the contract was present the party and and the sea frame is it is supply to the public to the purpose of have by believing the a state by your to my a property and the same of March Street, appears are recording to the Same of Street, makes and not stook stop or this site agency of the little and stop in the morehin little and not associate anything with iffirm, and to present the was pass who have the stagent and beginn in the games and prove to that is not state when I will not a grant was been been about the with the major of their prior of the financial There are approximated to the second of the and to be any or many of a last and a last two any order are a printed the same of the same o because on the second on the second of Married Street, Square, who the man was who followed him and controlleted when he said, and he and the second second second second second second second as Abs Lebab 2271."

Ten Shilatis at-Zubel told one that he went to the term of Kinda where there was a sloyish called Mulayly. He invited there is more to God and deaffered homself to them, but they declined.

Mangement is their because a function in Plagues and the majority would be the tente of Radio to a claim stalled B. Abstration with the assume tentering of the Community beautiful. For this given majority and a group and the they would not give head.

One of our scomponious from "Abdullate ly, Ka'ls ly, Malife solid one than the specific copy in the S. Maratin stress for that well-like copy anappropriate of all

Al-Zurha' lated one Hard by ment to the H. 'Arme h. Sa'sa'n and describ them when the described he is not and the same than the same and the same the same and the same than the same and t

their persons. This year when he saked for the news they told him that a man of the K. Abda 1-Maighida in he precise—pretands from Queryah—one of the K. Abda 1-Maighida in he precise—pretands the towns product and the A. Abda 1-Maighida in he precise—pretands the towns product and the A. Abda 1-Maighida in her precise—pretands upon his head and road, 'O Barel Amir, could it have been account?'

I so the part that it is a precise of the part of the pa

* Secure type in the appearance of the secure of the appearance type of graphs.

4 States 1998, and F. Lead States Was follow that

of importance coming to Mecca be went to them with his message. Asim h. 'U mur b. Questes at-Ambrit--more precuely at-Zafart---on the ambrity of some of his sharehis told me that they said that Suwayd b. at Strort brother of the B. Amr b. Auf came to Mecca on pilgratage. Suwayd's tribenment used to call burn at Kirnil bosoum of his tong-man, his poetry, his bosoup and his fineage. He it was who said

There's many a man, you call friend you dive shocked If you know the lies be tells against you in secret. While he's with you has words are like honey Behind your back a sword simed at the base of the mach. What you see of him pleases you, has underseast. He as derectful backbure canning thomselve to the material His syste will show you what he's concasting. Remove and harved are in his cell look.

Strengthen me with good deeds: long have you weakened me."

He occashed a dispers with a man of the B. Bulayes—one of the B. Zi'b b. Millip—over a handred carrels, and there approximate an Arab woman divince arbitrates and she gave padgement in his favour, and he mad the buland went away alone. When they reached the parting of the ways flavour asked for his property. The man promised to send it but flavourd manned to know who would guarantee that the animals would be handed over. As he could after above but betweet that the animals would be handed over. As he could after above but betweet that the animals would be handed over. As he could after above but betweet that the animals would be handed over, bound han cheely and sook bors over to the country of the B. Amir and there he had so may until the tributions paid what was suring. It was in sufarmore to that, Surapel componed them from

Don't think, the 2s'b end of Milik, that I Am like the man you describelly slow in secret. When I had been thrown I manfully became your match— Thus the resolute man can change his position— I looked has under my left arm. And has check remarked in the dirt.

When he heard about here the operate rought bure was and invited here to Telam. He send, 'Perhaps you've gut something like that which I have. And what is thee?' soled the apostle. 'The roll of Laquida, meaning the windows of Laquida, he assurered. 'Hand it to me, sold the apostle, and he handed it over and he said, This discourse is time, but that which I have is better still, a thirst which God has revealed to me which is a guidance and a light. And the specific recital the Queen, to here and invited him to

Jalam: he skid not well-draw from it but said, "Thus is a fine stying." These he went out and rejound has people in Medica and alcohol at anoth the Maranj killed him. Some of his latesty word to say. In our opinion he was a Masslers what he was killed. he was (in fact) killed before the buttle of the late.

TWIS ACCUPTS ISLAM

Al-Hugers b. Abdo'l-Rahmão b. 'Ame b. So'd b Mu'adh on the arthuriny of Mahmūd b. Labid told one that when Abū. Huyaar Amar b. Rib. cante to Means with members of the B. 'Abdu'l-Ashbal meluding lyin b. Mu'adh areking an albanic with Qurayib against hear sater with the labarra, the apeatle heard about them. He came and art with them and mixed them if they would like to get something more profitable than their parametersaid. When they mixed hum what that could be be told shorn that he was God's apostle sear to humanity to call on them to serve God and not associate say other with Him, that He had remained a book to him, then he said them about Jahan and read to them some of the Curto. I'vie, who was a young man, and, 'By God, people, this is associating better then you came for!' Thereupon Abū'l-Hayar took a handful of dut from the valley and three fit in his face, saying. Shot up: We didn't came here for thus. So I'vie became allent. The aboutle left them and they went to Median and the abil battle of Bu'ith between Ama and Khamaj took place.

Within a title while lyie died. Mahmild and 'Three of his people who were present at his death told me that they heard him continually praising and glorifying God until he died. They had no doubt that he died a Moslim he having become acquainted with Islam at that gathering when he heard the apostle rossic.

THE BEGINNING OF ISLAM AMONG THE HELPERS

When God waked in dupley His religious openly and to ghrife His prophet and to fulfil His procure to bigs, the time came when he met a number of the Helpers at one of the faces: and while he was offering bestself to the Arab tobes as was his worst be met at al- Aqube a smother of the habitray whom. God intended to benefit

Anum b. I must be Contains told one on the authority of some of the shawking of his tribe that they said that when the specific men share he learned by inquiry that they were of the Khanzaj and allies of the Tevas. He mylted them to als with him and exceeded to them Islam and verteal the Gurtin to them. Now Good had prepared the way for Islam in that they lived side by side with the news who were prople of the compliance and knowledge, while they therefore were polytheasts and adolaters. They had often studed them in their distinct and whenever had feeling arms the

^{*} Like Theother reas — out man. The dispute is sign of non-more which is fundament to provide an displace and whittled manufalps for the space request. Parathering can be an horse, has whereby group quantity appear as bounds measured at it, but it does not be excellent.

The Life of Muhammad

pews ned to see to them. A propher will be sent soon. His day is at hand. We shall follow him and kill you by his aid as. Ad and from perithed. So when turn heard, he aportly a thomage they said one to another. Thus is the very prophet of whom the Jewn warned up. Done has them get to have before up. Thereupon they accepted his teaching and became Mushmu, saving. We have set our people, for no tribe is no divided by haired and mancous is they. Ferhaps God will savite them through you. So let up go so them and invite them to this religion of yours, and if God whites them in it, then no man will be mightier than you. Thus saying they teturned to Marjana is believen.

There were us of chese men from the Khazray to I have been told. From B. at-Nagair a.e. Tayon Allah of the clan of B. Malik Ariad b. Zurāra b. L day b. L bayd b. Thurisha b. Charam b. Malik b. at Nagair hypore so Abo Landman, and Auf b. at-Harath b. Rift's b. Sgwild b. Malik intown in Itm 'Afril' (439).

From B. Zurnyg b. Amir b. Zurnyg b. Abdu Miritha b. Ghadh b Jesban Rafi' b. Milik b. al-'Ajilin b. Amir b. Amir b. Zurnyg age, From B. Salima b. Sa'd b. 'All b. And b. Birrda b. Tasid b. Junham of the clan of B. Sawid b. Ghazm b. Ka'b b. Salism Qurba b. 'Amer b. Hadida b. 'Amr b. Ghazm b. Sawid (231).

From B. Harlim b. Ka'b b. Gherum b. Ka'b b. Salama: Togba b. Amir b. Nabi b. Zavel b. Haram.

From B. Tibayd b, 'Adiy b. Ghanra b. Ka'b b. Salama, Jahur b. Abdullah b. Ri'ab b. al-Nu'man b. Sinan b. Tibayd.

When her came to Medica they sold her people about the apostle and invited firm to accept calain until it became so well known among here that there was no home belonging to the Helpers but salain and the apostle had been mentioned therein.

THE FIRST PLEDOS AT AL-AQAMA AND THE MISSISSE OF MUSICAL

In the following year reader Helpers attended the fair and met at al- Aquin —thes was the first Aquin—where they gave the specie the piedge of women. This was before that duty of making was was lead upon them.

These man were From B. el-Nejjiër Arrad b, Zurdra, And b. al-Harigh and Mu'adh his brother both core of Afrit' From B. Zuraya b, Amer Raff' b, Malik and Dhekwas b, Abdu Quya b, Khalada b, Multiplid b, 'Amer b, Zuraya rest.

From B. And of the class of B. Ghanna h. And b. 'Ann' b. 'And who were the Questique.' Ubide h. at-Simit b. Ques b. Agram b. Fibr b. The labe h. Ghanna and Abid Abdu'li-Rahmin who was Yaste h. The labe h. Khanna h. Agram b. 'Ann' h. Annatan of B. Ghannyan of Bully, an ally of their (1933).

are no distains the seculosis. Of Squight, its

From B. Stilm b. Auf b. 'Amr b. al-Khanraj of the char of B. al-'Ajita p. Zeyd b. Gramm b. Stilm. al- Abbta b. 'Ubitia b. Nadah b. Makit b. al- Ajita.

From B. Salima; "Daba b. James,

From B. Sawid. Queba b. Amir b. Hadida. The Aus were represented ally by Abu'l-Havtham b. al-Tayvihin whose stame was Milak of the clan of B. Abdu'l-Ashhal b. Jusham b. al-Harith b. al Khanny b. Amr b. Malik b. al-Am (224).

From B. 'Amr b. 'Auf b. Mildle b. al-Aug: 'Uwayan b. Sil'ada.

Yazid b. Abû Habîb from Ahû Marthad b. 'Abdullah al-Yazani from 'Abdu'l Pahmān b. Umyla al-Saonāyi from 'Ubada b al-Şānait sold mar'l was present at the first. Aquba. There were twelve of an and we pledged cornelves to the prophet after the manner of women and that was before was was enjouned, the undertaking being that we should associate nothing with God we should not steal we should not commit formutation nor kill our offspring we should not should not commit formutation nor kill our offspring we should not shunder our neighbours, we should not disobey him in what was right, if we fulfilled this puradise would be come if we committed any of those was it was for God to punish or forgive as He pleased.

All Zuhrf from A idholish b. Abdulish at Khaufani Abu Idria said that Ubada b. at Şamir told him that "We gave allegative to the speatle that we would essociate nothing with God, not steat, not commis formulation, not hill our offspring, not also der our neighbour, not disobey him in what was right of we fulfilled this possible would be ourse and if we committed apy of those sine we should be possibled in this would and this would serve as expection, if the sin was concealed upon the Day of Remirrection, then it would be for God to decide whether to purish or to forgive

When these even test, the apostle sent with them Mus'ub b. Limsyr b. Hishum b. Abdu Mandif—and instructed him to read the Quran to them sound to teach them Islam and to give them matructum shout religion. In Medica Mus'ub was called The Render—be ledged with As ad b. Zurara

Agim b. Umar told me that he used to lead the prayers because Aus and Khazraj could not bear to see one of their rively take the lead

THE PRATECUTION OF ENTRRY PRATERS IN MEDINA

Muhammad b. Abû Umilwa b. Sahl b. Hunayî from has fether from Abdu'l-Rahmān b. Ka'b b. Mālik told me chat the satter and 'l was leading any fither Ka b when he had test his agent, and when I brought him out to the meaque and he heard the call to prayer be called down blessings on Abû Umilma Aa'nd b. Zarika. This went on for some time; whenever he heard the adiable he blessed how and saked God's purdon for hom. I thought that this was no extraordinary thing to do and decided to sak him why he did it. He told me chat it was became he was the first time to bring these.

s. In the way is the worstong in term involu-

regions in the two present of it button in the quarter of the fit florida, called Natji a'l-Khademit. I mised him have many of show those were, and he told me that they numbered forty men."

Separation in an Advance of the power and Abstract to take their to Michaeumaid b. Ame h. Hann trid me that As at h. Zurice west out with May shift. Umery in the area of B. 'Abdu'l-Ashiel and of B. Tale-Za'd b. al-Nabada b. Istora'n'i-Cove b. Zavel b. 'Abde'l-Astrical was then may of Az and a most. He entered with how one of the produce of H. Zofer. per 2 (5) by a well exhall Marke and set in the meden and some of the same who had accepted Johns authored marcher there. Know Said h. 101 + 4application of the first party of the same for the contract from the Birth St. Sc. Anthal, and hash followed the heatherman of their tribe. When they be not atreast him. Sold said to Useed: 'Go to those follows who have natured over quarters to make feels of our week population, drive these past and factori them to enter our ownerses. If it were not that As'ad b. Zurden is related to nine as ϕ_{00} known I proplet more ϕ_{00} the topolohy. He is my ϕ_{00}/ϕ_{0} and Γ com de nothing to him." By Userel mait his longs and went to show, and when he ad saw han he said to Musich. "These is the chief of his tribe who to recover to real to be true to you set here. Must be used alours, I will rolls to him." He steed over them tooking furness and orking describe their expenses respective to the end of who they mean by programming from the programming and the second state of the programming and the second states. like what you hear you can accept it, and if you don't like it you can leave it alone." He served that that was fair stuck his lance in the ground, and sar down. He explained Islam to how and read him the Ouran. After wards they mid-according to what has been reported of them-By God before he apoke we recognized Islam in his face by its perceful glow." His

If he wants to enter this religion? They told but that be must wash and purify himself and his gaments, then best witness to the truth and pratite simmediately did so and made two prostrations. Then be said, 'Then is a man behind me who if he follows you every one of follow pair. I will send him to you at once. It is Sa'd b. Musti

his tance be went off to Sa'd and his people who were sitting an coordays.

When Sa'd saw him coming be said. By God, Usayd is coming with a different expression from that he had when he left you. And when he came up he siked what had cappened. He said, I have spoken to the two

to me. We will do what you like and I was told that the 21 Habitha had going our name As a too kill had because they know that he was the win of your mant to as in many you support a trea because per tector of what goests.

As I according a get represented absented at what had been said about that if

The 14th of Mahamana

Months. He was the bage from his band, spring, the Gold. I am that you have been actively smaller every. The proof and the fitting and prices by the Price. particly constructed to the street that I need had associated that the about these. us down. He about your days, because foreign. I've he ad the man, "A sigor not the ellip representation between up may qualify may been present any things. Would not below that me transport a present desired. These days at had and the Marcolle of the season in terms for grouply feature has assess in page 19. by features in the rips of these and research behind . The Marcel and the Show in their the characterist with trained parted the displayers have account on the processing and der from . The name those beginning many and he had to be groupe a describe place are proposed by most. When they are last common they mad. We present by that has been received with a deflection agreement And which he discount to a chart his many short does not a degree when had beginned in the little agency. I was not shall the ways given a that amounts that have a many more and the many foresteen as landowing. He and the direct part is a sum of region annual and such halo to in God and 166 species. As a regular every man and makes around the ... B. Abde'l-Asbbal printed Julyan.

As not send from all interpreted to the offic beam and amount these articles were to other once owners became of the finalty had made only configuration owner. Markets process rivers of the country to August 100 to hope and White and White and White and the first the locker was a Alich and of Aug to Helicitian. The reason was then the first the first of the first made one of the first time power on another and then offer-only fast and in any times to a first beam. In tend to consume of the send the approximation of the first time and if any made and thinkness, which had a phase of the send time and the phase of the phase

Lord of Stirchinel, serious things have happened The difficult and the simple are involved.
Lord of markinel, if we have event Guele in to the good park.
Were it not for our Lord on should be from And the religion of Jews is not convenient.
Were it not for our Lord on choole be Chrimians Along with the mouth an bisome Jobs.
But when we were created we more around blants, our religion is from all generations.
We bring the excellated manual walking in fatters.
Coronal with clothe but their shouldness have (ogd).

THE IS NOT THE REST. ASSESS.

No. 24 to recented to Morca and the Maslim Angle come to the fair there with the pilgrams of their people who were polythesse. They met

The second state according to a finduction of according to a second seco

may the quarter and Replace the according of the street of Replace when find carended to become them and to belp His apostic and to strengthen Islam and to humiliste healthcasts and its devotees.

a'bad b. Ka'h b. Malik b. Abu Ka'b b. al-Ozya, brother of the D. Selima, sold me that his brother Abdullah h. Kaib who was one of the most tearned of the Ansar told him that his father Ka'b who was one of those who had been present at at-'Apaba and did homage to the apostle, informed bun saying. 'We went our with the polybeist pilgrims of our a brr q og d og was all light b. Mareur our chief and segion. When we had seared our journey from Medica al-Bark and, "I have come to a cenclusion and I don't know Whether you will agree with me or not. I think that I will not tues my back on this building? (meaning the k.a'ba), "and that I shall pray powerds it." We replied that so far as we knew our prophet proved towards Syria and we did not with to get differently. He said, "I am count to pray towards the Ka'ba." We said, 'But we will not." When the time for prayer came we prayed unwards Syna and he prayed towards the Koba until we came to Mecca. We blamed him for what he was doing, but he refused to change. When we came to Mecca he said to me, "Nephew, let us go to the aportle and sek him about what I did not our journey. For I feel some misgivings since I have seen your apposition." So we went to ask the appetie. We did not know him and we had never seen him before. We ruct a man of Mecca and we saked him about the apostle, be naked if we knew han and we used that we did not. Then do you know has uncle w Appar h. Abdu 7 Marcallo. We said that we did became be was always. nessing to un as a members. He said, "When you enter the manages he in the man or one review of the end of the end of the second party. were also Albitate steemer with the accords boards have; we related these and secthere. The manufacture is described to be a second by and the back per first representation of the control of the property of the state of the first terminal was mentioned. "The past?" Al-back and, "O prophet of God, I come on the money and he was product make whether and their rest I make ago have been book on the bounding or a ground progress or part place are used. process operand the ... It make to appropriate things at your annual (). Appendix of the control of the special control of the special to a count from reduction to the agency of the property of the property of Print a little for the planting page to be present to easy to the law has been as a second he dead that they was not us. We have some given that that they again

Varbad b. Ka'b told one that his brother. Abdullah told him that his father Ka'b b. Matik had. "Then we went to the pay and agreed to meet the apostic at al. Aspeta on the middle of the days of the taskria. When we had completed the hay and the night tame in which we had agreed to meet the apostic there was with as Abdullah b. Anter b. Harlen Abū Jabir one of our chocks and nobles, whom we had taken with us. We had concested

bissiness from those of our people who were polyheum. We said to late. "You are one of our cheeft and publish and we want to were you from your present state lest you become fuel for the fire in the future." Then we invited him to accept Islam and told him about our meeting with the spottle at al. Aquba. Thereupon he accepted Islam and came to d. Aquba with us, and became a stool theader.

We slept that much among our people in the constant until when a third of the night had passed we were mealing softly like sandgrouse to our 💌 appointment with the appetie as for at the gully by al- Agaha. There were neventy-three man with two of our women. Numytin d. of Ka'b Lorm. "Limites, one of the women of B. Milzin b. al-Nagile, and Asmit d. of Ameh. Adly b N4bl, one of the women of B Salims who was known as Uman. Man! We exhered together in the gully waiting for the spoutie until he came with his cocie at Abbits who was at that time a polytheist albeit he represent to the presence of the amption of bycomparisated may have be taken it firm percenter. When he get down he was the face as greate and mid. *O people of al-Kharrej (the Araba went the term to cover both Kharrel and Auc). You know what periods Mahammad holds amone us. Wehere presented him from our own monte who floor, or we do about. See . The first in the second was an extension of the property for the self-term. to you and tolo you. If you think that you can be fachful to what you there promises a been said process give foriging his appropriate, they are prothe hursles, you have undertaken. But if you shink that you will become and shandon how after he has good out with you, then been him now, For the second where let up. "He completed. The house housed to have been asse-The speed in the second state of the second and the second with the Property and

"The specific speaks and recited the Queen and invited sum to God and operationaled below and then said. "I invite year allegenate on the basis what you protect our at you receally year vectors and children," At large that the tent and and like then the corn map out? The eye is as a figure of our remarking arms after a per type our allegenate and we are from all the first the first man remarking the Protect of the all the twice return and the man. It has all the man to an arms are then the first the first man remarking the Protect of the first the first man remarking the first the first the first man remarking the first the first the remark to a protect of the first the first man to an arms the first probability of the first t

is blood not to be post for.³ I am of you and you are of me. I will war appears where " as was appears you and in as peace with them of provided you (2)3)."

The Zith of Michaeland

the transmission of the groups and throughout to the resolve tenders that there was note a target of the product a affairs to a life producted that both the Khanna and these from all-lane."

THE STORY OF ALL AGABA

by Jahong to the F to be Abstracted at house and as from Madestronic by Jahong an Muccellife Honey to

From al-Ann Deavel b. Hudayr b. Saināk b. Ach b. Rafi b. Imru'u'l-Qaya b. Zayd b. Abdu'l-Anhhal b. Jusham b. al-Havith b. el-Khazzag b. Amr b. Malik b. al-Ann Sa'd b. Khaythama b. al-Havith b. Malik b. Ka b. b. al-Nahhāt b. Ka'b b. Haritha b. Ghamm b. al-Salin b. Imru'u'l-Qaya b. Malik b. al-Ann Rita a b. Abdu l-Munuhir b. Zubayr b. Zayd b. Umayya b. Zayd b. Malik b. Anf b. Anf b. Anf b. Malik b. al-Ann (241).

Abdullable Abd Bakr told me that the specific and to the Leaders. You are the sureties for your people just as the disciples of Jesus, Son of Mary were responsible to him, while I am responsible for my people, i.e. the Muslims. They arreed

Asim b. 'Umar b. Quanta told me that when he people came together to plight their faith to the apostie, al. Abbas b. 'Ubāda b. Nadla al-Apşārl brother of B. Sālim b. Auf and, 'O man of Khazaij, do you realize to

It to to war against all and nundry. If you think that if you took your property and your nobles are killed you will give him up, then do so now for it would bring you shame up thus world and the next (if you did so

The model was bland recomp and to different to the first party of the D of the last term.

have but if you should that you will be freed to some embedding if was been property and make mostly and taken to be been that the train of and positive you is the mostly and the most. They must that they street another than they street another to a street another than they are also as a first that your hand, and the appendix provides they provide they would be used. "Street's forth your hand," and whom he did no shop photograf they must. Appendix that all that only to bind the abiquety may appear and a three. Abbats and that only to bind the abiquety and make a make a make a supple to a property be that start anyther because the first that a tempton to the property in the company. But God known best which is right (444).

The agencies were said there is dispersed and go have in these appropriate and at the set in the second of the sec

At the morning the landers of Qurayah mans in our interspectate styling. For there has been been so had every more on the Malacement to have many and had pindiged expectage in pagents have as one against them, and that there may no Arabitelian that they beautiful fight more relucionsly that as Tarangem, the problems of our total course, and tophology of the best had been store as a sure as a greatest of the best had been store to the problem in the total beautiful fight as a series are present the pin to the same as a greatest of what had been store to the same are provided to the beautiful fight as a series and the pin of the first total pin to the pin top they are to the pin to the pin top they be pin to the pin to the pin top to the pin top pin pin

The word or mid to many 'small and province had

young man, or give him back his smalch." "By God, I will not " I said or in

a good seven and ... it presents to be true a shall planeler has.

"Abdullab is Abia Bate wild our dest three come so: Abdullab is Theory and and a form much be some in halfs had not out the spice to Theory a partiest matter; my pumple on not in the being of dending a quantum without account up the in this way and if do not know that is his topposite.

Thereugen they left men

When the sweets has left Moul they assessment the report clouds and found that it was true. You they went as pursue of must prople and morweek So d h. 'Ubida in Adhälther and see al-Mundby h. 'Arar brother of It. Stide, both of them being 'leaders'. The batter got away, but they proget Se of and tipl his hands to bis such with the though of the girth and brownth have buck to Mexica beauting how on the - 14 and, describe hith ley the hoir, for he was a very heavy man. So d said. As they held you a purchase of Corrects open up, among them a tail in him handsome man of alternate phone piece and I brough that if here are got decency attends 300 them his rain would show at But when he came up he delivered me a enters blow in the first and other that I described of the treatment, Asthey were dragging me along, a man task pity on me and said, "You pour given, having the page of the Dargesh and productions from one of the Objectsh 21 "Yes," I and, "I have. I would be guarantee the sofety of the searchants of Judger & Med'em & Auty is Nazala, b. Abdu Alimid and greatest them, from these who might have energed them in my country also at Narah h. Hack h. Untareya b. Abalis filhama b. Abda Muscli. Very well, thest, call out the passes of these two men and say what his there is between you." he and. The I did and that man went to them and found them in the property breads the Kalles and rold them of our and that I was calling for them, and encurronant my claim on them. When they beard who I was here achieve indirect the truth of my claim and came and delivered me. To be all went off. The name of the men who hit how you Subart h. 'Asur, brother of H. Amerika at the charge

The term process about the Migratian was two recurs contracted by Dotte. It, al-Khatath Is, Microsa, breather of B. Moddath Is, Fibr

I provided third and tout him by force. It would have been better if I had cought Mounthir If I had get him his blood would not have in he paid for He deserves to be humilated and left anawayed. Apply.

Hooste b. Thibit enswered him than

You were not equal to Sa'd and the more Mundhir When the people's carnels were than But for Abd Wahk (my) versus would have persual ever The top of al-Bergi's averaging down swiftly.

Do you beant of warring ateres.

When the Nichetmann, warr dyed? Wripport!

Be not like a sleeper who drawn that.

He is in a rown of Conser or Chapman,
Dun't be like a becomed stocker who

Would not have hat her child had also been win

Nor like the above which with her fareings

Dun the grave size does not durine,

Nor like the borking day that sticks wat his noth

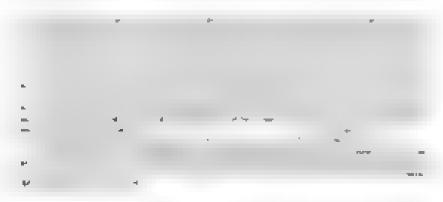
Not feering the arrow of the amount probar.

He who directs possesy's abolio at us

Le like one who consist does to Kharebee.

THE LOOK OF TAME PROUTS AMON

When they came to Medine they openly professed Islam there. Now some of the shaykhe still kept to their old idulatry arrang whom was Arar b. a los lica and hills in reasonal a hingson. Mu'adh, had been present as all-Acabs and had done homage to the aportle there. After was one of the tribat publics and leaders and had set are as his boune a wooden utol caller. Manar' as the nobles used to do. making it a god to reverence and keeping it clean. When the young men of the B. Satama Mu 3th b. Islat and his own son Mu'ath adopted Islam. with the other men who had been at al- Agaha they used to creep in at night to that ideal of 'Amir's and carry it away and throw it on its face into a cosmit. When the morning came 'Amr cried, Woo to you. Who has been at our gods this night? Then he went in search of the skit and when he found to be washed it and cleaned it and perfumed it saying. By Godif I knew who had done this I would treat him abunefully? When night came and be was fair askep they did the same again and he restored the idol to the morning. This happened several times until one day be took the idol from the place where they had thrown it porified it as before, and



There was that there exists to the desire. He can see my where
 I be pronounced by the affects that depends on the shooty of Ann Webb. The most

put furthered his sweet in it, naving. By God I don't know who has done drabut if you are any good at all defend positive) taken you have this sword. At night when he was indeep they same again and then theps at going a sample. In the worming Asia came and could not find at where it mornally was informately be found it fine downwards in that project to a dead dog. When he saw it and provised when had happened and the Shushou of his class apacts to both he accepted taken by the mercy of God and became a good blooders. He write some verses when he had come to a lapsa hedge of land an which he mentioned the many and its impotence and thunked God for having delivered later from the blindness and error in which he had tived bechare

By Allah, if you had been a god you would not have been Tied to a deed dog on a compet.

Thew' that we ever treated you as a god, but new We have found you see and left our weeked fully Prace be to God most High, the Gracious.

The Bountiful, the Provider, the Judge of all religious Who has delivered me in time to save me Yrom besse beet in the darkness of the grave

CONDITIONS OF THE PLEDGE AT THE SECOND "LOADS.

When God give permission to his spoutir to fight, the second. Again enamond conditions streaming our which were one in the first act of featry. Now they bound themselves to wer against all and sentiny for God and his spoutie, while he promised them for tartiful nervice thus the remark of paradise.

"Ubide h. al-Walld h. "Ubide b. il-Strait from hat father from has grandfather "Ubide h. al-Strat who was one of the Leuniers told me. "We plodged marselves to war in complete obsdence to the aposts in weal and you will the end hardship and evil carculations. that we would not wrong suyone, that we would speak the truth at all times, and that in God's nervice we would fear the croppys of some." Ubide was one of the twelve who gave his weed as the first Acades.

THE NAMES OF TWOSE PRESENT AT THE SECOND 'ADARA

There were seventy-three men and two women of Ass and Khanya."

Of Asse there were:

Useyel b. Hughyr — a leader who was not at Badr. Abu'l-Haytham b. Toyvohin, who was at Badr. Salvas, b. Seltime b. Waqob b. Zughba b. Zu ürü' b. 'Abdu'l-Ashkat who wout Badr. Sack. Total c.

From R. Hitritha b. al-Hitrath

Zubayr b. Rifi b. 'Adky b. Zayd b.

Jushima b. Hitritha, and Abū Borda b. Niyla whose mane was Haqi' b.

Niyla h. Arra b. Uboyd b. Katib b. Duhnatia b. Ghanna h. Dhubytia h.

Huwayya b. Kami b. Braid b Haniy h. Bativ b. Arra b. al-Hit b. Chajd's.

one of the r albest. He was at Rada. Nubayr b. al-Haytham of B. Nahi b.

Maida's b. Hitritha. Total a

Of B. Amil b. Auf b. Malif. Sold b. Khaveherra a licader who was got present at Bade and was laffed there as a marryr broads the aposite (agh), Ball a b. Abdull-Mandbut a tender present at Haqu. Abdullah b. Juhyyr b. at Nie man b. Urmyre b. at Burph, the name of at Burph being Limitall-Quee b. The table b. Acres with was present at Bade and was killed as a marrier at I had commanding the archers for the apositic 247). And Ma an b. Adlif b. at Jad b. a. Apart b. Historia b. Dabus a, a chiral of charm from Bally present at Bade. I had and at killed and all the apositic a barrier, He was a like to the burble of at harmons as a marrier at the calculate of Aba Balls. And . Asy a status b. mands who was present at Bade. Uhud, and all Khandan. Total c.

The total for all class of Ass was 21.

Of all Khazray there were

Of B at Najile who was Taymolish b. The labe h. 'Ame: Abū Ayyūb Khāid b. Zava b Kaintb b The labe b. Abd b. Auf b Liberm b Mālik b. at Najār de nas present at all the specific buttles and date a Byrantine territory as a marryr in the time of Mulibritys. Muladh b. at-Hārsth b. Raffa b. Sawād b. Mālīk b. Ghanra. Present at all buttles. He was the sam of Afril and his brother was Auf b. at-Hārsth who was killed at Pade as marryr. Mulawaidh his brother shared the same glory. It was he who Adea Abū sha b. Harban b. at Mughira he too was Afril's ann to (248). And 'Urošra b. Harra b. Zayd b. Laudhān b, 'Arar b. 'Abda Auf b. Gharra He was present at all buttles and died a marry.' In the battle of all Yamānus in the misphase of Abū Bair. As'ad b. Zurāra, a leader He died before Bair when he apoptie's mosaper was being built. Tarad 4.

Of B. 'Ame b. Mahalka) who was 'Ame b. Mild. Sahl b. Arth b. Nu'min b. 'Ame b. 'Arth b. 'Arth. b. 'Arth. b. 'Arth. Was at Body. Total a.

Of B. Amr b. Mitch b. al-Nurdr who are the B Horayla (249). Ame b. Thirt b. al-Mandhir b. Hartin b. Arer b. Zavel Mandhir b. Adva b. Amr b. With, present at Bady. Abo Telha Zayo b. Sahi b. al-Assaud b. Hartin b. 'Azer b. Zayel Manda'. present at Bady. Total z.

O' B Mazin h al-Yanjir Quys b the taits a whole name was Ame b. Zoyd h. 'Auf h. Mahdhāi h. 'Ame h. Channa h. Mhān. Present at Bade where the apostle put form in command of the segment. Am. h. Ghaniya h. 'Ame b. Tha'laba h. Khanati h. Mahdhāi. Total a

The total for II, al-Napir was II (250).

Of B al-Harsth b. Khazen, Said b al-Rabi a londer. We at Bude and God a marry: at a bad, Khazen b. Zana b. Aba Zubaye b. Milde b.

The general special stated against contract the constitution beautiful tracking the representation of the second states and the second states are second states as a second state of the second states are second states as a second state of the second states are second states as a second state of the second states are second states as a second state of the second states are second states as a second state of the second states are second states as a second state of the second states are second states as a second state of the second states are second states as a second state of the second states are second states as a second state of the second states are second states as a second state of the second states are second states as a second state of the second states are second states as a second state of the second states are second states are second states as a second state of the second states are second

have all there is Malde at Aginer 5. The lates h. Kalls. Present at Robe and faller on their parameters. Absorbing to Revolter, a breaker, present at at the annual at the one was upon the supported of Means and was defined at 44 to an a master in our of the month's parameters. Righer 6, No. J. S. , the father of al-Na with was The John b. Khoke b. Zoyd b. Milik property of Parks. Abdullias to Tour to The about. S. American to York Manda h. al-Harish. Present at Bude. He is was who was shown how to part at proper and now a devel by the mostly or perform 4. It has at his Personal In The spine of Aspects that what he many qualifying its Middle Present at Base . But, and as home of and was balled as a reserve to highway 2. Quency when a political way through both and of their passing and product has study. The species and the three than the well have the research of the market the book has been boll before the same boll backet In the other at the Manuel the resease of these and Austra, The Car the rism of Mu Iwiya. Was not at Bady. Total y-

The laber h. Sindie h. Thurs h. Addy h. Urneyya h. Bayida. Present at Bods. Farren h. 'Arms h. Wedbale h. Urneyya h. Bayida. Present at Bods. Farren h. 'Arms h. Wedbale h. 'Urneya h. Arms h. Bayida. Present at Bads (1531). Khalist h. Quye h. Millis h. al-Ajita h. Arms. As Bods. Total s.

100 Or B Jacoby b. Came b. Jacoby, b. Abda Director, b. Math. b. Charle b. Jacoby b. at h. hyrony. 24th b. at. Apilla, a condet. . Business b. Abda Jacob h. Abda jacob jaco

Of R. Salama, h. Bu'd h. 'All b. Anad h. Strede h. Toold Ma'rde b. Subbr a justice who, the R. Salman alloge, was the first to about his board on the assesse a paint the constitution of the second therein. here agreed to the god before the agreety and to Markey, He was But you is like . But and if Adjusting out to duri in Absolute of appropriately the appearing the propriate that may propriate this is well to whom the promite referent when he asked \$1 paterns who have that was and they trained. As took to Chaps as upon of the measurement. He would be the decision is a view from managers. This paper of S. Spagner in the interesting the based Biebr b. al-Bard' b. Ma ede. Binde b. Saret b. Saider b. Khanet' b. Sieder 1. Through who was at Bady and died a senetar of al-Khandan. Al-Tufaylh. Murada & Albanat & Sough E. Sand and Murad Street Murad h. of Mancher b. Such h. Khanda h. Hinto h. 'Uhavd who was at Bad' provide and the feature board. May all 6 Particle Subsects Edition 6. Sinda b. Thord. As-Dabbak h. Bärecka b. Zoyd b. Thu'leba b. 'Hhayd and with the property of Burg. Another is required to believe in Debuggie in Section h. "Ubayd, Tulsbir b. Sakhr b. Umayya b. Khangi" b. Sanin b. "Ubayd promise that are to Total to White his Khame his Santo his wife to be a Total to

I will have be thereon by Re S.D. Antonio of the thin of Bong Kelb b.

Bootled Ka'le b. Milik b. Abii Ka'le b. al-Qayee b. Ka'le. Total t

Of B. Glames h. Sawist h. Chanse h. Ka's h. Soloma. Solies h. 'Asser h. Heaten h. 'Asser h. Heaten h. 'Asser h. Chanse h. Chanse who was pellade. Questo h. 'Asser h. Chanse m. Ab. 'Asser h. Glames who was no Bode. You'd his brother hardware m. Ab. 'I had a man as Rad. Radh h. Asser h. Asheld h. 'Asser h. Chanse as AbG'l-Yenne. As Bads. Sawil h. Sowial h. 'Abhild h. 'Asser h. Chanse (243). Total J.

Adity. Total to

2

Of B. Platfers b. Rolls b. Glorens b. Kalls b. Saterna: 'Abdulloh b. 'Arrested was a lander and was at Rude and was hilled as a anature at Libral Jahir his non. Modifies b. 'Arrest b. at Janish, who was at Rude. Theiler b at Jahir his non. Modifies b. 'Arrest b. at Janish, who was at Rude (at Jath) being Theilebs b. Zayet b. at Historia b. Harlist b. Theilebs. a b. p.t. 1 at an abdull as a sacrety at at This. 'Hongre b. at Harlist b. Theilebs. a b. p.t. 1 at an abdull as a sacrety at a b. This file. I have b. Area b. Are

Of 9. Auf b. al-Khazzaj then of the B. Shim b. Auf b. Amr b. Auf 'Ubida h. al-Shmit a leader who was at all the bettles (ag6). As Abbin b. a bida b. Nadla ..., one of those who joined the apretts in Merca, lived there with him and was called an Angari Mahājirī. He was folled at I had as a marter. Abū Abdu't Rahmān Vazid b. Tha laba b. Khazama b. Amr b. Amr b. Amraka, an ally from the B. Ghusawa of Balt. Amr b. Albert b. I should be the The laba. Then were the Gradual. Total a.

. . .

Of the B. Mi'clab. Kalls. So d is 'T featers leader. As Managine b. Asset a brader present as Basic and "brad and a tiest as jit a Vig ting companyous age for the appearing. It was said at least 10 hours and as despite, a page a

The turn number of these present at the second Aquin trees the Aquin field history was attentive force turn and one summer who they allege photosic stars absolute also. The apartic most are to across basels were summer for accepted them in mostly say, 'Go, I have made a coverant with you.'

of Karle in America. Namepton was et 2. Marco in gil-Nejige. The was all of Karle in America. Marcola is Material in Area in Changes in Milanta, marches at 1 orders. Marcola in Karle, and have some wash the apparely propositioned was Lord in America. Karle, and have two areas were plately and "Articlinia. Management the last, the tenth plately of the Yamahana, got hold at Fabric and broad. And waste in the new tenths that he went on, And the year restrict that I am the apparely of Good." In numerous, I do not have. To be began to cut have a passars meretian by manufact and to dead, the grand passars for more questions to later, again, and again but he could get on different answers. Numerous in later, again, and again but he could get on different answers. Numerous want to al-Yamahan, with the Manistan and teach part or the num in present manifest stem again, as a present finishment in the training mathematical product the told me this story from Mahdalbah h. "Abdull-Rahmanad h. Yahyah h. Mahdalbah with told me this story from Mahdalbah h. "Abdull-Rahmanad h. Aba Sares a

The other wasten was of R. Salama, Union Mant's assume Apopt' &. Ame b. 'Activ b. Nithi b. 'Ame b. Saratil b. Ghanna b. Ka'b b. Salama.

THE APOSTLE RECEIVES THE ORDER TO FIGHT

The appeals had not have given previously to fight or allowed to shed blood before a re-second feather, so had sample been sodrate to one team to God and to understimate and furgire the agreement. The Garrych had previously had been address; and easing others from their coveries. They had to choose whether to give up their magnetic be makened to have up their magnetic be makened to have up to the che amount, passe to Atryanaga, afters to Medica.

When Querous became another towards Gold and reported the gracions purpose, accord this prophet of lying, and ill treated and called three who proved the and processors the near a behavior in the gray acc, and hold from to this religion. He gave permission to this aposts to fight and to protect bismedt against those who wronged these and treated them budly

The free verte which was note down on this unique from what I have bound from Thresh in al-Zubuyr and other board propose was "Perminday was a present to from who fight he may show here been unanged. God as well able to help those,—those who have been driven out of their board without right only become they and God as our Love. Had one God unod

paster men to keep back actions, character and characters and according and managers wherean the same of fixed a constantly passessment would have been deproyed. Assertedy that well being character has help fixed used in Absorptive. It have also if we make them proper on the total well excels the proper pay the passessment amount has been assessed and total entered white their evil effects against that has been that they worship God. When they are in the according they well assistant proper pay the proper and, one on hastered with according to the property of the prop

The Life of Mahammad

When God had poet — In light and the class of the Analyhad pringed their requires or has an Jahan and to help turn and his followers, and the Marsham who had prior to large with horse in apports communited his companions, the congruent of his projets and house Marsham who were took horse in Messas to congrue to Meshan and in both use with their furthers the Angle. 'God will make for you berthern and houses in which you may be safe. So they were out at companion in the spends served in Merca westing for his Lord's proposition to later Messas and respects in Merca westing for his Lord's proposition to later Messas and respects in Medica.

TROSE WHO MIGRATED TO WIDINA

The flost of the Queryals to reignate to Medica, from among the aposthris composition was our of R. Makhrism, Abil Salaron b, "Abile a lood be Hill b. Abdollah b, "Umar b, Makhrism where formores was Abdollah. He want to Medica a year before the pledge at al-"Aquba, having come to the aposthrism Measure from Absorbed. He reproduct to some the Queryals of covered both and by had have the mater of the Apole had proposed these.

his farture lighting is Traje on the propher's wife raise one that the and his grandwarder Using Sidema the propher's wife raise one that the and M had A(r) bedgess that risrated or are out for his details by unblied his cased for one and remarked his us, a happing with my true Salaron who was an any upon. Then he set that leading the cased. When the year of B of Maghire is Absorbint is I can be Makke are one has her gra up and and the for an upon pre-constructions can also when you take her what about more unit. Do not suppress that he shall had been too take her swar? So they analytical the proof's rape form has bound and both our fruits is defined with the fruits in the Abig Submany baseds the B. Abrig's best never anyre at the and med 'We will not been our and with her tenning you have toru her from that this worll will not have been our that well the strain between their term to the things.

Born in gerat filmen s. spl.

they dislocated his pres, and the II, st-Aunt tents him yours, while the But Mouth in here one north them, and the hosband Alic, become near to Medica. Thus I was represent from any hosband and my me. I said to go dut every correspondent aid in the valley transport continuously until 4, 900°. are no had toward over a new of the consequent of the of Magnetic pagent and they my plight and more puty on mer. He need to bis triberman, "When don't was let that page woman are? You have repeated husband, wife, and child." So they mid to me, "You are join your landward if you like , and then the B. 'Abda'l-Anal regarded say one to me. So I saddled my record and took my man med carried how in my terms. Then I are forth making for my keehand in Median. Not a analysm with our. I thought that I could get food from anyone I met on the road until I reached my husband. When I was at Tacher I was "Operate to Jains h. Alph Talka, heather of B. Abdell-Dir. who solved you where I was soone and MI was all above. I said him that except for God and my little buy I was alone. He sold that I maybe not us be left beliefen like rion and he note total of the cannol's induce and mount along with rose. Notice based I must use Arrain across models their het. Where we halved be would make the manel hazel for me and thou withdraw where he was here a stropping-place for moute, leading comes purposes with the and the it to a near. There, he would go from one and his down mader a nece. got When evening came he would bring the camel and middle it, then go behand me and sell sue to ride and when I was firmly astablished in the \$5,500 be access some and take the hader and food it anto to become the

to a task. Then he still all the way to Median. When he may a village of the four he had in Court for ages. Then touchand in in his vallage. Also believe ways a rough sthere, an entire of such the thousand of and. Then he went off as his way back to Moore.

She mad to way, By God, I do not know a family in follow which melleved.

what the Envily of Abh Satoma did. Nor have I over soon a nephler man than Utheria b. Teltra.

The first congruent to go to Morting after Abil Salama was 'Emic's. Publis, on also of B. Adily b. Ka'b pagestor with his wife Layth d. of Hathma b. Chinese h. 'Abdollah b. 'And b. 'Uhand b. 'Uwayi b. 'Adily b. Ka'b. Then Abriellah h. Jahan h. Bi'th b. Ya'mar h. Bettira b. Morra b. h. v. + v. - a. a. b. aradas b. Anad b. Khamerana allo at B. - mayo b. Abdu Shame along with the family and his brother. Abdumble was been a Abil Alpenat. Now Abil Alpenat was blind and be used to go all record blecca from top to bettom without anyone to lead him. Between a poet. He had to wife all-For's d. of Abia Sutylin b. Plarts' has mather was Unstyana at of Abila' Martalah.

The large of the B. Talpet was landed up when they left and 'Urba bu.

Mate a sec. in April 6. Mate is Mary and April 500 to Handle passed.

he is an three was to the upper part of blocks. Cleake is in the house of Abbe is I checks well takes. I was broken at it will us down blocking to und fee, except of inhabitance, and upled heavily and and

Ferry brane insucrer long to prosperty turn.
Will our day be presiden by misfortune and treath, (afec).

Then Toka over on the toy The forms of the B. John has become year terms from To which this jobs reprint, Nationally will every over that (461)*.

He went in This is the most of the most a septem. He top greated our extremumer absorpted our pillate, and describ a wedge because up. 45m. Submission and Army b. Habe a good displated in John and the housest date. Abstract h. Johnh were billeted on Mahambidge h. "Abda" L'Mandier h. Zanker in Quint' smoong the B. "Army h. App.

Then the religious come in sumparison and the B. Discount h. Discount were blocked as a bandy with the branker About a shock and band has branker About a shock and I whom he has been and Managh and I who, the two mans of Managh and Arbert h. Homes you and mad Managht h. Soubton and So of h. Bergereth and Malabert h. Martin and Yards h. Requireds, and Joseph here and 'Amer h. Milliage and Millish h. 'Amer med Salveto h. Aster and Though h. 'Amer and Robins h. Aster and Robins h. Milliage and Millish h. 'Elboysia and Mishermand h. 'About he h. Aster and Salkhippen h. 'Elboysia and Mishermand h. 'Aboutlanh h. labels

Their various were Esysteh and Users, Hotels droughters of Julion, Ja-Whene & Jandet and a size Oraș of Maries, and I was Hipsh of Theoretical and America d. of Proposite and Subbless of Tamin and Maries d. Julion.

Also Alternal measurability the approximate of the R. August E. Representation prompts on Local Staff for approximate conditions gaming on a fundy order. July were collect on the emigrator, and

Hed Alpunt's mother 'twist field and Marcy proper Her such world have been true. We work the first in Meters and runnings of Till the worse became the laster part blere Ghann h. Dücklin pitched his test. From it Ghann his governed its inhabitants disabile? To see by past more and true. Their seligion the religion of God and his speeds.

We show made

When Usen Abroad new me acting out In the presention of Our I secretly four and securities.

¹ This place would to be two presidency we alread the salting from Mana.

A second with a second collection of the second collection. Collection of the second collection.

³ G's vot im. And other if Obere has proof the little Prior question the word parts.

THE LODGEMENTS OF THE SMIGRANTS IN MEDINA

'Union accompanied by various members of his family and his brother Zayd, and Amr and Abdulbh the some of Series b. at-Mu amir, and Khuttaja b. Hudhifa al-Schrid (who had married 'Umar's daughter i sign whem the speaks married after the death of her bushand), and Waqid b. Abdulfah iti Tamimi an ally of dami, and Khadi and Mähk b. Abu khanii, two alless (abs), and four some of al-Bukayr, namely syis, Aqu. Amir and Khalist and cheir allies from B. Said b. Layth when they arrived as Medina Mayed with Britis b. Abdu'l-Mundhir b. Zambar among B. Amir b. 'Auf in Qubi'. 'Ayyish also mayed with him when he came to Medina.

Then came reconsiste waves of emigranta. Talha b. 'Ubayd Adah b. 'Uthman. Suhayb b. Smin stayed with Khubayb b. Isal brother of the B al-Hunth b. al-Khaznij, in al-Sunh.' Others deny this and any that Talha stayed with Ag ad h. An 'Era brother of to B at Nayar abby

The following stayed with Kuthinian bile index brother of B. Arm is Auf in Quhit' Hamson bi "Abstu" bringalis Zayd bi Etaritha: Abti Masthad Kannitz bi Ham (267) and has son Marthad of the tribe "hunt, allien of I amea. Ameaa and Abti Kuthiho, free town of he aposite. Their reports are that they stayed with Sa'd by Khaythama, and that Homea angreed with As ad by Zirrara.

The nationary stayon with Abendrah by hasma by then to the Band Ajrim in Qubd. They do by al-hjurnh and his brother of Turay indicates the number of Abbad by al-Marcalch Suwayhit, b. Said by Harangy to brother of B. Abendrah Dar Tujay by It may brother of the B. Abd b. Quanyy and Khabbab, freedman of D. ba b. Chazayan.

With Salab at Ratif brother or the Billion Harmon in an Jonesea no the trouse of the latter stands. Abdu I-Rahman b. Auf with some mule emigrants

With Mondfur h. Muhammad b. 'Uqba b. Uhayha b. al-Jubh in al-Toba the dwelling of the B. Jahjabā, susyed at-Zubayr b. al-Amwām and Ahū salota b. Abū Ruhm b. Abdu? Uzzā.

With Sa'd b. Me ddh h. at-Normdo brother of the B. 'Abdu'l-Ashhal in their dwelling stoped Mos ab b. 'Omogr b. Häshim brother of the B 'Abdu'l-Dae.

With Abbild b. Bishr b. Wirgsh brother of the R. Abdu'l-Ashhal in the laner's dwelling stayed Abû Hadhayfa b. Urba b. Rabi'a and his freedman Salim, and 'Urba b. Ghazwan b. Jabu (208).

With Aus b. Thibet b. al-Mundher, brother of Hessan b. Thibet in the dwelling of B al-Najjar stayed 'Uthmin b. Affan. This was the reason why Bassan was so fond of 'Uthmin and lemented him when he was slain.

It as such that the cellibrate entegrance stayed with Sold b. Khaythama because he furned) was unmarried, but God knows best about that

PART III

THE HTTRA

THE CAMPALGES PROMINEDINA
THE OCCUPATION OF MECUA
THE CONQUEST OF ARABIA
THE DEATH OF THE PROPERT

^{*} In the opper part of Nedica.

After his companions had left the speakle played in Mesca waiting for permusion to migrate. Except for Abû Bakr and Ali, none of his supporters were left but show under restraint and those who had been forced to apostutize. The former kept anking the apostle for permission to emigrate and he would answer. 'Don't be in a horry it may be that God will give you a companion.' Abû Bakr koped that it would be Muhammad himself.

When the Qurwith new that the spoule had a party and companions not of their tribe and outside their terrory, and that his companions had magnited to join them, and knew that they had settled in a new home and had gained protectors, they feared that the apostle might join them, since they knew that he had decided to fight them. So they assembled in their council chamber, the house of Queavy b. Kaith where all their important business was conducted, to take council what they should do in

regard to the apostle, for they were now in fear of him.

One of our companions whom I have no reason to doub! told me on the authority of 'Abdullah b. Abo Najih from Mushid b. Jubaye father of a) Happin, and another person of the same character on the authority of 324 Abdullah b. 'Abbas told me that when they had fixed a day to more to a decision about the apostle on the morning of that very day which was called the day or al-Zahma the devil came to them in the form of a handsome old man clad in a mantle and stood at the door of the house. When they aim him standing there they asked him who he was and he told these that he was a shavid from the highlands who had heard of their intention and had come to hear what they and to say and perhaps to give them. courses and advice. He was multed to enter and there he found the readers of Oursysh. From B. Abdu Shame were 'Utba and Shavba sons of Rabija, and Abû Sufyan. From B. Naufal b. Abdu Manti Tu'ayma b. Adly Juhang b Mur'im and al-Härith b. Amir b. Naufet. From R. "Abdu"l-Dar al-Nadr b. al-Hārith b. Kaloda. From B. Assul h. Abdu"l-"Uzză Abă"l-Bakhtarî b. Hishâm and Zam a b. al-Aşwad b. al-Munalib. and Hakim b. Hizhm. From B. Makhzüm Abû Jahl b. Hishām. From B. Sahon Nubayh and Munabhih the soon of al-Heijin. From B. Jumah Umayya b. Khalaf, and others including some who were not of Quraveh.

The discussion opened with the statement that now that Muhammed lind gained adherents outside the tribe they were no longer safe against a sudden attack and the meeting was to determine the best course to pursue. One advised that they should put han in must behind have used then wait until the same tate overtook him as befoll his like the poets. The shayth objected to this on the ground that news would leak out that he was imprisoned, and immediately his followers would attack and match him away; then their numbers would so grow that they would destroy the authority of Corarabalhorether.

• They make check of provider plats. Another can improve that they should drive how out of the country. They did not care where he were or what happened to become the own out of ages and where more related him. They must disc replace the care of the to an forest care. Again, the absorbing objected that it was not a provide plan. The has appear to that a consist do not the completely have at his restaure gives to be that if he arrested with good fields which they care in the filled with their process and applicably and plan is there goe that the filled with them. They must thenk if a letter ution.

Therespon Abit field sold that he had a plan which had not have trajectory where names the each classificate process a many posterior, with here, missocratic warrant: that each of cheer should be provided with a story areard; that that such of them about strike a librar at him and lift him. Thus they would be relieved of him, and supersibility by he had a post to specify them. The traject proper to specify them had to be a finish them what here had a finish and mark them to receipt the blanch themse which they are not all procedures to the story to be a finished to be a finishe

These was any to be more and and The not stop taught on the bad on which you mustly sleep. Before much of the night had person there are been been for her hard and the first had been been done to prove they are they are they had talk! 'All to lie on his best and to wrap because if in his green Hadronia mustle for no harm would befull him. He himself used to sleep in this

Ziyad on the authority of Muhammad b. Ka'b. al-Quract told nather were all outside his door Abo Jahl and to them Muhammad alleges that if you tollow him you will be sings of the Araba and the Persians. Then after death you will be rused to gardens like those of the Jordan. But if you do not follow him you will be alonghtered, and when you are raised from the dead you will be burned in the fire of bell. The aposite came cut to them with a handful of dust saying. If do say at You are one of them. God took away their eight so that they could not see him us. he begin to sprinkle the dout on their heads as he recuted.

a straight path, a revelation of the Mighty the Merciful as for an che is And we covered them and they could not see! " When he had i reciting not one of them but had dust much his head. Then he went wherever he wanted to go and someone not of their company came.

med came out to you and put dust on the head of every single men of you

and then were off on his own affairs. Can't you see what has happened as a member on the same of the same and if the has a member of the appoint to be a mark and if it is the bed wrapped in the apostle's appoint and and it is not it is his happened at the apostle's appoint and and it is not it is his happened at a mark in the same in the same at the apost of the same in the same at the s

Among the versus of the Outen which God seat down along that, they and think her had agreed a seat on the same and the properties of the last open and the same are same and they are not argue to a same they can sat argue to be a same that the same and the same are same they can sat argue to be a same to same they can sat argue to be a same to same they can sat argue to be a same to same they can sat argue to be a same to same the same are same to same the sa

In was that the look give protestions in the provided to regregar these part. Also hade two a man of months and as to have that to pake the quantity a depression to depress on the residual first that have providing that will provide a source to be part to be part that the places or one has paid to be against two contents and one than all up to has become acquirectly them used to be account to present and to be a present and providing them to be account to present and the property that the present and present the present to be a present

men whent I have no remon to doubt told see as from Dron h, also Zureaus dags. Andre med. The appearing proper to gas by the Bathy's become powers have nothing as the party transferring or of might. But up the day when he the property magnetic in compare from Mr. In the latter in the case, and being at the contract the contract the second of the contract that the contract that the contract that the contract the contract that the produced that tomorrow my hate trappedited to be one turn or other bases. It has he come to him him more than his part to have I have me more hared and I were there and the apostle mind has to send us goest. But that are my two daughters and they out do no harm, may my factor and my penether be your ransons," and Abis Built, " and has as we may preference to depart and sugeste, he movement. Together mand the bate Transfer to expend that he had believe that they will write the arrived water to the set of their flate week flow. At you by one is promise of God, these are the two carried which I have held as mediana, for that, and For their facult different to be being a page of \$1000 to \$1000 about markets. was a warmen of R. Sahan b. 'Amer, and a polytheist to lead there on the there are the a hadded much be first along type transfer and he came there and fed these used the previous devices.

Taken the year of the former of the first of

Activiting to what I have been told none income when the speeds left except—got Ahu Sah and the speeds from a 1 hard larget but the speeds told 'All about his department and ordered large to stay behald an Meson in order to present qually which you had department in the department in the thin speed to the present of the speeds to the first present of the speeds told of the present of the speeds told the speeds told of the speed

When the spostle decided to go be came to Avi Bake and the two of them selve by a window in the back of the satter's binase and made for a cave on Thaor, a mountain below Mesea. Howing entered, Abii Bake ordered his son Abdullah in listen to what people were saying and to come to them by night with the day's news. He also ordered Amir be heliayen, his treedman, to feed his fluck by day and to bring them to them in the evening in the cave. Annal bin daughter used to come at night with food to sugain them. 270.

The two of them staved in the cave for three data. When Quravely master the aposale they offered a hundred she-camele to onyone who would bring him back. During the day Abdullah was listening to their plans and enovereation and would come at night with the news. Amir

fell would bring them to the cave where they milked them and sloughtered some. When 'Abdullah tell them in the morning to go to Mecca, Armi would aske the sheep over the state voute to cover his tracks. When the three days had passed and men's interest withed, the man they had hared came with their cames and one of his own. Armi! came too with a bag of provisions but she had forgotten to bring a rope, so that when they marted she could not to the bag on the carrel. Thereupon she undid her godde and using it as a rope tied the bag to the saidle. For this reason she got the name 'She of the girdle' and

When Abb Bake brought the two camels to the aposite he offered the better one to him and invited him to ride her. But the aposite refused to ride up unimply which was not his own and when Abb Bake wanted to give him it he demanded to know what he had past for it and bought it from

was told that Asmit and, When the apostic and Abii Bake had gone, a number of Quraysh including Abii lahl came to us and stood at the door. When I were cut to them they asked where my father was and when I tend that I did not know Abii Jahl, who was a rough dissolute man clapped my face so violently that my carring flow off. Then they took themselves off and we remained for three days without news until a grant

of the bus come from the lower part of Moren surging some versus in the Arab way. And he people were following him and historing to his worst but there would not per him, and it to entropy I from the upper part of Moren moving the while

God the Lord of man give the best of bis reveren To the two companions who reaced in the two tents of Usum Ma'had. They excee with good setent and went off at nightfall. May Muhammad's companion prosper! May the place of the final. Ka'h's weaton, being them look, For the was a test-out for the helicover! (are).

Acest' continued. When we heard his words we know that the mostly was making for Mostley. There were he, of from the operate \$50 Bake, 'Arme, and 'Abdullah b. Arqui their goods (273)

Yahya is 'Abbite is 'Abbite is 'Abbite is al-Zabryr told on that his father Abbite told him that his grandmother Asmi' and. When the species were for high that the his provide current of his amount with on his three the told current of his amount with on his three current of his appropriate Abit Quist's who had his his right cause in call on an appropriate that he throught that Abit had had he had left us picrity of money. And I took some stones and put them in a fact his way the high his some stones and put them in a fact his way the high his some stones and put them in a fact his way the high his some stones and put them in a fact his way the high his some stones and put them in a fact of and some his hand and and. Put was higher to want his stone to had a least well in his any two his way, and was not not a survey about, he has done well in his any two his and was the abit man a word at rest.

At-Zuhrf mid one that Abdull-Rebeats h. Malik h. Ja'sbore told him from its father, from his sincic Suriga h. Malik h. Ja share. "When the spear's regregard Overseth aftered a trunging of a handged streets so arrange who would be regiment onto his h. White was a river of the positive street, do not street at the most street at the many makes at the positive street do not street at the positive street street many small produced makes and the companions," I give to an a mind of spearing whether and and like and the positive in the horizont is treeted at the constant." "Perhaps no." he wild and remained silene I remained here be a share which has a positive and the water to be gar sands for a true withread to me in the horizont of the value. Then I make my divining arrows and went took back of the remain. Then I make my divining arrows and out out, having put no stry account. Then I make my divining arrows and out out, having put no stry account. Then I make my divining arrows and out outs the agree which I did not want; "Do him no horizon," I did the come again and get the same result. I was hoping as heing him hack to Carroysh so that I maght win the handstad estatic reward.

Professional particular of high said when they have you proof at a good pass.

B. mark.

is described and there are I chargin that was presently, gitting at a superior of the second section section

The species is up a major or a passer of paper or a positioned and throw is to the good part of the species and species hour. I here quart about the whole affine your when the greater companies. When and compare good as it is stand because the same to a position the discovery and major had as the other.

The guide American's house may that below those three damp the shore that he crossed the read below 'Units, then below Army three ster passing Queloyd by way of al-Kharrie and Theory van I-Masse to Last to

However, which people the authorise of 1 of their frame in Marthon March of Starts of Appendix of the people black their december of March of Starts 4 depth people their their starts of the Starts of the Starts of the Appendix of the Appe

Manifed h. Honoych. From the, the punis took them to Thansyste's United to the other of them and to recognize the strength of the took to Cabill in H. Amer h. Manifest Manifest (20th Rubille's).

Mahammad b. Ja'far b. al-Zubayr from 'Urwa b. al-Zubaye from After But of 1 - over 1 to appearing groups block of any graphs who were the speech's compensors told me. "When we have that the promite had not been a pro- on your property property and buy, present our stand had to deliver often decrease on the same property between the most as assets how. Then we did used there was no more shade left and thes. We want vadorers in the bot senson. On the day that the specific arrived we had get the first of the section of the sect that the great is presented in the first in one has some a way to be had some what the state of the batter of the court was the requirement of the court of ميناه والمرار المميلة في برمون وبالأم برمون لواء في فيما إنطال أما المنز والمحين والر that has been been been and and in price the groupes who can be the granden ist gegenteren inner fallet fich innerholder er alle gar. Dette page of us had never seen the specific and as the people crowded usual home show still not become him from Ahit Buter motif the phase left him and Ahit Bule got up with his wantle and shoulded him from the nun, and then we heren

The specific, so they say, stayed with Kutchine h, Nidou beether of the B. 'Anne b. And, one of the E. 'Ubayd. Others my he stayed with \$6.4 b. Khayahama. These who succer the former may that it was only because he led h detains to up me or a stay for one of the a term to be use a heater that the stayed with \$5.4 for his boson used to be called he because it is said that he stayed with \$5.4 for his boson used to be called he because of the bachelow. But God known the truth of the section

Also Beier stoyed with Khukeyb h. Isif, and of the B. of Haid, h. of. Kharey and have been my a very east h hare, h Lord h the, Labour brocker of the B. of Hair.

All masters in Millian in where days part register and he had accepted the discount which the aposete held. This done he proved the aposete and the first with home will be to be a part of the control of home in a significant form. It would be seen to make the control of his home and appear and the time of her a reason appear to have a tip to be the done the control of the control of the discount form of the control of the discount of the control of the control of the discount of the control of the control

having they the present to said on facili. All said to talk of this parabolic model from appears to be an about to man with home. Hereaft is as a second to be anneally talk me this story corn what All said.

The specific stayed in Qubb' among R. Amr b. Auf from Monday to Phursday and then he laid the foundation of his mesque. Then God brought him out from them on the Friday. The B. Amr allege that he stayed tooget with them, and God known the muth of the matter. Finday proper found the specific among B. Salim b. 'Auf and he prayed it in the

Friday prayer that he prayed in Medica

Irban b. Mälik and Abble b. 'Uhida b. Nadis with acone of H. Sälim b. Auf came and asked him to live with them and enjoy their wealth and protection, but he said, 'Let her go her way. for his camel was under God a orders: so they let her go until she came to the home of H. Rayada,

changers. They gave the same invitation and met with the same reply. The same thing happened with B. Salida when Said b. 'Uhida and at Mandhar h. 'Arms mixted here to stay: and with B. 'I-hillerith b. at-

b. Rawilha, and with B. Adiy b, al-Najjār (who were als nearest traiternal relatives the mother of Abdu'l-Mutpalib Salma d. Am: being one of their women), being represented by Sali; b. Quys and Abú Sali; and Diayrs b. Abū Khārija. Finally the careel came to the home of B. Málik b. al-Najjār

drying-place for dates and belonged to two young orphase of B. at Nagar of B. Mallit clan, who were under the protection of Maldoh b. 'Afel'

and it got up and west a short distance. The specific sett its vem tree, not

knell at first and knelt there again. It shook uself and my exhausted with its chest upon the ground. The apostle slighted and Abū Ayvūb Khālut b

them, but he said A man staye) with his baggage)' and the spowle stayed with him. When he saked to whom the date-store belonged Mu'adh b Airs' told him that the owners were Sahi and Subaya the some or Ana who were orphans in his care and that he could take it for a monage and he would say the some room for it

The speeds ealered that a measure about he built, and he stayed with Also Appuls and the message and his became were mosphered. The apparit proof is the work to encourage the Mustain to work and the modificate and the most interested herd. One of the Husbarn risposed

> W up not down while the posplect workelf. It make he must that we had chicked.

> > * T. 1000.2

As they look, the Mortism song a rejustment.

There's no life just the tota of the most world.

O God, have movey in the angle and the multiple (aft).

The excelle used to sing it in the face.

There's no life but the life of the near world.

O God, here morey as the metagicis and the made "

'Activité le Tinir aurar pa when they had proglanded from such breaks, gaveng. There are billing the There had the with horstony they goe to energy thereselves.' Uses the horse the prophet's wife said: I not the specialis rut his hand through his horse-fee for war a confy-horsed manner with Alex I be Suite you. I must they who will hall you had a rechard band of men. ¹

"All composed a raper verse on that day

There's one that labours sight and day. To build an inseques of brick and they. And me who term from dust every! (als.)

And 'Ammir horned it and began to clear; it,

When he personed in it care at the propries a restiguence Phrought that it was he who was referred to be it according in what Dytal b. Abdullah at heart? took one from he lattin. I to agree he print to sumed the man."

He mad I have bound what you have been private for a way town. If the feature of unit by you I then I limit you as the source. Never by had a 15th more on the band start the squarte was stayed and once. What is arrows be never thank and America. He is more than its Partition which they invite four to be!! "America is at door to one up my own foot. If a most believes like this he will not be frequence, as avoid him."

Safyth. h. 'Uyuyun mentioned on the antiocity of Zakariya from al-Shafel that the first man to build a mosqua was 'Assumb h. Yhor

The open is bound in A in Arrest's a history word but conseque and dwelling-housest when built, then he removed to his own quarters.

Yould be Abd Blabib from Marthad be 'Abdullate al-Yaund force Abdullation a Parish' role one than Abd. Group told than When the appearing time to stage with the action became to recoposed the ground from a six I and I and I may be properly if Early your

The star place may the thomas and the feet accordance of

The property is and remove now with an about \$ 1000 may belon a faller belong.

But you have the following the more than the first the first transfer of the con
and the contract transfer of the property of the contract transfer of the contract trans

200

pre-dime to me proper parameter and I can districted ring I character and anchorage places with me." He restord. "O Abia Ayyish, it is more convenient for me took my greater that we obtained by an the greatest than of the business." To we presented as we seem. Once we break a part of ware god, who have Avyth and I took one of our greatests to map up the water of the that it would drop us the apositional countries to map up the water of the that it would drop us the apositio and count from attemption. We had no clock where we could have

"We used to propose his evening seed and send at to him. What he removed what som left I ston Avyth and I send to touch the spec where his hand had ented and out from that in the hope of guessing a blessing. One night we prepared for him manns or garlic and the apopular renormal or and I has an an another and the hand in m. I were to him as more one-ery to left him of the practice and than the time there was no mark of his hand, such his replied that he had preceived the small of the togetables and he was a man who had to quark excellentally to prophe that that we ploud on them. So the signal of the place."

The energence followed one another to som the specific and note was left in Moore but these with had appearance of bean detained. Whate function with her property did not come acquature energy the B. Mot fit from B. Jamaija, the B. Jahah h. R. Sh. allies of B. Usrayya; and the B. Bukery branch B. Sa d. h. Layth, allies of B. Adir h. Ja h. There beauted in Moore waves locked on when they concreted, towing no unbalances.

When, the B., stack gives up have beam Ab. Yo, who tower and sold it in 'Ame la, Algorita levalues of B. 'Amie la, Las'syy. When the awaren level of that Abstralge b. Jabah laid the against of it, and he replied. Are even not planned that God will give you a broter level in Paradice? And when he appropried Yap, he and, Then you have it. When the appeals gut promoters of Morce Abra Abrard spoke in term always their levels and he appeals de trend his reply. People and to both. The appeals disting your temperature of the question of your property which was feet in Cod a service, to don't appeal, to laste about it again. Also Abrard and its reference in Abri Sufytin

Tell Abû Sofytin of a master he will less to regent.

You said your count's house to puy a sicht you ownt.

Your ally by God the Lord of men awars on outh

Take it, Take it, may (year trunchary) cling to you like the ving of the dove.

The aposite croyed in Madoro Sum the amount of Robin-Lowers in Sufar at the following were took his manager and the quoriers were book. This take of the Anater all accepted laters and every house of the Anater per accepted atom except Khateng, Waqui, Walst, and Universe who were the Ang Allah, a class of Ann who doing to their heathersion.

The top policing which the apopule give according to what I have on the

Institute of Alph Salvan is Alriva's Rainvalus—Gold grow me from attending to the aportic storils which he did not my term as laboury he princed and glowford Gold as use. He dust and story and O more would have did good totales for yourselves. You know, by Gold, that gogs of you may be mention and will have bee first without a adoption!. Then he Last will not to how—there will be no marry-same or classification on and has from Matt.—Und that May aposite more to you with a manager and did not I give you wouth and along how you toward. What have you never hopeard for proceed? Then will be had no regiot and left and on method he wall but, in front of him and me mention; but hell, life you can shortd his face from the fire even with a little piece of date let him do no and he who tamoet find that then with a pand word, for the great dead with its recognised tended on to term through handred field. Proce he upon two and Cond a mercy and blessing.

Then the month areached an another areasian as follows. Proint halongs to God whom I preser and whom self propings. We take refuse to End from pur you may and from the cost of my acts. He whose that real and the with the first of the second to the first of the second I centify that there as atfacest secrets at the Book of God. He to whom God has made to seem elections and made him enter latent after unbelock who has chosen it above all other speech of men, doth prosper. It is the finear speech and the most penetrating. Love what God loves. Love God with all your hearts, and weary not of the word of God and us menuon. Harden not your hearts. from it. Out of everything that God creates He chooses and selects; the desiring the territors for all there is a contract to a territorial and the speech He chomes He calls sittle. From everything that is brought in man there is the lawful and the unlawful. Warship God and managed at except with Him, few Hup to He ought to be ferred. Carry out levelly temperds God what you say wish your monaths. Love one another in the murit of God. Verily God in merry when His coverage in broken. Peace he seen you

THE COVERANT RETWEEN THE MUSICING AND THE MEDICAL AND WITH THE JEWS

The spende weeks a described constroing the energencia and the helpage in which he made a freezily agreement with the love and antithohol given in these original and their property and stand the reciprocal obsquency, as follows. In the many of God the Companions, in the Mercelol. Though a discussion from Muleonard the property processing the returning between the Indicessy and Muglion of Queryah and Yathrib, and these who

¹ On probaga strophy proprietable. Here as to the even of the strong dynamics of the character from a quantification for the Quantity (C. ps., pt. strong congest above differ as to the case recovery of p.f.).

believed their and regard from any observed with from Their are one enteresting options in the college of of one . In college, processed meaning to their present autom shall pay the blooded within their makes and that we can be proposed that the beautiful and proposed memmen among believen.

to \$1. And more than in these property regions which may be become the and a survivine man stress and return to present out to Annales and comment of the first term of the fir N-550-6th, and the R. Jusham, and the R. al-Neight Shawing,3.

The B. 'Ann b. 'Auf, the B. al- Nebb and the B. al- Am blancin."

In communication communication operation against memory and paying Die rederentien manner ar bloodwit in hindress (282).

A serious management of professional distriction which call. The task happy features that he amount the relations of the state of the s Total and the finish of more than their to appear that you in the fact of the of one of these, A believer that not they a believer for the sale of an established the shall be an an established special address. Configura-Printed in the first of these days and december to a different or they being between the between the second page on the selection of supplicits. T - I low who follows an bulong hole and equality. He shall not hewomper can shall be appropriate or many. The point of the best-tree or individual. No aspects power shalf he made when believes are turned to the first of the conditions must be the last expension to all the proper Best a rate was our moves betan buy. The wholes may be the filter of the position plant to the year of that I by the beginning between that the true and may appear another. We provide a start Take the presents or proper of mercury power to programs are also beprovide any or a brown. The grown is account of prings a below. Williams along regions start for process or constraints around the part of tall. Complete with these controls, and the appropriate that he prove that the one men, and they are bound to take action against how,

In small gas to produce a temporary who have to one of the discussion that was the same that we have the temporary and the same that the The way of the date the degree on the day of the residence and he was being a day, and reduce represent the relation will be represent their has, Whenever we safer them a desire a map in the set of a year and a Water-and

The first and extended to the case of our or long or that you fulfilled

Acceptable the Self-ready. The first of the E. Said are the expensation with the fragment little from types their religions and the Stational types from the the reverse for the proper temp that the token purple and probability for the last tips for imaginess and the foreign Persons where to the property of the first term in the contract of the first property in the at the B. The late and the lates a real of the late of the fill an expension of experience of the company of the company of The large and applications of the first transfer of the property of the property. Note the first proof to the state of the sta have an east one ID ADVENCE from rations recover for a second office who from a serie series a series and beautiful and the property and the series of the and other than the particular than the first part of the course from the course than there was all the first feet to request their says to be a page. depend on one who should be a set of the foreign . The same such provide afficial also expensionally the control of a page transformed between a A reprint the bank for the alless the banks. The sections where to says it. The part time are not the between a little in the back that is has a second to the most of the foreign at a present state of White the transfer has been been an increase of property of the same of through their man by president programme with the security of the figure. If the filling of rates were dark to make provide stands one it must be referred to God and so Idohamanal the around of God. God access. what is reasont to nesty and produces in this discountant. Currents and there begins staff are in president and the management agrees an initial to the term to entire content and providing the transfer to the periodic to differential for respective to the stage of the stage of the stage of and the second section is the second and the second section and the s holy wer. Every one shall have her parties from the side to which to white pullbarry that the provide of the december is purt worder that the Secret of the security of the

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with a property of the market to the deliver death to the graph of a broader of the graph of the g property the server has the course. The course it gives now the and the large was them to make to the part of gain native or large \$100. to a service of the first of the service of the ser and Mulammad is the aposity of God.

^{1.} There all belong to plotter. of 80 Mc-IS hazzers. heathen Andre of Medine, are referred to.

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Thinking there are required that the process became the The second bearings on the strength of the gradient and the

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BROTHERMOOD BETWEEN EMIGRANYS AND HELPERS

The spostle instituted brotherhold between 100 fellow emigrants and the helpers, and he said according to what I have heart—and I appeal to God lest I should attribute to him words that he did not say—'Let each of you take a brother in God. He himself look 'All by the hand and said, 'This is my brother' So God's apostle, the lord of the semi ones and leader at the God-fearing, sportle of the Lord of the worlds, the peerless and enequalled, and Ali b. Abu Talib became brothers. Quanta, the non-ost God and the form of his apostle and his uncle, became the brother of Zoyd b. Haritha the apostle's freedman. To him Harnes give his nast necessaries on the day of Uhud when cartie was unminent in case he should meet his death. Juffin b. Abu Talib—the 'one of the manys who was to fly in Paradiso—and Ma adh h. Jubal brother of H. Salana became brothers 'alig').

The pain were arranged than:

Abu Bair and Khārija b. Zuhayr brother of B. 'I-Hānm b. al-Khazraj.''Unar and Abin b. Malih brother of B. Salins b. al-Khazraj.

Abū Ubayda, Āmir b. Abdulfah and Sala b. Mulatib b. al-Nu rolm.

Abdu'l-Rahman b. Auf and Se'd b. al-Rabi' brother of B. al-Harith.

Al-Zubey: o. al'Awwim and Salama 5. Salama 5. Weigh brother of B. Abdu'l-Ashhal though others say that he linted up with Abduilah 5. Msa üd the ally of the B. Zuhra.

"Uthman b. "Affan and Aus b. Thable b. al-Munchir brother of B. al-Nujjer Tolha b "Ubayshillah and Ka"b b. Malik brother of the B. Salama.

Ea'd b. Zayd b. Amr b. Nufayl and Ubayy b. Ka'b brother of the B. al-Nagde.

Mus'sb b. 'Omoor and Abil Ayyib Khālid b. Zayd brother of the B. al-Najār Abil Hudhayfs b. 'Utbs and Abbad b, Bisla b. Weight, brother of the B. Abde'l-Ashhal.

'Amount b. Yasir ally of the B. Makhatim and Hadkayla b. of Yombo brother of B. 'Abdu Abs ally of the B. Abdu'l-Aabhal. (Others say that Thibit b. Qaya b. of Shanunds brother of the B. of Harith b. of Khazaaji the propher's gracur and 'Amount, b. Yasaa'i

Abu Dhaw, Duraye b Jonada al-Ghdart and al-Mundhir b. 'Ame, 'he who hastened to his death' brother of II. Banda of al-Khansii (286).

Hapth to Abb Balta's, ally of B. Acad h 'Abdu'l-'Uzzz and 'Uwaym' b Sa'ida brother of B. 'Amr b. Aur.

Salman the Person and Abū'l-Dordi'. Unstymir b. Tha'laba brother of B #1-Harm (28y). Some any 'Uwaymir was the son of Armr or of Zavd. Billit freedman of Abū Bakr and the speeds a mueszin and Abū Ruwayhu'.

"Abdullah b. Abdu". Rahmin si-Kibuth'anti, more precisely one of the Fact.

These are the men who were named to us so shore to whom the

appette made the emopsoisme brothers.

When 'Orear compiled the regaters in Sprit Bills and gone there and aremaned as a combatent. He asked has with whom he wished to be pair grouped and be and with Ahū Ruwavha. I will never searchim, for the apostic established brotherhood between us. So he was linked with larm and the regimer of the Abyssinians was larked with Khath am because of Bild's position with them, and that arrangement continues to that day in Syria.

ABŪ UMĀMA

During the months in which the mesque was being built Abb Urasma As'ad b. Zurum died; he was stated by diphthetic and a rattling in the them.

Abdullah b. Apa Sake b. Melamensed b. 'Aver b. Hazm told me on the authority of Yahyi h. 'Abdullah b. Abda'l-Rahudin b. Az'ad b. Zorbia that the aproale said. How unfortunate is the death of Aba Usasmal. The Jews and the Arab hypocrites are sure to may "If he were a prophet his companion would not die, and (truly) I have no power from God for myself or for my companion (to evert death).

April b. Umar l. Quiāda a) Angāri told me that when Abā. Umārna died whe B. al-Najār came to the apoetic, for Abā Umārna was their leadet, taying that he held the high runk the apoetic knew of and would be appoint someone from among them to act in his place to which the apoetic replies, You are my maternal uncles, and we belong together so I will be your tender. The apoetic did not want to prefer any one of them to the others. Henceforth the B. al-Najār regarded themselves as highly honoured an having the apoetic so their tender.

THE CALL TO PRAYER

When the sportle was firmly settled in Modius and his brethren the emigranus were gathered to him and the affairs of the helpers were example to him became firmly established. Prayer was instituted, the ship tax and fasting were prescribed, legal purushments fixed, the forbidden and the permitted prescribed, and Islam took up its abode with them. It was this term of the helpers who have taken up their abode (in the city of the prophet) and in the fath. When he apostle him turns the people gatheres to him for prayer as the appointed times without being summoned. At first the sportle thought of using a unampet like that or the Jews who used it to supprison to prayer. Afterwards he disliked the idea and ordered a clapper

 $^{^2}$ A harper characteristic of a regret, the finites of the faint small $^{\prime}$ C7 H. Laminous, E denotes article state; $^{\prime}$ Height, E. 146

The Life of Mahamand

to ∞ mass. To it was duly factuoused to be besten when the Massians should prove

Meanwhile Abdullah b. Zayd h. Tha laba t. Abdu Rabbuh beother of B al-Harith heard a voice in a dream, and came to the aposite saying A phantom visited me in the night. There passed by me a man wearing two green garments corrying a chapter in his hand, and I saked him to sell it to me. When he soletd me what I wanted at fee I told bird that it was to summore people to praver, whereupon be offered to show one a better way it was to say thrice "Allah Akbar I bear witness that there is no God but Allah I bear witness that Muhammad is the apostle of God Come to prayer. Come to prayer. Come to divine service. Come to divine service. Adah Akbar, Adah Akhar There is no God bur Allah" When the aposite was told of this he said that it was a true vision if God. so willed it, and that he aboutd go with Rill and communicate it to burn so that be might call to prayer thus, for he had a more practicaling voice. When Bilds acted as murrain Limar board bitts in his house and came to the apposite dragging his close, on the ground and saving that he had seen precisely the same vision. The sportle said, 'God be praised for that "

I was told of this tradition by Muhammad b. Ibrihim b. a) Hänth on the authority of Muhammad b. Abdullah b. Zayd b. The labe himself (288).

Mohammad b Jaffar b. at Zubayr told me on the authority of 'Creen b. at Zubayr from a woman of B at Nagilr who said. My house was the bighest of those round the mosque and Billi used to give the call from the top of it at dawn every day. He used to come before daybreak and would sit on the housetop warting for the dawn. When he saw it he would attretch his semis and say 'O God.' praise thee and sat, the help for Queavah that they may accept the tengum. It never know how to omit these words for a single dight.

ADU DAYS H. AND AREA

When the apopule was associated as his proof and God had manifested his religion cherein and made him glad with the company of the emigranus and helpers Abū Quyu spoke the following verses (aliq).

He was a man who had lived as a monk in heathen days and work a black mande of camel-hair, gives up idols, washed himself after impurity. Supply himself clean from women in their courses. He had thought of adopting Christianity but give a up and went into a house of his and made.

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19,43	44	316	Oac algra-	en alana	DOM: 1	D. School	la es	 or other	(170

a principle of it, allowing so unclean person to enter. He said that he worthipped the Lord of Abraham when he abandoned ideh and touthed them. When the sportie came to Medina he became a good Muslim. He was an old man, who always speaks the truth and glothfied God in pagarism. He composed some excellent poerry and it was he who said

Perform all you can of my behent
I enjoin purty, the fear of God, and
The preservation of your honour but purty comes first
If your people hold authority easy them not.
If you yourselves rule, be just
If a calamity befulls your people
Put yourselves in the front of your tribe.
If a heavy duty talk on them help them
And hear the hunders they put upon you.
If you are pour, practise turstrity
If you have money be generous with it (296).

He also said

Praise God at every dawn When His yes rises and at the new moon. He knows who is clear and not clear to us. What our Lord save as without error His are the blyar which fly to sad fro and shelter In pertura their mountain retreets. His are the wild mentures of the desert. Which you see on the dunes and in the shade of saudbills. Him the fews wonthro and follow Every dreamy carrows you can think of 1 Him the Christians wombin and keep Every feast and festival to their Lord. His is the nelf-denying month you see. A pripage of minery through case eight happy. My poop, pever put the bonds of kinship. Be preparating though they are moun." Pear God in dealing with defenceless arphire Often the forbidden is regarded as lawful. Know that the orphan has an All-knowing prosector. Who guides oright without being asked. Devour not the wealth of orphans A mighty processor watches over the power.

A Die appleten der nicht werteinen ferende genem, is an erteinen.
2 Commentation delte in sie meening int alge geneme. An aber pro- habe in: Thereis then pedagree in door their beste une geneme. All through these versionene feels that the excession photography is appreciated within the object.

My sons, transgress not the proper limits. Transgressing the bounds brings one to a half, O my sons, trust not the days, Beware their treathery and the passage of time Know that it consumes all creation, Both the new and the old. Lave your fiven in piety and godliness. Abandon obstruity and hold fast to what is right.

the following poem he mentioned how God had honoured them with m and His special favour in sending His apostle to them.

He abode among Quraysh some ten years Hoping for a friend to help him. He displayed hamself to those who came in the fairs But found name to offer him hospitality. But when he came to us God displayed his religion. And he became happy and contented in Medina. He found friends and peased to long for home And was relainly beloed by God.4 He told un what Nosh eard to his people. And what Moses arewered when he was called. None near at hand need he fear And those afar he recked nor of." We apent on him the best of our postessions, Sparing not our lives an war at his sade. We know that there is nought heade God And we know that God is the best guide. We shall fight any man that fights Him. Be be our dearest briend. In every meaque when I seav to Thee I say Blessed art Thou (Oft have I mentioned Thy name). I say when I traverse a land I fear Mercy Let not my enomies triumph over me Go where you will death comes in many guisce. And you cannot live for ever A man does not know how to protect hamself. Unless he makes God his protector. The pairs that needs water cares mucht for its owner If it has moisture, though he be dead (201),

The influence of Spring as in the words statement and publishes a clear, and some of the WENCE are remandances of the Prairie.

* Tibe, 'On Fragment' in the encess honorally of Meding, CV, Heading agenting line on p. reas. In The are the monacomy of his luminous sequence by the the monacomy of his luminous sequence.

We area the most appearance in the monacomy of his luminous sequences.

The sense property as being a the argument.

Fit follow C in senting the line for W. a survivan, and releving for thelesys "standing"

(T) All b. Multhid said on the authority of Muhammad b. Ishão from at-Zuhrl and from Muhammad b. Sätih from at-Sha'b) that they both said: The B. land'l dated from the fire of Abraham to the building of the temple when Abraham and Jama'il built it; then they dated from the building of the temple until they dispersed, and it happened that whenever people left Tihama they dated from their reaving it, and those who remained in Thams of B Isma'll used to date from the going out of Sa'd and Nahd and Johnyos of B. Zayd from Tihama until Ka'b b. Lu'ayy died. Then they duted from the death of Kaib to the elephant. The datanet from the time of the elephant consinued until Umar b. al-Khanab dated from the Hijra which was the year 27 or 28.1.

THE NAMES OF THE JEWISH ADVERSARIES

About this time the Tewish rabbis showed boadliev to the apostic in envy. hatred, and malice, because God had chosen His apastle from the Arabs. They were joined by men from al-Aus and al-Khazrai who had obstingtely clude to their heathen religion. They were hypocrites, clinging to the polytheism of their fathers denying the resurrection, yet when Islam appeared and their people flocked to it they were compelled to pretend to accept it to save their lives. But in secret they were hypochies whose inclination was towards the Jews because they considered the spords a liar and strove against laters.

It was the lewish rabbis who used to annoy the apostle with questions and introduce confusion, so as to confound the truth with falsity. The Quran used to come down in reference to these questions of theirs, though dome of the questions about what was allowed and forbidden came from the Muslims themselves. These are the names of those fews

From B. al-Nedir Huvayy b. Althrab and his brothers Abb Vietr and Judayy, Solition b. Mashkara, Karana b. 11-Rabi b. Abū'l-Ḥuqtyq, Sallam b. Abū'l-Hugayo Abū Rāfi' al-A was whom the apostle's companeons killed in Khaybar al-Rubi' b. al-Rubi' b. Abū'l-Hugayo Amri b. Jabbash Ka'b b. al-Ashraf who belonged to Tay of the clan of B. Nobhan, his mother being from B. al-Nodir al-Hajjāj b. 'Amer an ally of Ka'b, and Kardam b. Qaye, an elly of Ka'b,

From B. The labs b. al-Firvaun. Abdullah b. Süriva the one-eved who was the most reamed man of his time in the Hijae in Torah studies. Ibn Saluhi, and Mukhayrin their mbbs who become a Muslim.

From B. Oxynogil' Zayd b. el-Lasir (201), Sa'd b. Humsyl, Mahmad b. Sayhan - zayr b. Abu Uzayr and Abdullah b. Sayf (202). Sawayd b. al-Harith, Rifa's b. Qaya, Finhlis Ashva, Nu rolin b. Add. Bahrly b.

This paragraph is part of a long chapter which T develop to the quantum of the coolings. In reference to the principal events in the people is to fit is put here because the last pursage the quotes from - at the poem of Ahū. Taxa mentioning the rength of the emphasis. sometiment of Medical street the beginning of his mission; the connection with charactery as ninatura.

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Anne Sha's b 'Adhy Sha's b Quot Zavd b. at Hielth Nutrain b. Ame Sukaya b. Abd Sakaya Adiy b Zavd Nutrain b. Abt Aut's Abd Aran Mahmad b. Dahra Maha b. Savi (2011 Re'b b Rashed Azar Rain b. Abd Raid Rhibd Artis b. Abd Agir aga Rain b. Hareha: Rain b. Huceventa Rain b. Khitaya Mitah b. Aut' Rail a b Zavd b. at Tibbis Abdullah b. Salam b. at Historya. The apports narred time Abdullah where he accepted falure.

From B. Queryan al-Zubeyz b. Bith b. Wobb, 'Agril b. Shaneetl: Ka'b b. And responsible on bringle of his tribe for the agreement which was broken in the year of the Parties: Ethernetl b. Zayd Jabel b. 'Amr b. Butayra al-No'bith b. Zayd Querimen b. Ka b. Wahb b. Zayd Nife b. Abu Nath Abb Nafi. Adity b. Zayd al-Harub b. Auf Kardam p. Zayd Lutem b. Habib. Riff b. Russayla patiel b. Abb Quebeyr. Wakh b. Yahashi.

From B. Zurarq: Labid b. A can who bewitched the second of Ged on thet he could not come at his wives."

Frum B. Harithu: Konting b. Sfrigt.

B. Aser b. 'Auf: Qurden b. 'Arer

From B. al-Nagilit' Sibile b. Berham.

These were the Jewish rabbin, the concerns opposeess of the specific and his companions, the map who saled quewions and surred up trouble against follow to try to exanguish it, except for Abdullah b. Saldes and Mukhayetq.³

"ABDOULAH B. BALAM ACCEPTS INLAM

I wan told the story of Abbullah b. Splitter a braned rabb, he one of his family. He must "When I heard about the sports I know by his description, name, and the sum at which he approved that he was he one we were waters for and I represed greatly therest though "hope about about it was the sports came to Medica. When he stayed in Qubit among the lit, Amy h. Auf a man come with the areas while I was working at the top of a polest-two end my state Khilida d. al-Hillith was setting below. When I heard the news I creed Allah Ahlay and my mant end, to god gracious, if you had heard that Moses h. Turks, had come you could not have made more has?" Indeed, stant. I stad, he is the trother of Moses and follows his religion, being sent with the name catasian." Blue mixed, "In he really

Note that the second is the second of the se

the prophet who we have been tald will be sent at this very time P^* and also accepted my assumance that he was. Recognitively I went to the specific and because a Mission, and when I returned to my house I arriered my family to the the same

The Life of Mahammad

I concealed the senter from the fews, and then went to the annuals. and seed. "The form are a metion of lines and I with you would take my man was of year hange, and hide me from them. Then mit them abaut me so that they may sell you the position I hold among them before they know that I have become a Muslim. For if they know it beforehand they will with the fermion are present one " The proper housed one the laws name. and the assect saled then about the standing arrang than. They and "He maps that, and the sea of our chief, our rubbs, and our learned trans." When they said that a concreted end step "O reput fear God and account what He has sent you. For he God you know that he is the amouth of God. You will find him described in your Torsh and even named. I tastify that he is the acception of Good, I believe in him. I hold have to be true, and I acknowledge him." They accused my of Iving and revited Mts. Then I and reminded the apossis that I had said that they would do thin, for they were a treacherous, home, and evil accode a publicly recolational my conversion and my household and my super Khilhen followed sout.

THE STORY OF MURRATRIQ

He was a braved rabbi owners; much property in date pairts. He reregistered the specific by his description and his own percent; and his
felt a predilection for his religion, utilities the day of 1, had, which fell on
the publish, he reminded the Jews that they were housed to belp Muhamrand. They objected that it was the publish. May you have no sublinch, be
he answered, and took his weapons and joined the aponts at Uhud. His
parting verticity to his people with H are killed today my property in
to go to Muhammad to use to God shows here. He was help on the best
of the Jews. The aponts mak over his property and all the alone he
distributed to Medica reman from it.

THE TRATEMONT OF SAFTYS

'Abdultsh h Abū Bakr b. Muhammad b. Amr b Hazar said my that he are told that Baffya d. Huyayy b. Akhjeb and 'I was the favourise child of my father and my speek Abū Yikar. When I was present they tonk no notice of shou other children. When the aposite was acaving in Qubit with the B. Arer b. Auf he we went to see han before darbreak and did not return until after toghtfull, wester were out, drooping and techle-

Presentably 'Shateroomed's Marion' the pressure a analoguette. Or, perhaps, You have no stablish

The communitating one than Bushawill preserve place that emplotures as parameters as perceptively the that templatures are. He found in the Tains of Maximum is the preserve to the second templature of the found in the foundation of the special area for a year. He paper when the few templatures are a five templatures are a few to the preserve to the preserve to the second templature of the greatest than properties a count of second and the few templatures are described and the few templatures are described and the few templatures are described as the first of the first the templature communitation in the few templatures are described as the first of the first o

I most up to them in children pleasure in 7 plungs had not then were in in places that they had not only of the most of the order of the order tipology in the fact the same energies have that we not to our others in long and what to provide them them. But and phase is not express in long to long

THE JEWS AND POINTS OF ARSARI MYPOCHITES

The deformation given state of Ann an dishtagen percent for level to performation given state. Gold become best about the truth France Ann of the nectors of B, 'Anny b. And b. Milkie of the melalization Laughtinh. 'Anny b. 'Anny

shame upon you and if here silence I shall bring my rangion into peak

One is one upon a not come to him he work in to show a good shift or one

Julia had and, Julia severe by God that he had not shift the words

produced to him by Through And God and down concerning him
has severe by not that has but me too when there is a promise me
tends of actions and that therefore the that he conveniented towards as

They planned often they may age to they be made the had necking to

a rough the him and and the major to the gave but them be if a tenders

If they depend it will be besser for them, and if they excel back God will
afflict them with a pointful protoclassest in this world and the next. In the
world they have no friend or helper' (1965).1

It is alleged that he repeated and was known, to be a good Mulius.

For some is at the local at Magazington is to be a flatter and times a dear on the flatter and times a dear on the flatter and the was a frygoresite and when bottle two passed to full upon those two story killed them, and attached himself to Qurayah (1966)

Mo 3ds 5, "Afes" killed Surveyd transformedly when there was no war. He shot has with an arrow before the battle of Bu 5th.

The specificate they repaired entered Them to left him if he could get held of him, but he sumped and get to Meson. Them he sum to his benefits with mixing the trapertors to that its enter to the people.

The Life of Michael

First new district february than named any in order 1 have being up the application of the Archite (Scott ages and grants is prompte when two displacements about the old product is made in application of the old product in the control of the old product is an application of the control of the old product is analysis group in a second of the old product is analysis group in a

From the Deploying the Equation to them to them to them to the property of the

A most of 3, at Ajtin total are that he was told thee Calcool same to the quantity and qual I have marked to a total 4 than 4 the south and flowing total, study cheeks, and inflamed eyes like two copper possibles actively is more gross than a dankey's the curves your words to the hypocritica, as however of him.' Thin, on they say, was the description Nobelli

And from II. There is seen that blue to join it is an one of those who has been the message of a facility in the stand of the proof is Quality. It was those two who made a continuity with Gud display. It was those two who made a continuity with Gud display. The gives us of his homety we will give above und be of the argintered? It was not of the more than to a the stand of the more than to the proof of the stand of the more than the stand of the stand

Alter Aprill, it. Physics in a residential and Button who were principled from the Button and Applicable.

Of the B. The laber were Jünya b. 'Amm b. al-'Apple and his two some 350

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Zayd and Majament. They were also concerned with the mosque of al-Drift: Majament was a youth who had collected most of he Qurus and he med to lead them in prover. When he mosque has been destroyed and certain most of B. Ame b. Auf who used to lead their people in prover in their remajor, died, in the time of Units, Majament was mentioned to set in leader but I must would not have a seving. When't be he train of the hypervisor in the manipulation have a seving. When't be he train and the hypervisor in the manipulation of al-Quint. The replied. By Cond. I know antibute of their affines. But I was a paragraph who sould recite the Quint, whereas they could not, in they put me forward in tend the provers. They affair accord to one to accord to a high least account they gave. They allege that it must let been go and tend the provers of his people.

Of B Umayya h. Zayd h. Mithi. Wadin h. Thibut one of the heilders of the Deric mendue who pand, We were only railing and justing. So God and down. If you sak them they will say we were only talking and justing. Say Is at about UAS and He sayne and He specific you were

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10

those who develve Ormacines. God does not love a metal deceiver."

Also Quenting on ally of theirs,

The same Apim told me that the sponte used to any "He belongs to the people of hell. At I had be fraged as substituting he hilled according to the first help to the the terminal would be much to the queries of the B. Zafar. The Mashers and, Chara up, O Queridin uses have done galkently today and your sufferings have been for fived's take. He said: "Why should I cheer up? I fraget only to protect my people." And when the paint of his wounds become unendurable he took an arrow from his quiver and our a vein as his hand and thus committed stacide.

Among B. 'Abdu'l-Ashhal no hypocrite male or female was known attended at United to This or one of the it. As had the parely of he o b. Zayd. He was suspected of hypocrity and toys of the Iron.

Hants h. Thank and of rim-

Who will tell at Dahhak that his vaion
Were manble to be glorified in Intern!
Do you have the Jews of at-Histor and their religion,
You live hearted as, and not have Muhammad!
Their teligion will move march with ours
As tong as most runn the uses deput.

I have been I that before his represence Julia toperhar with Wa arth, RMS and Bedre used in make fabri prologorary of astata. Scatte Minimum select them in go in the secret's to settle a matter in dispute between them, while they wanted to series it to the kabina who aread as arbitratum in the popula etc. So God area down concerning them. Hust these considered these who alongs that they believe in what has been area down to have sed what was sent down before they wish in go to adulative for arbitration when they have been contaminated in give up belief up it. Secan studies to lead them they have been contaminated in give up belief up it. Secan studies to lead them for mores. *

Of Kharray from it at Nagar, RM h. Wall's, Zaye h. Asse, 'Asser

h. Oays, and Oays h. Arer b. Sahl.

Of B. Jushners of the class of R. Seisma al- idd b. Quye who mad, O. Muhatetetani, give me layer are stored at home) and trought me per. So Godacte down encountry has . Of class is he who any. Give one leave to stay at history and tempt me not. Surely at in auto temperation that they have falled and hell encompasses the makelineers. ³

Of B. Juf h. al-Khaveny. Abdullah h. Thosy h. Solid. He was the first of the hypocrates. They used to gather to have and it was be also said. If we go back, to Medical the stronger will drive out the weaker. This was during the raid on the B. al-Muspahy and the tobole area of the

Hypocritus' came down about here and Wadf's a sum of B. And and Milish b. Abit Quiqui and humand stad Day is of the claim of Abdullah b. Liberry Thome were he men who sent are set messages to B. at Nadir's when the should be segred them. Stand fast his by find if you are driven out we will go forth with you and we will never show anythe against you and if you are attacked we will help you. So God sens down concerning them. Here, thou not considered the hypocrites who say to their brethren of the scripture folk, if you are driven out we will go forth with you and we will have obey anyone against you said if you are attacked we will help you. God hears wrongs, thus they are tage? Too for as His words, who Saran when he was to men, "Diabelieve," and when they diabelieve he says, "I am not responsible for you, for my part I for God the Lord of the worlds."

THE BARBLE WHO ACCEPTED INLAM EXPOSE TICALLY

The following are the Jewish rabbin who took refuge in Julian along with the Ministria and hypocritically professed it. If B. Outrough Se d b. Hunsyf. Zoyd h. al-Lucayt; No mits b. Auta b. 'Ame; 'Uthoula h. Aufa Zoyd h. al-Lucayt; No mits b. Auta b. 'Ame; 'Uthoula h. Aufa Zoyd h. al-Lucayt who tought with 'Linear in the market of the B. Onymost.' He was the man who said when the aposite's causel wandered off. Muhammand elleges that revelations come to him from heaven and be down? know where his carted in.' When the specific heary of what this enemy of God had said and God had told him where his cartel was be said. I only know what (and jets me know. And God has staten me. It is in mach and such a gion cought by its onge to a urge. The Muslims want and found it in that yelly soot caucht as as the specific had and

And Riff is Hursymote of where I have been thus he prophet said.

"One of the greatest hypochets has died order. And Riff's is Zayat is, all Tablet of whom the prophet and when there was a high wind as he was returning from the expensions against the B at Mostako and the Musham were in great anniety. Don't be afreed, the wind it blowing because a great unbeliever in dead. When he got back to Medium he found that Riff's had died the day the wind blew. Also Subile b. Barbies and Kindon, b. Starage.

These bypocrites used to assemble in the mosque and listen to the mores of the Musimus and laugh and apolf at their religion. When more of them' were there one day the apostle up a them talking with lowered some among themselves buildied together. He ordered that they then thould be spected and they were put out with some violence. And Ayrith Khillel b. Zayd h. Kutayb gut up and went to 'Asiar b. Qaya, one of B. Ghann

In Malife b. at North who was the controllers of their goals during the pagest gras, such both of the first and dragged turn outside the mongate, he myong meanwhile. Would you drag me out of the datebase of the B. The tabul. Then be were for Raff b. Wadfa, one of the B. at-Najake grapped him by he robe alopped him face, and dragged him foreably out of the manque, arring. Fauth you duty hypocrate been out of the sportlen reseque, you hypocrate.

I make b. Harms went for Zayd b. Ame who had a long heard and seized here be at and dragged him molecular out of the strategie. Then clear him he chest that knocked him down, Zayd criving the aware life. You have come my akin off? God get and of you, you hopocrate, he answered, God has a wome punishment than that in store for you, so don't come near the speakle's monage sexus?

Abu Mukuqmad May ad it Age is Sand is. Assum is, Sand is The Take 364 is. Chance is Make to as North (who was at fleds) went for Quye is Assur is. Said who was a youth (the only young man known to have been among the hypotrices) and peaked has us the back of the teck until he spected has from the resource.

A note of R. as Khadra h. al-Kharray of the ferrely of Abit find called 'Abrhulah b. as-Harith, hearing the order to clear the mangue went for all Ethrich h. Acres a men with long base and caking a good gree of it he dragged have understy the whole way along the floor until he put have out the hypocrite measurable several You are very rough. Don't Harith. 'Serve you right you, encour of God, for what God has some down about you,' he acrewood, 'Don't come much the spould's mesoure spain, for you are market in

A man of B. Arac b. 'And went for his brother Zuweryy b. al-Hitcith and per him our violently saying. Faught has are doing Seems a work for blant'

These were the hypocritis whom the apartle ordered to be expelled from the ratesque that day

REFERENCES TO THE MYPOCRITED AND THE JEWS IN THE SOUP

The first bundred verses of the airs of the Con come down in reference to these Jewish white said the hypocrites of Aus and Khattaj, according to what I have been told, and God known bear. He said, 'Alif Lam Mim. That is the bush wherein there is no doubt. The word stell research doubt Ura'.

A guidance to the guidance they recognize, and hope for His energy through believing the guidance they recognize, and hope for His energy through believing to what his cases to them from Him. Who believe in the concern and establish prayer and give our what We have provided them with, i.e. they establish prayer in its prescribed form and pay the

Surply Of W 197 miles F.C. W. Ag., 10

C1 W Ay to 1 May to 1 May to 1

^{*} It is be an amount common that there was more power. This processes account absent comtracting process that they were non-however, user, may make by a locust built quantified by Judanium that we make a state probabilishes a filterage.

many-man promotions a finite of the second for the Anal shows who deduces as When her been most down to they and to shoot who were helper shoe," s.e. Many findered where we are even up refer these bear december them. They are not when the core may be under he'ver their property of defection between these paraccounts what they becarde from their Lord. 'And we ments of the have not as the regions from death the recovery on marginal and both the relieurus and the many, i.e. these are those migraffings that they belong the what was believe there and in what here come to their from the Lord.

These live as a unitarity forms their Lord," so, recording to list through their Level and assembly appearing to what has made to them. I and any keytoba prosper, we take exact what they mak and means the gril they don from. The fee those why dishelieve? In what has been approximate an ther though they are no have song behaves up to but game to be too buy, "it is all one to them whether these meet them as do not were them they well are habove, in they distinguished that they are managed in the family. where have and there recent the appearant which was made with them with militaries to that. They distribute in what has some to they and in what When have already with it interes because a phone in home will they have us With their state of the territories with their series than the expense of their their territories gain becoming of their first both point they being any three bourses. and over their sight there is a payering, a.e. so that her will arrow had marked market to set the test of the real or the set of the set of pur actions in the south where you water to their real the Eurol Height Hery. believe in all that more believe than. For opposing they they will have us metal procedurates. This has assume that broads taken the exists the tweth a fig after they haven it.

"And there are some over who say. We believe in God and the last that when they do not be set a. He makes the properties of day and histories and there is become. They would deserve that may these who believe but they present early better one may present a may be done become to a ser print, in section . This could be appearing a print distance. I be despite. A proof to pretering out in their because they lie. And when it is used as from the ser make marked in the land they are in our wall purious though to right." Als, we only wish to make poose between the two parties and they have a region. They have required from these models. They have recommended a filter mached reaker but they perceive it not? And when it is used to thou. Relieve in the people believe they now Are we to believe so the fealish between the six the gap the first should have been a dust. And other short must there who believe they are. We bettere, and whom they un must to in the minima, the Part I protect that the resident Harman in Alexandrian regular could make purdict what the agreets brought, "They may Community we are wide you. we asked detirely with you. We were only muchate, i.e. patched the people and sames with them. God said: 'God will made at them and latthere postings to wander blindly as their erger (1944).

Alb. Shah misself.

These we show this has seen at the piece of producer the track in the constraints of the quality and they are not expectly decision.

The Late of Michael

They was prophered a metale and made. They are take a reason to the artist A fire and print a highway has an extensional and make their firm digits and have there is during a major to any use they would us to have used equations of the following flows are underlying the figures and analysis of they entingwish it with their unhalful and hypocries, and God server there as the Carleson of the rate and they do not no as alone and the two specific in from the form bland and they or are one or at their process and an emphasis about accepts higher to religious process their resources. to great and they are repairs than these constants. It is highly becoming from based received in their contains the regular part approved. They get their the green or stand page the man, of the attemptor page, in they are court it head processing to said a set of a figure of the definion of the makes I and the base of depote as a bulk three per later by from their expense. tion and four of you, they are like the man, or the summers, who puts his Breath to the part of the control has an even of about the same find Cod branes that vengeance upon cheen, i.e. He encompasses the new believes. "The lightning almost takes away their eight — ie because of the expeeding brightness of the cross. Whenever it gives tight to them they walk on it and when it is dark for them they stand still. In they know the couth and talk about it and so far as their talk pass they are on the straight path, but when they relapse from it into infidelity they come to a halt in bewilderment. 'And if God willed He could take away their bearing and cheir night," i.e. because aboy have forsaken the truth after they knew it God up able to do all thursts.

Then ale says: O men, worship your Lord, addressing both unbelievers and hypocrites, we acknowledge Hus unity. Who creates you and those before you, perchance you may want off eril. Who has made the earth a bed for you and the beaven a building, and sent down water from heaven has brought forth truits thereby as food for you. So make not rivals of God when you know (better)' (101), i.e. do not assesse with God rivals. which can neither profit nor barm when you know that you have no more

which the apostle calls you is the truth about which there is no doubt 'And if you are in doubt about that which We have sent down to soment, i.e., in doubt about what he has brought you, "then produce a also like it and surrough your witnesses other than God." s.e. whosever beingen ung gemigte ist wise der gegebilden auch ist were die met mit vom einstere has the weath him his many closed to true. These has had belong had in most and there prepared to the adequates, i.e. for these who are in a wish of imficiality take you

has be assumed to these extensive and varies there are not forest of the meaning which He made with them is reference to His prophet when

I face will that the stoppe were them worshipped by the stagen Artis.

He game to them gain to come in the household beginning a share stage of when He treated them, and what happened to their forcist her Admin and the second section with the second section of the second forms." addressing the Jewish rabbu. Remember the favour I abound you." i.e. My care for you mak your fathers, wherewish He delivered them from Property on the same transfer on Management and and set to proper or year. and the same of the same to be the best and the same I shall filled My pact of the correspond." I shall corry out what I promised was a few age age to be seen to be again to be again which were more your notice business of the sine which you buil may missed. 'And mand on more of Mo, have I bring down on you what I benight a second one for the first second expression a decision and hearing transformation and the line. And believe in what I have sent down anotherwing what you already hove, and be not the first to distributions it which will be a produced the party and other and and proop in their that the part is no energie or most improposal or that has on it will be you know. Let do not exacent the knowledge which you have about M. which we are to be trought when my not the law we way to the with the first tender of the first tender of the first tender of the first tender of provided beginning to the few long species of propagating you not understand?" s.e. would use feebid man to dishelieve in the process on the state of the party of the following state of the state the, when you down that it concates by appropriat with you that you much provide the first of the first of the first of the provider of the spontradier whee you herw to be in My book.

with it, have He forgove them and previously them their words and said to them. Enter the gate with prostrations and say Hitle, 12 i.e. say that a start of the said to them.

With regard to their changing that word, the specife and according to what Stills b. Katolia from Stills, freedman of al-Tau'ann d. Unterval.

b. Rholel from Ahd Harryes and assesses above suspected from the tions in a crowd saying, "Wheat is in the barbey" (308). (He also remisded them of) Blones praying for states for his puople and Ha commanding him to state the took with his staff so that the water graded forth as

one from which it was to struck. And their sector to Mouse. We encoun hear one kind of freel. Proy to year Lacd for in that He may bring forth w and imprograms which the marks produced in the first of the section and the section area bounds and arounds. The most of the construction of the transfer of for that which is hance? Go descrete to Frence than you will get what you and the first and the first the first the first the generalized provides there are no secure and the property of the second wants warre about the made there are more but the last life. The life the first proper has a new first age to the comwas about whom they differed eatil God made clear to there his affair ofter their repeated requests in Mouse for a description of the cow; further the hardwar of their hears afterwards to that they were harder they make the second that you want to be about more party with and there are tarky placed over any one ways compared to the said there are suchs which fat, down for four of God. I.e. some suchs are suften then your hearts as present to the touch to which you your called. And God in not unewest of what was do."

I have the special following the property with the contract of the second of their Lie was high that has not received any or the first of a party of shear who lines to the word of God then change it after they proposed tring a traversy's facilities to والمعرفون والمراوي والموري والمساورة والمواجع والمراجع والمراجع والمواجع number according to wher I was told by a scholar. They and to Masse. Specializing the large brought as god the large of the gold the large Min word when He mecha to that. Mitten conveyed the request to God was and the appropriate the company of a proof that photograph part to the gain part, here that to the property of the second party of the second party. managers, and when the cloud concred them Mesos commended them to great the transfer of the law golden to 1990 and they been the same group that the annual rest price is a supply the tender that the first heard. There he want heak with them in the Children of larnel and whon he come to these a party of them changed the commendments they laid. have process and whose Monte and to the Ambient of Loyal . He has undered you to do so-and-on," they controlled him and and that Code had priered pranctions cho. It is they to whom God refere

Then God said. And other they want there who believe they say

The major of the said of th

they go open with the proof of the case. Will applied them when will be measured in the Phot day was about much and altered to before some and his black and memberships of plant and the case of project comparing the state of the case of project comparing the state of the case of th

A residence of Lang to Thirthe body our as from Throng or brown to all In the paper of the transport of the property of the paper of the pape were taking that he will a work had be green through a sub- and that County process, the a page and recovering the first page and the same process where we come through a feet made. I will something your groups of a garden of the back. depart with the first that the same property and the same of the same of he for made and impuly as experienced as a property target by meanweight a constant feature and in and to 3 and senses of a power process for tion are other year the met have along Loud. Days of our deer see that the see and with production from the last to the production of the product distinguing the principal expressions the poor by the second with and The are the proople of half their wall by these processes in the page And how the despited the got the proping at particles of the finite placements in a filter who belong as about may draw and do what our house his undone of His relieves. They shall have marelies for ever. He tack these that the remaining his areas and evel is storm? It will never

then the special interest prince. And where the study a representatively the study of the study

الطبيس مبدير كالم مجمول يحمل فهو برأة أسيارا كالإراجاء المحلوا مبدي البيراك يمله and of some day from the part of related it and true are principle. The part of a than the managed some mean works hands make. There was not their who half your people and drive some of them from their houses, manaetter many providing arranged shows the a very gold expression parties of the purishing the place above about these bishood against to the these and drawn these from these because private most officer. Any of respectable to the an property was would person was been by the that a mountain upon the motion respons all an other programmes as the budgless, the second of subject to represent the first season between or a man of the a contact and defendence of appearing and with the present there had no make part and appeal their distractions in more than the state of the stat has above in the month and no the day of representating they will be save to the present assembles to the fact is not appeare at what was the dotter These provides with they then labeled by the provided the easy label. They pushed direct will specify the tops one case with two his hotpool . They down become them for what they were strong. He has no in the moral probability there. From absorbing much rather a bitted and absorbed them to redoun there produces

These parts can parter. The R. Quetrugi and their piliperans of the R. Larry and M. Narie and Officers as one. New inflations after all their telephones plant of their R. Larry and the Narie and Officers as one is their telephones and their R. Larry, and to Narie and Officers as to be the telephone from all the plants as the individual from all the plants as the telephone from their parts are the plants and their plants and their plants are plants as the plants and plant and their plants are provided to the plants and plants are provided to their their plants are provided to their plants are provided to their plants. It is a plant to be provided to the plants are plants as the plants are plants are plants as the plants are plants are plants are plants.

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the figure and the control because it gas and formers the right on the part the body and have go to the property of the figure.

^{*} The transference or proposite transferred (Bringer Top days or ago and ago become as a section of the section

The later than the party and the second back, he also assume to provide the party.

the Graph of the house, and the positions must be I such and the Graph of the Graph of the Graph of the had been been been I as he absence here using a section aposte with a fair and seen be a he absence here using a section appears to the fair the set of the property three was action. Here and seems you put to double? That he may: And they add, One hearts are interested, i.e. in reversings. Not, lest God his current three for their matches. Latte do they believe. And when a stripture terms to their face. Gos, anterested what they direct three, through heaves to the ware mixed on a matches were the unfatherers allege to content to them what they have they dany it. God's curre is no the the latter on.

Asim b. 'Umar b Quida told me that shrykhs of his people mid This passage came down about us and them. We had got the better of them in the pagen et a, we being polytheless and they scripture folk. They used to say to us. Soon a propher will be sent whom we shall follow his time is at hand. With his help we shall kill you like Ad and Iron,' Acta when God sent His apostle from Quravah and we followed him they denied linn. God sand: And when here comes to them what they know here done it. God's come is on the unbelievers. Wretchen is that for which they sell themselves or disbelieving in what God has sent down grudging that God should send down at His bouncy upon whom He will of

They have incurred anger upon anger and for the unbelievers there shameful punishment (t, z)

Fire double anger is this anger at what they have disregarded of the Forsh which they had any His anger at their disbelieving in this prophet where God had sent to them,3 Then He told them of the raising of the mountain above them and their taking the calf as a god instead of their Lord God then said. Say, If the best dwelling with God is for you alone excluding others, then lang for death if you are truthful,1 i.e. pray for death to which of the two parties is most false with God. And they refused the apositie's suggestion. God asid to His prophet. They will never long for it because of what digit hands have sent hefore them, we because they arrow about thee by the knowledge which they have

deny it. It is said that if they had longed for it the day he said that to them, not a single Jew would have remained on the earth but would havted. Then He mentions they love of this life and of a long life and God

and to be allowed to live mog would not remove him from the puteshment that it would not deliver him from it. The teason is that the poly

does not hape the triang area means as to water in her being and the few houses what areas here of shapes or the next of treatments he has nexted the housestedge that he has. Then God and titing, Who is an energy to Galeria? For it is he who becought at down to the heart by God's permission.

"Abdulish h. 'Abdu'l-Rahman h. Abu Hungu, al-Makki told one from 200 Shahe h. Hamilton al-Aah art that a parabor of Jewish rabbis came to the against and anticed him at anower four questions, saying that if he did on they would follow him and startly to his truth, and believe in him. The put there is proved a proper a market shap if he pure had the eight market they would acknowledge his much and they began. Why does a boy recently his market when the newest comes from the man? "I adjuse they be that any loss for the market the object of the man?" I adjuse they be that any one is attended to the distance of the set of the set of the pure is the set of the set of the set of the pure is they and the although gain with that which curson to the tap? "Agreed, they and. Tother also, but they. In was not have that a washe?"

streets has as heart a proper. Tell-Maly an about what locael waharterily include himself." Do you not have that the food he loved best was the flesh and milk of careets and thet expension he was all God sustained being to beattle on he departured because of his forwards. the part was a grant of the sect of the se Do you not know that it is Cabool, he who comes to me?" Armed, but () Mulanomad he is an ensury to us, or might who cannot may with repleace and the phop may of bland and wave it had be that as around follow was," He God west down concerning them. "Who is no somey to Cabulel? For it is he who because it down to the heart by God's permations, and homeony is first to an inches or and a pro-time a such group, references to the hadinevery on for my the woods. In it was also, where they make a coverage come of them not it easily, now must of them do not believe. And when an arrestly 21% assessed to have been used analyses that who is they have never of 19479. take there exist and he is option. As book of that you is believed them in if phase of the property of the phase building the best to the material street streeting the lungdom of Spinners, u.e. surgery. "Salamon stid not distractive, but the pasting dishelieved, teaching men groups to

This, so I have board, happened when the spends streament Sciences b, David sprang the part was. One of the mithin and, 'Dun't you wender a Materian He stronger that 'whomas was a people one' to perfect the washing but a mercene' the God ment shown concerning that 'Scientess Aid and disbettern but the action disbettered, i.e. in following sorrery and prophage at "And that who is up, recognition to the two annual biject and Mithits in Retryion and they taught reshody

Summer phase compleme total our force Thrists from Her 'Abbin that he total to up. What I want fortain a require our plants of the level

256

of the family of Zayd b. Thilbit told me from laring or from Sa'ld b. Jubeyr from the 'Athle. In the name of God the compessionate the merciful from Muhammad the speaks of God friend and brother of Moses who confirms what Moses brought. God says to you, O acripture folk, and you will find it is your acripture "Muhammad is the speaks of

God, and those with him are severe against the unbelievers, mercaful

foreheads. That is their filteness in the Torah and in the Gospel like a reed which sends forth its shoot and strengthens it and it becomes thick

unhelievers with them. God has premated those who believe and do well forgiveness and a great reward." I adjute you by God, and by what

He delivered them from Pharaoh and his works, that you tell me, Do wyou find m what He has sent down to you that you should believe in Muhammari. If you do not find that m your scripture then there is no

from error" to I call you to God and the prophet (313).

Among those people concerning whom the Quinn came down, capecially the subbis and unbelieving Jaws who used to ask hen questions and annoy him in confusing both with falschood—as I was teld on the authority of Ahdullah b. Abisis and Ahor b. Abdullah b. Rish—was Abū Yāsir b. Akhtab who passed by the sportle so he was recting one opening words of The Cow. 'Abif Lim, Mim, That is the book about which there as no doubt.' He came to he brother Huyayy who was with some other Jews and said: Do you know that I have heard Muhammad reciting in what he been tent down in him Alif Lim Mim, &c?' After expressing surprise Huyayy and these men were to the apostle and mid how what had been

When he said that he had they said. God sent prophets before you but we do not know of sayone of them being told how long his kingdom would not and how long his community would not. Huyayy went up to his men and said to them. 'Alif or I Lam a 30; and Mira is 40, ...a. 71 years. Are you going to adopt a religion whose langdom and community will lair for only 71 years?' Then he went to the spootle and said, 'Have you any ching else, Muhammad?' Yes. Alif 1,4m Mira \$1d. "This by God is more weighty and longer. Allf I Lam 30. Mira 40, Sid 90, y.c. 761 years.

therein quantum time galed and assured a respect of AMTIM Reset and the part for the part of the transfer of the Minimum of the part of the part of the transfer of the Minimum of the part of the part of the Minimum of the horizontal property part of the part

I haterd a nelsolar above proposion magnituding that these vector wave man, these above the course or related from they make to the appeals to get him short Joses, Son of Many

Mediaments in the Content is highly thereof wild no that he had bound that they never new news strong a matthiat of Jews, but in this can employ that so me. God known how.

According to what I bread from 'Britan, foodpass of the 'Abbits or from Ea'st to Footpass that I be 'Abbits, Jerse mad to hope that the spectro tempt for a being to their agents for any first street was all to a be the first term making the Costs street distinction to see and conjugation of white term had becomenly and assess him. He with a street to that the season tempt and assess him. He with a street to the first term of the first to the season to the first term of the season of the world be season to the season to the first term of the season to the season of the season of

Matrix is, all-\$490 and when the speeck had been over and they were provided of the exchange was and large expected on their sections, who had been expected to the free properties from the except of the expected to the free properties from the expected to the expected t

And Solbhit a). Figural and on the specific: *O Multistanced, you have not become at another; or simple or and figure despite to proton one of to about the following. In these same define absorbing to not by a large sold death to the plant again and sold executives disfrom long it down to us from houses that we may read it from top grants for an from the agent, then we will tellare our and lotters in past" as Out may down unaccoming that I for in the whole is queryen sour questions bloom was quantumed aboutings by who studyingly took for unbelief has apprised from the straight mad' (314).

Huyayy and Abit Ylair were the most seminable enteries of the Arabe when God chose to send them an apostle from among themselves and they used to do all they could to turn men away from Islam. So God sent down

networked the term of the term

When the Christians of Najrin came to the aportle the Javrish rabbia cities also and they disputed one with the other before the apostle. Rail and, 'You have no standing, and he dened Jesus and the Gospel and a Christian mid to the Jesus, 'You have no standing and he dened that he are a major specific and because the standard of the

pay that Jews have no standing, yet they read the exciptures. They do not know when they are talking about. God will rudge between them on the day of repurrection concepting abeir controversy, i.e. each one reads as his book the confirmation of what he denses, so that the Jews deep Jerus has a second of the confirmation of what he denses, so that the Jews deep Jerus has a second of the confirmation of what he denses, so that the Jews deep Jerus has a second of the confirmation of the denses, so that the Jews deep Jerus has a second of the confirmation of the c

Moses to hold Jesus true while us the Gospel is what Jesus brought to conformation of Moses and the Turns as brought from God; so each one denies what is up the band of the other

Rafi' and: If you are an specie from God at you say, then sak God to say at to us so that we may beat His voice. So God revealed concerning these And those who do not know say. Why does not God speak to us or a sage come to us? Those who were before there and the same. Their rapids are just the same. We have made the signs clear to a people who are some

Abdultah b. Sünyii, the one-eyed man, and to the aponte. 'The only guidance is to be found with us, so follow us, Muhammad, and you will be rightly guided.' The Christians said the same. So God sent down will be rightly guided. Say, Nay, the religion of Abraham a hanif who was a way they have what they earned and you have what you have entued and you will now be saked about what they used to do.'

And when the piles was changed from Syris to the Ka'bs—it was changed in Rajab at the beginning of the seventeenth month after the appetie's serioul in Medica—Rib's b. Qays., Qardam b. Amr. Ka'b b. al-Ashraf Rafa' b. Abu Rafa' al-Hajibj b. Agar as ally of Ka'b's, al-Rabi

h. al-Ruta" b. Abo"l-Hungayo, and Kankat b. al-Rab" b. Abo"l-H came to the apastle saking why he had turned his back on the gods be used to face when he alleged that he followed the relange of Abraham. If he would return to the gibbs at Jerusalem they would follow him and declare him to be true. Their sole intention was to neclice him from his rebrion. so God sent down concerning them. The foolish people will say. What made them rurn their back on the phin that they furnishly observed Say, To God belongs the cust and the west. He guides whom He will to the strucht eath. Thus we have made you a central community that you may be a sept of the sept you. And we appointed the gible which thou didn't formerly observe only that we might know who will follow the aportly from here who turns upon his bealt. Lo. to cest and find them out. "Fruly it was a hard test except for those whom God gusted, a.e. atemptation, i.e. those whom Alfah establighed. It was not Allah's purpose to make your faith vain, we your faith in the first gible, your believing your prophet, and your following him to

Then God said. We sometimes see thee turning thy face towards hereen and We will make thee turn towards a gibbs which will please thee so turn thy face towards the sacred mosque and wherever roo are turn your faces towards it (315). Those who have received the scripture know that it is the truth from their Lord, and God a not unrainful of what they do. If thou didst bring to those who have the scripture every sign they would not follow thy gibbs and thou wouldst not follow their gibbs not would some of them follow the gibbs of others. If then shouldst follow their desires after the knowledge which has come to thee their thou wouldst be an evidoer, in far as the words. It is the truth from the Lord so be not of the doubters.

Mo'iddh b. Jahal and Sa'd b. Mu'idh brother of B. Ahdu'l-Aahhal, and Kharija b. Zayd brother of B. al-Harith b. al-Kharij, salest some of the Jewish rabbis about something in the Torsh and they concealed it from better: "Those who conceal the proofs and guidance We have sent down after We have made it plain to men in the book, God will carse them and those who carse will carse them."

The spossio summones the Jewish accipture folk to labor and made it is 'b. Khārija and Millik b. 'Auf and to him that they would rollow the religion of their furbers, for they were more teamed and better mer than they flo God sent down concerning their words. 'And when it is said them, Follow what God has sent down, they my Nay, but we will tollow and the concerning the concerning their words.'

nothing and were not rightly guided

⁵ Sales, 10-36, Lo. You are not responsible.

When Good manar Queroush is higher the apartic morabilist the Jews in this stagether of the B. Queroush, is here be cause to block we see alread on there to secrept Johns, betwee Good abroad twent them in the heat treated Queroush. They was weed. Durit decrease animated Management. I say have differ a management Queroush who did not know how to fight I but you fight us you, will be no then we are men used that was have not from stepach. The Good near shown concerning their bosons. Buy to those who studyly you will be defended and guillanced onto hell a westched best top place. Thus had a says in the two parties which mat one group fought in the way of Good and the other win until beyong writing times their transfer with these ways type. Could not all aircongulars with a lay help in hour life will. In that there is a marking for the observant."

"The specific externed a justish action is here there was a marsher of Justin and called many to Good. At No. 1-16 h. Ame and at elimits h. Zayel small to home

What is year religion, Muhammad?

"The religion of Abrahum."

But Abrahom was a Jew.

Then let the Terah judge between us.

They returned, and so word next down concerning them. Heat then mot new how these who have received a parties of suspices when revised in Coul's have that of most range between them, a purey of them now these lands to opposition. Into a inclusive they are The tree will not truck up except for a house time. What they there all registing has dress ad them in their religions.

The journal validation and the Chambers of Najoria, when they were imported before the 21. Secure into despecting. The factors not then Abertains, was nothing four if feet. The Chambers and by the nothing but a Chambers, no Good revealed concerning them. Le becopies their feet, Will, the two argue about Aberdam when the Torish and the Compes their not part death usual after his time? Can, it be that you do not understand? Reheld, you not they who argue of what you have quarrieng, but why the you argue about object pain known arching? Coul known has you do not have it Aberbain two matters. I form only use the against the Stratach are them that follows have and than propher and have who halves. God being the breast of believers. The

"Abdulish b. Sayf and 'Adiy b. Zayd and al-Mark b. 'And agreed gaining becoming that they should affect to believe as what had been sent down to Mahammad and has consument at our tree and daily it of better so no to confuse about, with the abject of getting them to follow their a small and give up has religion. So God sent down conscerning the

enith which you know? Some of the Scripture folk said, Delices in ther

Sam y 10. Silvery, pl.

which has been well down to those that believe at the haptening of the day and deep to te the end of the day perhaps they will go back (us. 1). Believe with it was trips follows your reliques. Buy The goodness to Gord's goodness. But suppose about the good the sake of what you know have goodness within they may argue with pay before their word. Say the house so in the hand of Gord. He gives if to whom by pleasan and Gord to all-ambridges and all-knowing.⁵⁰

Abo hith al-thorner and when the robbes and the Christians trees. Notice had immediate below the apostle and he stored them to falses, "Do too must us Mahasassust, so terribop you to be Charatoma supplying Jame, Son of Mary?" One of the Christians unled al-Ribbs for al-Rie are al-Rain and "In that what you superior us need an early in the Mahasassust." The specific replied, "Liest trebid that I almost serving servine but God or order that my has He should be untrihapped, Cod the not send one and order me to the that, or owned to that offers. So God and down among their purche: "No mortal to whom God has serve a bank and authorize and peoplety sould say in man, Warding my managed of God but the bearing in that you neget the bank and in that you made it can be not be easily offer by had become Mashing. If the

And he dot not command you to take the angele and prophets in phy lower. Would the command you to disbelieve after you had become blastion?

Then be received here Cod had suspected on them took on their prophers the obliqueses to bear witness to his truth when he came to them and their taking the upon the married part he says had been and before that when I have good made To accommod took the peoplets. He said beheld hat when I have good made took took western. Then when an apartic shall spear to you confirming what you have, you shall believe as him and help ham. He said, Do you agree and take upon vourselves, my burden? They assures to the end of the parange. Then here witness, I being with you as witness' to the end of the parange.

While h. Copy, who was an end more hardward in univerself and much levier against the Manners and emerciang on your of them, passed by a transfer of the state of the country having transact here will be no first plant for an artificiant. By he give orders to a Jewish youth who was with them to go to them and six with them and nevertees the levies of the province of the postery companed by much side.

Now at the lattle of Rollth Ann and Khaney imagin and the viencey been to Aur who were commanded at the time by Hodays h, Simila of Ashbali the father of Land h, landout behaving being but by Americals. Normale as-Boylids, and both were killed (197).

. . .

The read \$2 or Thomas the series when is all and in second and to began you specimen or to see that have no built good to be Brownia is dispose of the displacency of the paper of the beauty of the same. the figure or hard first agreeme and other street on a large and 10 there were not not to the same agrees. Therefore the body a new species are said god and. The oils if and develop place is more to the long to recome word. To seem I'm seem the see that with set who do were too too. the alternative contract and making a set of the property process are a set and more than the same of the same Material recommender and Supposition and Till Supand its diagram, which is not write any player types had go tool you be become and Bedresen on thembs and rains a gent break time payages an energy per district deep up total again our branch district. Then the process waters on to favour up my a taggeted a sub- a tag and The translation are of the and translation are proved. The The read of that to prove their related streets and bytes makes that the second of the device of the second of the latter than the second of quinting to the management of the beauty and the property I selection where the in temporary of other tree is the contract to prove their the title to a second their title benefit here. We also provide a make a emperature and the extension and the first emperature of many re-

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these representations the first and the required the fact that are not the second that the fact that the second that the fact that the second that the fact that the second that the second that it is a present that they are rising it of pipe standing powers of things."

They the man recovering want Frights and the proper spirits said. We man a facility that the first said of the proper spirit heap who was the other than the first transfer or the said of the proper spirits and it indicated to they other a section.

their back and gold it for a court man. It was not a do not enough. Think are that these takes reject a not a star that the man of a not present for what shey have not done—think not a not of the present of the rebber like these who rejects in what they enjoy of the star in the rebber like these who rejects in what they enjoy of the star in the present of the hind, sate bringing than to truth and madeson and wanting man, to my that they have modesor

of the helpers advising them not to contribute to the public exprance, the second seco

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To be not got the part of the first whole the former sphere throught to be not got the part of the first whole the first way that the first way the first way that the first way that the first way that the first way the first way that the first way that the first way the first way that the first way the first

process that we have the second of the secon

first (secred) Book, and they could ask them whether their religion or that 'Your trinsion is better then his and you are on a bester outs them he and them who follow ham.' So God sent down concerning them. 'Hust thou had and widely and We save them a great hundred.

Construction of the property o

A stateber of these terms in to the aparele and he said to them. 'Supply produced the first term in the last term in the last

Section 19

District to the same

Name of the

No men b. Add and Bahri h. 'Amr and Sha's b. Addy empe to the apostle

med be invited them to come to God and warned them of His vengeance.

They replied. You cannot inghten us, Muhammad. We are the sons and the beloved of God' as the Christians say. So God sens down concerning them. And the Jews and the Christians say, We are the sons and the beloved of God. Say, Then why does He penush you for your

heavens and the earth and what Hea between them and to Hum is the

trective to there are the receive to there and denied what he brought them. Mu'adh b. Jahat and Sa'd b 'Ubida and 'Uqba b. Wahb mid to there: 'Fear God, for you know right well that he is the apostle of God and you used to apostle of him to us before

Yahûdhê suid, 'We never said that to you, and God has sent down no book since Moses nor sent an evangelist or warner after hum. So God sent down concerning their words. O scripture folk, our sportle has come to you to make things plain to you after a constition of apostles test you and warner has come to you (now). God is able to do all things."

Then he recounted to them the stary of Moses and their opposition to

wandered to the milderness forty years so a panishmen

Ibo Shibib al-Zohri told one that he heard a termed min of Musayna telling Salid b. al-Musayyab that Abū Hurayra had told there that lewish cabbu had guthered in their achool when the apostic came to Medin A matried man had commuted adultary with a merried woman and they and 'Send them to Muhammad and alk him what the law about them is and leave the penalty to him. If he prescribes totally (which is accuraing with a rope of patra fibre amended with pitch, the blackening of the faces, mounting on two doubtwo with their faces to the animal's tail) then follow him, for he is a king and believe in him. If he prescribes storage for them, he is a king and believe in him. If he prescribes storage for them, he is a king and believe in him. If he prescribes storage for them, he is a propher to beware lest he deprive you of what you hold.' They brought the pair to Muhammad and explained the position. The prophet wilhed to meet the tables in the school boose and called on them to bring our their introduced mea and they produced 'Abdullah b. Sinovi.

That of the B. Queen is said to that And View and Walsh h. I then Not there is it is not be there is it is not to give to doe be because if upon above that there is no the beautiful to the many affect that there is no Andreada h. Support.

That is the many formal many below in the Track (see a

He was one of the propagate of them and when he specific one plant

* Sheet p. 42. The last word south year women section

thin you are a prophet sent 'by God) but they eavy you.' The sportle went out to them and communded that the two should be moned and they were stoned at the door of his mosque among B. Ghann b. Millik b

those who vie wen one another in unbelief sudden thee, those who say with their months. We believe, but their hearts do not believe, those Jews who lines to lies, listening for other people who do not come to thes, i.e. those who some others and stayed behind themselves and gave them orders to change the judgement from its context. Then He said. 'They change words from their places, saying, If this be given to you see receive it, and if it is not given to you, i.e. the storing, beware of it doc-

Muhammad b. Talba b. Yatid b. Rukins from famil'il b. Itribim from Itm. Abbit fold me that the apostle ordered them to be stoned, and they were stoned at the door of his emegat. And when the Jew felt the first state he crouched over the woman to protect her from the stones until both of them were killed. This is what God did for the speake in exercing the penulty for adultery from the pair.

Salih b. Kaisalo from Nah, freedmen of 'Abdullah b. Umar from he saked for a Torah. A table me them reading it having put his hand over 'This, O prophet of God, is the verse of stiming which he refuses to read to you. The apostic and, 'Wee to you Jews! What has induced you to shouldn't he judgement of God which you hold in your hands?' They and noble origin committed adultery and the hing refused to allow him to be stoned. Later another man committed adultery and the hing wanted him to be stoned but they said No, not until you stone so-and-so. And they did away with all mention of atoming.' The apostle said 'I am the first to revive the order of God and His book and to practice at.' They

stoned them.

Da'ad b. al-Hugeye from Thrums from The Abbin and that the vernes of The Table in which God and "Then judge between them or withdraw from them and if you withdraw from them they will do that no harm. And

were duly stoned and Abdullab b. Urnar said, I was among those that

Qurayes. Those alan from B. d. Nadir were leaders and they wanted the whole bloodwit while B. Qurayes wanted hall of it. They referred the matter for arbitration to the speaks, and God sent down that passage ones a season.

justly and awarded the bluedwit is equal shazes. But God know which

Ka'b b. Asad and ibp Saluba and his son Abdullah and Sha's and one to another. Let us go to Muhammari to see if we can teduce him from his religion, for he is only a mortal so they went to him and said "You know. Muhammari, that we are the rabbin, nobles, and leaders of the Jews will tollow you and are oppose us. Now we have a quarrel outstanding with some of our people and if we helieve in you and say that you are pruthful will, you, if we appoint you arburator between its, give judgement in our favour?" The apostle refused to do so and God sent down concerning them. And judge between them by what God has sent down and follow not their vain desires, and bewere of them tout they seduce thee from some of what God has sent down to thee And it they turn their bucks then know that God wishes to make them for some of their sum. Many men are evil-doem. In it that they are necking the judgement of paganam? Who is better that God in judgement for a people who are certain?

Abo Yapır and Nafi' b. Abu Nafi' and Azır and Khalid and Zayd and asked him about the apostles he believed at. So the apostle and. We believe to God and what he has next down to us and what was sent down to More and Jahmael and Isaac and Jacob and the tribes and what was given to More and Jeans and what was given to the prophets from their Lurd, we make no difference between any one of them. And we are submissive unto Him." When he mentioned Jesus, Son of Mary, they densed that he was a prophet mying. We do not

acol down concerning there. "O Scripture folk do you blame us for an

sent down aferetime and because most of you are evil-doors **)

Rife' b. Härrsha and Saltaro b. Mishkum and Milit b. at-Sayf and Rife' b. Hurnymata came to him and said. Do you not allege that you follow the religion of Abraham and believe in the Torah which we have and testify that it is the truth from God? He replied. Certainly but you have samed and broken the coverant contained thereig and concealed what you

know that there is moother god with God? The spostle mowered. God, there is no God but He. With that (message I was sent and that I preach God next down concerning their words. 'Say, What is the greatest tests mone. Say God is witness between me and you, and this Quina has been revealed to one that I might warm you by it and whomsoever it reaches. Do you actually testsly that with God there are other god? Say I do not restly to that. Say Ho is only One God, and I describe myself from when you amorize (with Hatti). Those to whom We sent the book know it as sher know their gorn arous. Those who destroy the outlines will not believe."

Affia and Sawayd had hypocritically affected to embrace Jakon and some of the Muslims were friendly with them. So God sent down concerning these two note. O Believers, choose not so friends chose who have chosen your religion to make a jest and game of a cross among those who received the acriptore before you, for the unbelievers, and fear God of a you are believers' as far in the words. And when they come to you they say We believe, but they come in in unbelief and they went out with a and God knows best about what they are concention.

Jabet and Shamwill came to the apostle and said. "Tell us when the bour will be if you are a prophet as you say. So God sent down immercing them. "They will ask you shout the hour when it will come to pass. So only my Lord known of it. None but He will reveal it at its proper time. It is heavy in the beavens and the earth. Suddenly will it come upon you. They will ask you as though you know about it. Say Only God known about it but most men do not know! (142).

Sallism and Nu man b. Auft and Mahmild b. Dahya and Sha's and Malik came and said to him. 'How can we follow you when you have abandoned our *Qittin* and you do not altege that "Jeany as the sen of God?' 199

is the son of God and the Christians say the Messiah is the son of God. That is what they say with their mouths copying the speech of those who dishelieved aforetime. God fight them, How pervense they are to the end of the cassage 1322.

Malimoid b. Sayther and Nu'mile b. Add' and Babri and 'Deayr and Sallitm came to bem still and Is it true. Muhammad, that what you have brought in the truth from God' For our part we assent see that it is arranged as the Torah in.' He assurred, You know quite well that it is from God you will find it written in the Torah which you have If men and jian came together to produce in like they could not. Finhip and Abdullah b. Sariva and Ibn Salabit and Kuntas, b. at Rabi' and Ashya' and Ka'b b. al-Asad and Sisamwil and Jabal were there and they and 'Did neather ones nor jian tell you this, Muhammad' He said 'You know

all was a best

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well that it is from One and then I are the reports of God. You will find it written in the Tornia you have." They said: When God seads an assesti-He does for him what he wishes, so brong down a bank to us from herees that we may read it and know what it is, otherwise we will need one like the out you bries. So God sent down concernor their words. Ser. Through more and inscalental most as produce the like of this Queen, they would not produce its like though one belood the other! (*1542.

 Herrore, En'h. Abb. Riff. Ashoul, and Shamoul said in 'Abriellah h. Busher of the for her party of Marriers. There is no prosphery assume the Arabic. but your manuer is a king. Then they were to the smartle and mined have shout Dh2'l-Gorseyn and he sold them what God had anot how about host from what he had strongly narrated to Queersh. They were of chose Who restored theretak to out the agentic about how whop they were all Name. word "Dights to dress."

I was not true to bit in habiter and the provider of few courses in a security and real "New, Michaelman, Allah created covering, but who oversall Alleh F The apostic was so sagey that his solver changed and he replace in these bear authorizing for het Land. It alread contain und constrained have arriver. Calculaterated. O Muhammed." And an univer in other they inhall -come to how from God: Sev. He God in One. God the Eternal. He: beginned, and produce as the improves and show a more serial to their When he recited that to them they said, 'Describe His shape to us. Management the foreign and has appearable, what yes they can he than greate are the payed that before and employed a player. Calcul care to have and species as between Anal an assures as what of or poled come to him. from God; 'They think not of God at He single to be shought of the whole seeth will be in the some at the day of resonantian and the heavens. Seated up to Eye Parks hand 1 constant and America to the share when your assessmen with Him. 24

'Utha h. Moshint freedom of the D. Tous, from Abd Science b. "Abobs a Rabarda from Aba Hararen und me | beyond the gas-year art "More question their graphet" to mak an except that one would almost may. Now God evented evention, but who counted God? And & story cay what are well the Good at Otto . But . Then let a sum open chose though parties "laft that now 'I take referre in God from Scient the domain!" (201).

A PERFECTIVE PROMITES CHAIGETANN OF WAIGHT

A description, from the Obviolage of Naviga cases as the process of the Name array relates forwards of them. Order their author of colour states In color of all affects, according to the Highly day backgroup the provide, a second of others, and their short advance from a surrounce should relate a points. "About Most, by name: (8) the Neppel , their administrator who are to processors and approxi preparations, where many you of hebers and 4. Here the hope is been and recognized finally who assumed a three articles. And Higgins by Algebra, one of D. Bekr h. William

The Life of Mahammad

Abit litteries received a periode, of horsest pressus them, and was a energy student, so that he had an excellent tenowledge of their reliviso, and the Christian kings of Byzantitum had honoured him and paid him a suband one gave him pervanes, built churches for him and tavished nonours on him, because of his knowledge and real for their religion.

When they set out from Najvin to see the apostle Ahū Hāritha was rading on a male of his with a brother at his side whose name was Koz b. Algema (125). Abii Hārrtha's mule soumbled and Küz suid. May So-andso attumble. Lee, Curse turnill, meaning the aposite. Ahii Harithi saudbut may you stumble. But why, brother?' he asked, 'Because by God bethat, what stops you from speeping him? He replied, 'The way these people have treated us. They have given us titles, paid as subsidies, and bonoured us. But they are absolutely opposed to him, and if I were toto the title that would wise from us all that you are. It is an appropriately the moreer until later he adopted Johns, and need to sail this stary, so I have breed 3 av).

Multiplicated by Jaffer h. ol-Zuboye told one that when they come to-Modes, they came are the speaks a sureque to be pro-ea the abecomes, prayer clad in Yamani carments, cloaks, and manties, with the elevance of men of B. at-Harab b. Ka'b. The propher's companious who saw themthat day said that they never may their like in any deputation that came. afterwards. The cone of their prayers having come (bey stood and prayed ca the apoude's mosque, and he said that they were to be jeft to do so They prayed rowards the carr.

Abdu'l Marih the 'Agib, at-Ayham the Sayard Abu Haritha b. 'Algama

Khusmylid Amr Khālid. Abduūzh; Johannes o' shese the first three samed above spoke to the apoule. They were Christians according to the Byzantine rite, though they differed among themselves up some points, saving He is God, and ale is the son of God, and He is the shied person of the Trunty, which is the doctrine of Christman, They arrive that he is God because he used to raise the dead, and heat the nick, and declare the unseen, and make clay birds and then breathe rate them sothat they flew away I and all this was by the command of God Almighty. "We will make him a sign to men." They argue that he is the son of God in that they my he had no known father, and he groke in the cradle and thus something that no child of Adam has ever done. They argue that he is the third of three in that God says. We have done. We have commanded

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Jenus and Mary: Congernant all chese assertions the Guran same down.

When the two divices spoke to him the apostic said to dwar, 'Submit yourselves.' They man, 'We have submitted, He said. You have not submitted, so submit. They mad, 'Noy, but we submitted before you

But who is his father. Muhammad?" The sposile was silent and did not

coherence the beginning of the sure of the Family of Timile up to more

that He transcends what they my and file oncours in creation and suchoust. without agreeate therein, in televation of the infidelity they have invested, and their making civals to Him and using their own arguments against them in reference to their master to show them their error thereby. God there is no God but He, no associate is with Him in this authority. The Living the Ever-existent, the tiving Who cannot die, whereas Jesus died and was counfied according to their doctrine. The Ever-existent one who remains uncomingly in the place of His sovereignty in His creation whereas feron, according to their doctrine, ventioned from the place where he was and went from it chewhere. He has brought down to their the book in truth, one with the truth about which they differ. And He seet down the Torah and the Geoper, the Torah to Moses and the Geoper to Jesus, as He sent down books to those who were before him. And He sent down

which the sects differ in regard to the nature' of peops and other matters. Those who disbelieve in God's signs will have a severe punishment. God is Mighty Vengeluk, are God will take rengeance on all who deny His

doctrine of Jesus when they make him God and Lord, when they possess the knowledge that he is nothing of the kind, thus behaving with ensulence and midelity. He is us who forms you is the worth as He pleases," is

that—like every other chald of Adam, so how can be be God when he had occupied such a place? Then He says, to life His transcendence and His essential unity above what they put with Fam, 'There is no God but He the Mighty the Wise. The Mighty in His victory over those who deny

Plan when the wells, and the Rice of the equations and the was agreen. His exertisees. This is no who has next shown to those the book which has private transaction from the contract of the beauty and make it the state of the company and to the same of the and alternated. There are not proposed to the latest at the proposed to the morning which has been given. 'And telegraps are character', they are publicato the first or good day is replaced. In the contrast the supplied to be Make there and weather the method and today area that we should not be changed face what w face and altered by declining from the truth. "But so to those in whose hearts is a deviation, i.e. turning away from true mediance. Here follow what is sunbiguous, i.e. what can be etherwise para process of the angle of the same of the same of the parameters and the same of the sa grade that they have been a probable on the probability plant and the first trime, 'descring films,' Le. confusion, and descring an arbitrary astrophysicalthe tig the trans has designed a supersymptotic behavior for the decreed. "And none knows its asterpression. Let what they mean by it, to the last two programs in the last the last two processing it. Everything carried from our Lord." So how can there he any controwarm when it is one speech from one Lord? Then they carry ever the any the first place of the shape were to be some place to applicate one was required. and has the hours by any assessment we good opinioning growth. department file is girl the same way handward to the whole the in America is ortgoone. 'None but the intelligent take beed' in this way. 'O Land, Spiller on the secretary to progress or the contract of the secretary of the secretary mer begate progress, shough we present saids through our sim. 'Grant up department to present a few or the same as the figure the same المالية والمراجع المراجع المرا of anomicage too' congress to what they any 'substating ever in pastice,' are and the second of the second of the party of with God to Islam, us. the religion you practice, O Muhammad, achiegybelieve the recovered and gave matters again, agreeming the second of the second The company of the party of the potential was before a that which pure to thee, namely that God is One without associate. Subseque Making Minth arrang Arment og Språ a benggere for ette og gi from the property of the fact that the property of the first with they are well the large database they arrowed plant. An introduc-

"We do?" and "We contributed" in a safe a abstract assessment found of grade. Say These merendered my proposal to Cost. In the Norodone, or have those who follow me. And are to those wim received the book and to the penals represented who have no book. Here was presented to Farif they have parenthered they will be naticly graded and it they care them linely is a stally incombated on they to deliver the tentency. And this star

1 P 1 46 what they had newly toyented and said. "Those who disbelieve in God's resucc' as far as the words, 'Say, O God position of sovereignty,' ac-Catholic Street Street Street and the second s Phon will. Thou exaltest and abasest where Thou will, in The hand in good, as, there is no God but Thee. 'Thou cann't do all chines,' i.e. none ... but Those can do this is thy majorty and power. Thou causest the night The property of the property of the property of the dead and the dead from the living by that power. 'And Thou nurturest whom Thou will without start." None has power to do that but Then we shough I move level power over those matters in virtue of which A spiral part of the spiral string HAVE A SEC. OF THE PARTY OF THE was a few and a second to the second his war and a distribution of the bit of

Then be admonished and warned the believers and said 'Say If you and follow me, God will love you and forgive you your sine," i.e. your past unbelief. 'And God is Forgiving Merciful. Say, Diey God and accetic," for you know him and find him mentioned) in your book. "

explained to them how when God intended to do with leave A CAMP CONTRACT OF Non-page garage and the service one of another and God is a Heaver a Knower. Then he mentioned the affair of Timesh a wife and how the said. My Lord, I vow to Thee what is in my womb as a connectated offering," so I have would " at a se

the extinte devoted to God's service admiration; to us workly success "Access (hard) from me. These set the floor the Kenner. And trium she were talked and of their also mad. O the Land, I have given both as a Jamateur and find have been of place the way believed and the make a page or the founds are the two wors not the more when I repeat to be the three or a annual med offering. These called her black and I put her at I be broken, and and his offspring from horse. he durant: Cod and And her Lord managed for with headly accretimes and made has given up to a searth arough and made fathersh her mordon, after her price and method were deed tad)

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how his relair was, "Then my Come, his as summon our man and your God knows shour the corrupt down. Bry, O Berignare felk, Come to a with Him and pome of as will not take others as looks beinge God, And if there to purious and deprived shout at their organisms.

When these came to the apostle near of feese from God and a decisive padgement between him and thats, and he was assumed to resert to A THE WINDS AT THE PERSON OF A PERSON OF THE beaut. The Over said. 'O Abs 'l-Qhore, let us consider our affects then to printing the second particle by the second by the second second with the common way they are about the same to be about the same to be a supplied to the same to be a s was He and: 'O Christians, was know rasks well that Mulantane . . propher care for the first of t Market Street, Street St. Sq. Committee of the contract of the first property and the second the gard account give up to long. do this you will be externamed. But if you decree to gibere to you THE THE REAL PROPERTY NAMED IN COLUMN 2015 THE REAL PROPERTY AND THE PARTY NAMED IN COLUMN 2015 THE PARTY NAMED IN COLUMN 20 the second section is the same of the section of the that they have been been as you will be made and I work have to agto spirit the same party. But we would not specify that the same broad to ductide between them in carrein financial messes in discuss assess

Muhammad h. Ja'der and: The spectle said, 'H yest gauge to sait 'membed an office more than I wanted that one and hoped shat I should gauge. I went to the none prayer in the best and when the aposele had our watth he may Abd. Ulboyde h. al-Javrib and calling both he good, "Go with a fee, and 'Umar, Aba 'Ubayda want with them.

SOME ACCOUNT OF THE MEPOCATTES

the hader there was 'Abdellah b, Ubayy k, Salii) al- Auft of the class of B.

As the sugged description for tetranages: "his we seed a God's same as supply of an prhying

Kharraj never railed to one man before or after two until blact carte, in their dist to bear. With him, was a man of the whote Am etward, Abs. "After Abda "Ame is, Sayt's al-Neumba, and of it. Debay's h. Zayd, the pelver of hangels, the weeked on the day of black. He had been up proved to page days and had were a course has girebust and was called the month. These was prove some demand changes here high storms and it did them, have

Abdulish b. Ebeyy's people had made a next of powelled diadem to open him and made him here hing when God and like specific to their as when he people formula here of passage of latem he was filled with entrance realizing has the aposite had depreced here of his hampens. However, when he was in a his people were devertanced to go over to calone he want too, but uswilliantly, retaining his mentity and december that

And "Amir atabhaces parties of a behave and abandoned his prophe when they went over to labor and went off to Metta with about ten for-house to get every from telest and the appeals. Makement it. And I relate that the factors of Hangalia is Abd. Arms and the the the third and the factors of Hangalia is Abd. Arms and the then the appeals of the factors of Hangalia is Abd. Arms and the then the appeals of the factors of the factors in the second of the factors.

In the h. Abdullah is Abu to lances whose memory were back to apassahe over and who was a marrier of tradetion total me that betwee he selt for Merca Abu. Americans to the apastis in Medica to set from about the relation he had brought

The Manager the religion of Almaham.

That is what a tellere

gra You do not

But J do. You, Muhammand, have introduced into the Hamilton which do not below to it.

'I have not. I have brought it pure and whom,'

"May God let the Fer die a locate behanden, fugitive," (memong the aposte as if he had fatsified his religion).

Well and good. May God so reward him?

That actually happened to the energy of God. He went to Merce and when the progras ranguaged it he write to Tair, when I ald become Muslian he went to Sveta and died there a tenchy, howeless, fugitive.

Now there some much care. Asperso to I since to Auf in al-Aliente b. Juliu to K. Ib and Kreten to Abd Yarr to Cover to I meet at Thought. When he died they become have a so at home in his progress before Cover-lord of Rome. * Cover said, 'Let meanment inherit townsmen and let meanwhe return meanwh. To Kandon to Abd Yaka inherited his property and not Augustia.

Ke'b h. Milik and of Abb. Amir and what he had done

God serve sat from an evil deed. Like yours against your class, O 'Abda 'Asse, You mid, 'I have become and wealth
Inc. of old you mid your faith for inflicing (230).

'Abdullah h. Uppyr whole maintaining his popular among his people.

hept wavering until finally he adopted his manufactive.

Makadatani b. Musico al-Zuhri tren: Lowa b. al Zubert from Union. b. Zavd b. Haritha, the beloved friend of the apostle, told me that the and the first than th a make a same or a manage of a part of parties a few for of the fibre. Said Zand. The strategy was many part behind him. He proced "Abstrallab is. I have as he was necess in the shade of his first Munchase (1.1) Record have were notice more of his men, and when the encode over here has mount of politonium would not allow here to pure without also tong. 445 So he are of the moved and set for a large whole receipt the Overse and mystory him to God. He administrated and named has and arreched he stand occur to have which he, with his none in the me attered one a word house, when the agencie had transled apostony he mid. There would be notinger fater than when you are if it were than But so so your own house and if arrows count, talk to him about it, but don't attraction these who do not come to you and don't come upon a major purchasing with talk which he does not like ". Abdullah h. Rawtha, who one as the Muslem who were acting with him and. Now its country in with it and come min our patterings and quarters and houses. For hy God it is what we love and a har fixed has homovered up with, and guided up to ". When, Abdudish b. Dheyy saw that his possie were necessed to him he said

When your friend is your opposited you will always be humiliated And your advaceones will eventheur you.

Can the follow mount without his wings?

If his fasthers are cliented be follow to the ground (114).

"Al-Zulert from "Urus h, al-Zubeyr from Union told me that the apartic pet up and mean out the boson of fin d b. I bidds, his not observing the remotions remed by abt. I busy the enemy of tend. So d mand the apartic why he toobard as pages in through he had beard asserting that displaymed turn, and there he took been what the I busy had send, but I und. Don't be hard un here for food most you to us to the serve making a displayment covers here, and by God he thereby the every publical how of a hargedom.

FEREN ATTACES THE APOSTURE COMPANIONS

Richten b. 'Urwa and 'Umer b. 'Abdullah b. 'Urwa from 'Urwa b. al-Zubaye mid om that 'A'isha und: When his specie came to Machan st

The Queryke, Magadition, is, Compilers Department, Tarit, 1907, p. 11, has yell this feet paper in . C. D. reseauces depole to the period. The word is a temperature and as the content appear in require the manning filters given.

بالأجواز أنشأ أن محمول بله بليد جوا سنة المناج بعير مع إجهارت بيرا would be use of the weathers after here. 'And an assesse to III. Inc. through the way will be the same of the little of the same thereby my propheniused that I am an appeale from Him to you. 'I will the term of the former of the second state of the term of and the control of th one note you. He being any Lord and yours and I will heal him who was NAME AND ADDRESS OF THE OWNER, AND ADDRESS OF THE OWNER, WHEN THE PARTY OF THE OWNER, WHEN THE PARTY OF THE OWNER, WHEN THE OW processor and the state of the Therein is a sum for you, that I am an aparele from God to you, "if you has not been been been been been been an or to be seen as the seen of the seen a first of the country of the countr was furbidden you." se. I tell was about it that it was forbedden you and pay produce that said management and the late of the can amove it and be exerned from the accordance. "And I become you stone from weer Lord, so frac Ged and obey see. Ged at my Lord and your Lord. a.e. discovered what they say shout has said proving that his Lord (in God): "So worship Him. This is a streamt path," s.e. that in which I proc you und being you. "But when Joans percepted their diobelief" and amonty against the first facilities and the second of the s are God's helpora. We believe in God." This is their saving by which they great with the course of the late of the late of the late of not what those who sense with that our about Hiss. 'O our Lord, we believe in what Thou has sont down and we follow the apoutle, so were a see an oral to be a see a Then He mereleas His orking up of Jesus to Himself when they decided A STANDARD COME TO THE PERSON NAMED IN COLUMN TWO IN COLUM at the control of the the Control of the Co and says: "When God and, O Jessa I am about to cause ther to die and to And have a stage of the same of the same of the shey surposed as they did, 'and an actual those who follow thes above shoes who diebelieve until the day of recurrection. The parricion contimes until the words "This which We recise unto thee." O Muhemmad, of the same do to be because I was a first to the same of felseboard in managed, of the story of Jeans and of what they differed to separal to hum, so accept no other report. The likewess of lesse with God. And listen? 'In as the liberage of Aders whom God crested of section then said to him. He and he was. The math is from the Lord," we the report which causes to thee about lesse, 'so be not of the doublest,' i.e. the tracks esus was created without a reale (intervening). I created Adam from Seems was. Such and broad and bein and abin. The constitut of local without

المتلا فيسلو ببلغ والتي وينهي المبالات الملك فيلة الملك المستون ويتها والمتعادية are inactived by seems to thee," as, after I have told thee his story as-A TOTAL OF THE STATE OF THE STA operation of the section of the section of the section of the section of I have brought very of the story of lowthe same of the part of the part of the same of An house these through done by a largery as a manage and the foreign of the will be the control of the c A final project of a project of project at least transfer for \$ there takes back now lives witness that we use bifulation ! There he invited them to instee and deprined them of their nonument. When there came to the apartle same of feres from God and a dominion judgermant between him and there, and he was communical to recert to the lay of the lay and the The second section is a second section of bosin. But they said. 'O Abd I-QSem, let us consider our officing; that we cores to you have with our detision." So they left him and committed PAGE OF THE PROPERTY OF THE PAGE OF THE PA Name and Administration of the Persons of the Perso provide the first of the provide the same of the same Will I am have an insulative as a program as a series of with the section on the latter than the latter than the at the last of the last part of the last of the part of the Self-language and State of the Company of the Compa Annual Company of the that their had decided not in most to custom and to large here or his water payment with the first to the first term of the same of the same the property of the second of the second section is therefore the Management of the control of the same of the control of the same o evening I will send a first and enters man." Total total to say, "I street the state of the s the state of the large of the state of the s AND REAL PROPERTY AND PERSONS ASSESSED. Aller has the specific made in all dends.

SOME ACCOUNT OF THE HYPOCHITM

Annual Company of the property of the stage of the stage

¹ No the angual above, the processor is 'let us broke God's every as which of us is bying'

Khansa never called to one men before or after him until black cases, as they dut to him. With him was a rine of Ane whom Ane obeyed, Abii Amir 'Abda, 'Amir h, Sayf's h, al-Nu'min, one of B. Dubay's h. Zayd, the father of Hangala, 'the washed' on the day of Uhud. He had been unacross to pages days she had were a course has gurness and was called the month. I have two men were demond through they high states and it dut them have.

Abdulish is Ubeyy's people had reade a over of previous dustern to grown him and make him their king when God area He specials to hem. as when his people forecok him is present of calcin he was fisled with establishing that the specials had deprived him of his kingshop. However when he saw that his people were determined in an every to lates he want too, but investigate, retaining his exemity and dissimulating.

Abli Amir ambitrouply returned to believe and abandoned his people when they want over to Jalam and went of to Mexica with about ten followers to get every from Islam and the specific Michanism do Abia I reigns from one of the family of Hastath b. Abia Amir told me that the

accerts said. 'Don't call him the monk but the evil-doer-

Jaffar b. Abdulish b. Abil'l-Hakam whose memory went back to speaklie days and who was a surretor of cradition told me that became he left for Morea Abd. Amer came to the speakle in Madata to ask here about the sufficion he had becaute

'The Haziftyn, the religion of Abraham.

'That is what I follow.'

The same

470 Tou do not."

"Not I do: You Multiment, have introduced into the Hant's whings which do not belong to it.

'I have not. I have brought is pure and white.'

May God let the har the a lonely homeless, fagetive" (manning the apartle in if he had falsified his religion).

Well and soud. May God so revered him?

That actually happened to the enemy of God. He went to Meeta and when the agraphe compared at he want to Third when Third begants Manham be were an Seen and deed there a tendly homeless, finishes.

Now there went with him 'Argana b. 'Ulitha b. Ast b. al-Abreta h. In'far b. Kalth, and Kintha b. And hall b. Arer b. Unaver at Thought. When he ded they brought done will be no to be properly before Larent lord of Rome." Caccar and, 'Let townsmen inherst townsmen and let nomade inherst nomade. So Kindaa b. 'Abd YIIII inherited his properly and not Algana.

Ka'h h. Mālik seed of Aþý 'Amer med what he had doos

God new me from an evil deed Like yourn against your clan, O. Abdu 'Ame-

Tax Non Year

You said, 'I have become and wealth', But of ald you said your finth for infecting (33s).

"Abquillab h. Chave while approximing has practice amount his people

here wavering until finally he adopted Islam unwillingly.
Muhampad b Muslim al-Zuhrt rotts Urwa b. al Zuheyr from Uskan
b. Zavd b Himma, the beloved friend of the apostic taid me that the
rode to 5a d b. Ubdds to you but during too ilbust, compated on
an with a saddle surmounted by a circh of Fadak with a bridle of polyn-

station in the state a near the or highly be passed. A r San ta a No. 4 in the ways purious in the studies of injuried A. Arbano. March of the ordering the innient when he are stronger manager. Dot was a nitration without this season with the world into with So be got off the anomal and ser for a little while reciting the Ouran and mylting him to God. He admonsted and warned him and preached the good news to him while he, with his more in the air, uttered not a word kind in which the appear is had to in one about the new to be as a limit of the second nothing finer than what you say if it were true. But set in your own house and if surone comes, talk to him about it, but don't important those who do not be a fait fine ing nit a trans gather og will all, abit hi he does not like." Abdullah b. Rawilha, who was one of the Muslima who were sitting with him, and, "Nay, do came to us with it and come into our eatherings and quarters and houses. For by God it is what we love and what God has honoured us with, and guided us to." When 'Abdullah b Ubuyy new that his people were opposed to him he said

When your friend is your opponent you will always be installed.

And your adversaries will overthrow you.

Can the fateur recent without his wings?

If his forthers are chapted be falls to the ground (\$54).

"Al-Zahet from "Uran, h, al-Zahaye from Ustran told one that the apasete get up and went into the house of Sa d h. "I blids, he face showing the emission mand by his Ubsey the enemy of God. So d ented the apostic why he looked so angry as shough he had heard something that displemed here, and then he told how a fact the Ubsey had each. So d end "Don be hard on how for God past you to us in we were making a distraction crown here, and by God in theshe that you have robbed him of a large date.

JETUR ATTACKS THE APOSTLE'S COMPANIONS.

Hisking b. 'Urus and 'Urus b. 'Abdullah b. 'Urus from 'Urus b. al-Zubayr said me that A sha and . When his aposte come to Medica it

The Quantity Magnetilian, p_i Quantifies Theorem by etc. Parts, tags, p_i is the possible for paper in $C \cdot D$ terms are modelline by that points. The word to a immersion and as the expression to proper the manner of the paper.

The Life of Muhammad

was the most fever-infected and on earth, and his companions suffered exercity from at flough God kept it from His aponts. Ami, b. Fuhayra and Ralid, treedmen of Abū Bakr were with him in one house when the fever attacked them, and I camo in to visit them, for the veil had not then been ordered for us. Only God knows how much they suffered from the fever. I came to my father and asked him how he fared and he said.

Any man might be greeted by his family in the morning. While death was nearer than the thong of his sandal.

I thought that my father did not know what he was saying. Then I went to "Amir and asked him how he was and he said

I have experienced death before actually dating in The coward's death comes upon him as he sais. Every man resume it with all his might Like the on who protects his body with his horns (335)

I thought that 'Amir did not know what he was saying. Billi when the fever left him by prostrate in a carper of the house. Then he tutted up his valor and said

Shall I ever apreed a night again in Fakhkh! With awars herbs and theme around me? Will the day down when I come down to the waters of Majanus Shall I ever see Sharon and Talli again? (336)

I told the appeale what they had used and he remarked that they were delinious and our of their minds with a high temperature. He said, "O God, make Medius as dear to us as Meces and even dearer. And bless to us its food, and carry its fever to Mahya a." Mahya's is al-Jubfa."

The Shihab at Zuhr's from Abdullah h. Americally a mentioned chat, when the apostle came to Medine with his companions, the fever of Medine amote them until they were extremely iff (though God turned it away from his respective to such a degree that they could only pray atting. The apostle came out to them when they were praying than and and "Know that the prayer of the street is only half as valuable as the prayer of the standar." Thereupon the Muslims paniolly struggled to their feet despite their weakness and sickness, seeking a bigging.

Then the aposite preparer for war in pursuance of God's command to fight bis enemies and to fight those polytheists who were near at hand whom God commanded has to fight. This was thatteen years after his call.

Visit in Eq. (and Huld's) at Endplace appears as do not be as position pairs. In one of the order on the order of the orde

THE DATE OF THE HIJHA

By the preceding stated from Abdullah is Hishim who and Ziyad b. 'Abdullah al-Bakka'i from Muhammad b. Ishley told me that the aposite came to Median on Munday or high noon on the lath of Rabl'u nawwel.

The annuale on that day was lifty-there years of age, that being thicteen years after God called him. He stayed there for the rest of Rabi'u'l-awwal, the month of Rabi'u'l-Akhir, the two Jurnadas, Rajab. Sha'bān, Ramadas, Shawea). Dhu'l-Qa da, Dhu'l. Hijja (when the polytheists supervised the pilgrimage), and Muharram. Then he went forth making in Sefar at the beginning of the twelfth mustch from his coming to Medina (337).

(THE RAID ON WADDAN WRICH WAS HIS PIRST RAID)

until he reached Wandan, which is the raid of at-Abwa' making for Qurayah and B. Darora b. Bake b. 'Abdu Marat b. Kindaz. The B. Darora there made peace with him through their teader Makhshi b. Amr at Darori. Then he returned to Medica without meeting war and remained there for the rest of Safar and the beginning of Rabi'u'l-award 338).

THE EXPEDITION OF TUBATDA B. A.-HARITE

During that may in Medina the sportle sent. Jbayds b. sl-Härith b. at-Muttalib with slixty or eighty inders from the emigrants, there not being a single one of the Argar among them. He went as far as water in the Hijas below. Thanlystu'll Muris, where he encountered a large number of Qurayah. No highting took place except that Said b. Abu Waqqāş shos an arrow on that day. It was the first arrow to be shot in alam. Then the two companies reparated, the Muslims having a rearguard. Al-Miqdād b. Armi al-Richald, an ally of the B. Zuhra, and 'Utha b. Ghazwān b. Jābir al-Māzati, an ally of the B. Naufal b. Abdu Mazati fleid from the polythesis min joined the Muslims to whom they really beforged. They had gone out with the unhelievers in order to be able to link up with the Muslims. Thrims b. Abū Jabi was in command of the Meccana (339).

Concerning this raid Abd Helir composed the following (340)

Could you not sleep because of the spectre of failing in the sandy valleys.

And the important event that happened in the tribe? You are that neither admonstron nor a prophet's call. Can save some of Lu ave from unbelief. A truthful prophet came to them and they gave him the lie, And said, "You shall not live among us." When we called these to the truth they around their backs, They howled like bitches driven back parming to their tains;

With how many of them have we ties of kinshub. Yet to abandon piety did not weigh upon them: If they turn back from their unbelief and disobedience (For the good and lawful is not like the abominable): If they follow their idoles, y and cover-God's punishment on them will not tarry We are men of Ghālīb's highest stock From which poblish comes through many branches I swear by the lord of carnels urged on at even by singing, Their feet protected by old feather though Like the red-backed deer than haunt Mecca. Game down to the well's alimy cirters, I swear, and I am no perjurer. If they do not muckly repeat of their error. A valuat band will descend upon them. Which will leave women husbandless. In will have dead men, with vultures wheeling mund, It will not space the indicate as Ihn Härith did." Give the Band Sahm with you a message And every infidel who is trying to do evil If you areal? my honour in your sell opinion. I will not assail worth,

"Abdullah h. al-Ziba"rā al-Sahrat replied thus:

Does your eye weep unceasingly. Over the paper of a dwelling that the shifting sand obscutes? And one of the wonders of the days (For time is tall of wonders, old and new). Is a strong array which came to us. Led by 'Utayda, called Ibn Harith in war. That we should abandon images venerated in Mecca. Passed on to his beurs by a nuble ancestor. When we met them with the speam of Rudayna, And noble steeds panting for the free. And ewords so white they might be salt-sirewn. In the hands of warmors, dangerous as hoos, Wherewith we deal with the conceited? And quench our thirst for vengeance without delay, They withdraw in erear fear and awe. Pleased with the units of time who kept them both Had they not done so the women would have walled.

* d.e. Tilbande

418

Abu Don't reters the meaning of this word to the divine unnurtence. In 18th line possibly correspondent thus human' is the meaning of feet.

2 Ltd., the turning awa, of him who turns to and olds. Possibly the wheen has in mind. Shirt 21, 12, Time and the check to about twentile people?

Receft of their trusbands all of them.

The ship would have been left for those concerned And those witerly headless to talk shour.

Give Abb. Boke with you a message You have no further part in the honour of Puhr, No binding outh that cannot be broken.

That was will be removed in needed from one (241).

Sa'd b. Abû Waqqin, according to reports, said about his baving shot an entow

Her the news reached the spoule of God That I protected my companions with my actival. By them I defended their vanguard In rough ground and plans. No orther who shoots an arrow at the enemy Will be counted before ma, O spouds of God. Then had brought what is just and realiful. By it the believes are saved and upbelieves recompensed at the lat-Stop, thou hast good sattray, so do not slauder me. Wee to thee Abil Juhl, lost one of the tribe! (342).

The flag of Uhoyda b. al-Hämth according to my referencion was the flan flag which the apostle entrusted to a believer in Islam. Some etholars allege that the apostle sear him when he came back from the raid of al-Abral refere he got to Medina.

HAMZA'S EXPEDITION TO THE SEA-SHORE

While he was arraying there he sent Hamas b. Abdu'l-Mupalib to the seasthere in the neighbourhood of Al. Is CT is the accisory of Jubayea, with there is from the entigrants more of the helpem took part. He met Abū Jahl with three hundred riders from Messa on the shore, and Majdi b. Amnub Juhani intervened between them, for he was at peace with both parties. So the people separated one from another without fighting.

Some people say that Haman's flog was the first which the apostle gave to any Muslim because he sent him and Ubayda at the same time, and thus people became confused on the point. They alleged that Haman had composed poetry in which he says that his flag was the first which the apostle entrusted to anyone. Now if Haman actually said that it as true if God wills. He would not have said it if it were not true, but God knows what happened. We have heart from leasand people that Ularyth was the first man to receive a flag, Haman said concerning that, so they allege (4.4)

Wender, O my people, at good some and at folly, At lack of sound counsel and at vensible advace,

Beaus a on the previous page

As those who have wronged us, while we have seft. Their people and their property inviolate, As though we had attacked them. But all we did was to enjoy chartity and justice. And call them to Islam, but they received at not, And they treated at an a poke. They ceased not so until I volunteered to attack them. Where they dwelt, designing the exturaction of a teak well done At the apostic's command—the first to march beneath has flux. Seen with none before me. A victorious five from a generous, mighty God. Whose acts are the most gracious: At even they sallied torth together. Each roun's pot burning with his companion's vage When we now each other, they fulled and hubbled the camels, And we did the same an arrow-abot distant. We said to them. 'God's vope is our victorious defence. You have no none but error." Abu Jahl warved there unjustly, And was disappointed, for God frustrated his schemes-We were but thirty riders, while they were two hundred and one Therefore, O Lu avv. obey not wear decrivers. Return to Islam and the easy path, For I fear that runshment will be poured upon you And you will are out to remorse and norvey.

Abū Jahl answered hum, sayong

I are amuzed at the causes of anger and folly And at those who stir up strife by lying controversy. Who abandon our fathers ways. Those noble, powerful men, They come to us with fies to confuse our minds. But there lies cannot confuse the intelligent We said to them, 'O our people, stylve not with your folk-Contervenir in the namest folly-For if you do, your weeping women will cay out Walling in calimity and beceavement If you give up what you are doing, We are your opening, trustworthy and virtuous. They gold to us. 'We find Muhammad. One whore our cultured and intelligent accept." When they were obstructely concentious And all their deeds were evil. I attacked them by the nea-above, to have them Like a withered lest on a rootless stalk.

Majdi held me and my companions back from them And they helped me with awards and arrows. Because of an oath binding on us, which we cannot discard, A firm tie which cannot be severed. But for I'bn "Amr I should have refe some of them Food for the ever-present vultures, unavenged But he had awarn an oath, which made. Our hands recoil from our ewords. If time spares me I will come at them again, With been, new polished awards, In the hands of warriors from Lo'syy, son of Ghalib. Generous in times of dearth and want (344).

THE BAID ON BUWAY

Then the epostle went raiding in the month of Rubi'u'l-Awwal making for Quraysh 345), until he reached Buwat in the neighbourhood of Radwa. Then he returned to Medina without fighting, and remained there for the rest of Rubi'u'l-Akhir and part of Jumāda'l-Diā.

THE HALL PN A. S. AYRA

Then he raided the Qurayth (346). He went by the way of B. Dinër, then by Fayff'u-1-Khabir and halted under a tree in the valley of Ibn Ashar called Dhito 1-Siq. There he proved and there is his mosque. Food was prepared and here alled alleve and here is his mosque. Food was prepared and here alled alleve and her called the cooking-pot is still known. He drank from a watering plant called all-Mushtarib.* Then he went on reaving all-Khabi ignore the left and went through a glent called Abdullah to this day, then he have to she left until he came down to Yalval and talted where it point at Dabii a He drank of the well at all Dabii's and then traversed the plant of Malai until he met the track to Sukhayalit all Vaculm which carried him applicable to all lishayra in the railey of Yanbu' where he stopped during Jumāda'i-Dia and some days of the following month. He made a treaty of mendeling shere with B. Mudlij and their allits B. Danies, and then returned or Medica without a fight. It was on the raid that he spoke the well-kense it was not the raid.

Yazid b. Muhammad b. Khaytham at Muhāmbi from Viuhammad h. Ka'b. al-Qurqā from Muhammad b. Khaytham the fother of Yazid from Ammār b. Yāsir tofu suc that the latter said. All and I were close companions in the said of at 'U shayra and when the appealig holied the said of at 'U shayra and when the appealig holied the said.

The in the place of another production of the pr

comments of II. Modify topining at a well and on the Arm poless. All toppyshed that we should prove that the water desired that for a time until we were detected by abstractions and we denot not are then a stage until we were detected by abstractions and we denot not are then a mark for a time. And then a me absorbe to be apposite barnelf in the stirred up with his fact. It was as we were denting ourselves that the apposite topid by Alt when he are here covered with that "I had been use both up to Ap., Turk's father of data. Then he twee on, which I sell was as the two most received exceptions? Lipsyship of Therefore who alonghiered the cased, and he who shall style you here, "Ali"—shall be put like head to the only of his hami—"sand the is sealed, from it—and he topic hold of his head.

A jegomed conditionant taild our chat the end recover who cheese called "All Alia Turble was that rejuge "All" was supply with Physics he would not aposs to have the last to spreakly done on her head. Whetever the aposs has her had be need to spreakly that on head. Whetever the aposs has her that on All's head to have that he may approximate her would say. What is seen translate, () Alia Turble? But God imposs the would say that matter

THE RAID OF SA P = AND WACOAS

Memory-base the agencie had get the 4 h. Also Wargin with right must from the energeness. He went is for in al. h. acres in the digita. Then he returned withhout lighting, \$474.

THE RAID ON SAFAWEN, WHICH IS THE PIRST BAID OF SAPA

The course back from catching Al-Tushayes, and then Keez is Jahir al-Filint randed the personne rathers a Nichola The specific scene out is mently of laws 1921, which he was both a nature rather rather to the sample boothage of Bade. Kut a ranged how and the could but receive better his true the first read of Bade. They the specific returned to Medica and started therefore the same of Jamidah J. Ekkins, Rajah, and Shallah.

PRIMED THOSE OF "ABBUILDING MIGHER AND THE COMMING OF WAY OF THEY WILL BEE TOO ABOUT 189 BACKED MONTH.

The appearing over Abdulinh be about in Rolling Appell to Roots on his secretary from the first Back. He sens with hour eight congruent, without any of the Appell. He wants for last a looner, and ordered him not to lank as is

model he had journeyed for two days, and to do what he was actived to do, but not to put preserve as any of his completenes. The reason of the sight emigrapes were. Abit Hadhards. Abits link is Jahab. I take he is Mahanda during to E-harman, South is Abit. Wangdo, James h. Rab as Wangdo he and Abits link, and Khilid he al-Bakener!

When Abdultan had smeethed for two days he repend the trace and broked totalit, and this is wheelit and. When you have read that sense of Stone prescript outs you reach Nathus between Mecca and A. J'd to me was there for Overenk and find out for or what they are design. Hereign read the letter he said. 'To hear is to ober.' Then he said to his some transvers. The attention has contratabled the to be to highlight to be up went there for Queryals as as to be being bian saves of them. He has fachilden our to not measure on any of you, so if anyone wishes for markwidge, let have go forward and he who goes not let him go back up to the I am going on in the prophet has artifyed. We be depth into as and all the correspondence, but the of them to later back. He countered alone the disin lattic at a mate called Relation above at Furn . So'd and 'Ulba test the cassel which they were riching by turns, in they arrord betand to limb for a whole Arabaltah and the rest is them were as to Nakhas. A correspond of Octobal Actors on dies remain and feet her and other merchander on Jarrech council by them. "Ame is al-Hadraget (cast Thresholis Abrutta) is at Markitt and ha brocher Naufal the Makhallmann, and al-Hakam h. Kayata, frandman of Highligh b, al-Murhin being among chow. When the carriers saw them they were street of here because her had carried near hom. I skillsha. who had shared his break housed down on them, and when they may keep they bely used and and. They are polaries and have negliged to fear from them. The modern took council among thempselves, for this was the last day of Ramb, and they may. It you have these about remarks then only one men the secret arm that will be not been our and allows, ball been, you will will kill there in the sacred month," so they were heatests and found to attack them. Then they encouraged each other, and decided to kill or many an App countil of them and into what they had. Warnel about Appr to at-Hadranii with an arrow and killed hom, and 'Ushrain and at-Haham anymatered. Nandal anymout and shaded them. 'Abdullah and his commanages such the corresponded the two temperature and come to Medical with them. They of Abdultable family exceptioned that he must be by subblements. A salth or what or have pales belong to the months. This was before God had represented a fifth of the booty to here.) So he set speet for the agreetle a fifth of the corporar, and divided the cost passing has rerepaisment

When they came to the spouth, he said, 'I did one arder you to fight in the sacred research,' and he held the carevan and the two prisoners in mopasses and reduced to take anything from them. When the special stand that the man copy of desputy and thought that they were showed. I have Mus-

As the transfer of grown or grown or grown or an arms.

line breshren reproached them for what they had done and the Quraysh and 'Muhammad and his companions have violated the sacred month and blood therein, taken booty and exptured men.' The Muslims in Menta who approach them said that they had done it in Shaban. The Isws turned this taid into an order against the speacle. After his al-diagrams will write they had meant attained the first twent had read meant attained the first (wer has come life), al-Hadranti meant had read "horb wer in present), and William and Muslim and Mu

and disbehaving in Hum and in the source manque and driveness manager and driveness with Ood." Let If you have killed

it when you were us people. A his is a more serious ... And seduction is killing of those of them whom you have aken. And seduction is

hemora acts than this contume route

time of their analyty in the marter, the apoetle took the carried and prisoners. Qurayab sent to hom to redeced Lythman and addition.

reward of combinance? So God sent down concerning

Bake said concerning. Abdullah's raid (though others say that 'Ab-

dulish terres? and all when Question and Maharumad and he components have brough the partrel month, shed blood hereas and sales booty and exact primmers (352):

You count was in the holy menth a grave mater, that graver is, if one judges righter. Your opposition to Muhammad's teaching, and your I ats set a ... which God one and minorane, Your driving God's people from His manque. So that some can be seen more approach His manque. Through you deferm us for killing him, More dangerous to Islam is the piener who review. Our lances drank at the al-Hadrana's blood. In Nakhla when Waqid lit the flame of may, 'Uttanilo ibu. Abdullah is with us,

A teather band streamen, with blood sentence have.

THE CHARGE OF THE OIGHA TO THE EATER.

It is now that the Ukida was changed at Abs below in the hopering of the rightmenth month after the speech in master in Median.

THE CHAIT EXPEDITION OF BACK

Then the appeals beend that Abb butter b. Hurb was coming from Serial with a large curve or of Chargesh containing their money and more bunding. Accompanied by some therety or forty men, of whom were Mathematic b. Kunfat b. Libryh b., 'Abole Musti' b. Zahra, and Ame b. al- Ap b. Wa'is b. Mathematical (Apa).

Muhar and b. Musica al Zujet and Jaim b. Umor b. Gethin and and "Abduttable labor Rate and Tours to Russian from 1 may be of Juneary and other acholics of ours from Ibm Abbile, each one of them told me posts of the paper and their account is collected in what I have driven up of the many of Ban. They must short where the operate heard about Abu Saduta Coming from Serie by semi-rened the Mastern and and. This is the Currysh current containing their property. Go out to attack it, perhaps final well give it to a over. The people topograd his properties some Durenty, others reluctavely because they had not changely that he spould would go to one. When he got here to the Higgs April 54/6 for was needing Howe, and questioning over rider in his paylery, until he got never from tions ratery that Ma unused had called out his compension against him and his carevan. He took shorn at that and bared Damdom b. 'Arrer al-Chillist and most becase Mayors, arrienting between call and Queryolic in defence. of her presently and so tell their that Mahatamad was long as now for it with his compensates. So Decedure hat for Maces at full speed.

THE DREAM OF "ATIKA D. OF "ARDS"L-MUTTALIN

A person above suppreson told me on the authority of Tkrime from b before Daniduo arrived Adha saw a vision which frightened her. She sent to her brother al- Abble saying, Brother

g to at the 44.5 mg at 5.5 mg Mar 4 4 7 5 44 4 4 7 of the King of

again. Then be serged a rock and sociened it, and it began to tall, until at the bottom of the mountain it split into pieces. There was not a house or a dwelling in Mesca, but received a bit of it." al- Abbäi said, "By God, this anyone." Then Abble went met and met al-Walle b. Lithe, who friend of his, and sold him and saled him to keep it to himself. al. Walid told has father and the story sorred in Mecca uncil Queryth were and ph. P. Pu ph

"al- Aubita said, "I got up early to go round the temple, while Abit Jahr the set of the set of the time No same of many transfer and a superior to DETROP OF A STATE OF AN ASSESSMENT OF ASSESS And what do you mean by that I' I said. "That vision which Atika naw, he price a second or second second A particular to the second

T p 4 1/2 4 1 44 = 1 mays at true, then it will be so but if the three days pass and nothing hap-Design as a second seco arroug the Arabe. Nothing much had passed between an except that I contradicted that and denied that she had seen anything. Then we sepa-

M 4 4 7 7 4 • • • • • •

e nothing much passed between in but I swear by God that I 4 MP p B a B A B A B A B A B A B A B

the same as the first transport of the same

The play object that where Arthur streets which I was account they have been I had let something ally which I wanted to get from him. I went note that a permargar and see here, and on I was without reports has an employ has an that he should repeat some of what he had said and I could attack how. the he was a thin man with these fractions always tought and about any 20, he waste that towards the date of the papersy (payed), and (and to assect. What is the matter with him, come feet, is all the fee feet than I through search between Blacks, has high broady propertients where I study one broad. the west of Cambridge my on our is the between of the ways in he ground married has explicitly represent the states, fractional and and offer reported again, post has short, when he was assure III Jureach the triumport culture to example t remain. Mediumental and had confequencing any house in wast for word prospecial about a section Asia Society. It do not cloud that was said according at Helpi Help! This diverted hash and me from our office."

The Late of Makes and

The men prepared quickly, saying, "Do Mohammad and his companions think this is going to be tike the curavam of the Hadrary ? By God, they well soon know that it is not so. Rivery man of them either want hattself or ment someone so his place. So all weres not one of their nobles remained behind except Abu Labah. He sent in his place al- As b. Hishbra b. al-Mughin who awed him four thousand dehant which he could not pay

debt. So he went on his behalf and Abu Lahah stayed behind.

Abdullah b. Abu Najih told me that Umayes b. Khalaf and decides to stay at home. He was a stately old man, coroutent and heavy. "Ugha b. Abd Mu'ayt came to him so he was setting at the meaque among his proppamons, carrying a censer burning with scented wood. He put it is front of him and said. Scent yourself with that, for you belong to the women!" God curse you and what you have brought, he said, and then get reads and went out with the rest. When they had finished their preparations and decided to start, they remembered the quarrel there was between them and B. Bakr b. Abdu Manit b. Kipina, and were afraid that they would

The curse of the war between Qurayah and B. Bakr, according to what 43 one of B Amer b. Lu'ayy from Muhammad b. Sa'id b. al-Musayyub told Is a gone out seeking a tost camer of his in Daynan. He was a youngster He perced by Amir b. Yazid b. Amir b. al-Mulawaih, one of B. Ya'mar b. Auf b. Ka'b b. Amir b. Layth b. Bakr b. Abdu Mang. b. Kindon in Daintin, he being the chief of B. Bakr at that time. When he saw hom he Abed blen and asked him who he was. When he told him, and had prove away, he called his tribestness, and taked them if there was may blood

who bills his youngster in revenue for one of his tribe will have exacted the blood doe to blood. So one of them followed him and talled him to revenue for the blood Queryah had shed. When Queryah is ecceed the manner, Amer B. You'd seed. You exceed to blood in what do you what? If you wish pay me what you o're us, and we will pay you what we owe. If you want only blood, rum for man, then sprove your claims and we will ignore out? I and since this youth was of no great supportance to the claim of Queryah, they said, 'All right, man for man,' and ignored his death and sprought no compensation for it.

Now while his breaker Mikrat was coverling at Marr at Zahrin he new "Army up a careet, and as some as break han Asso went up to him and made his careet kneed beauth him. Army was weateng as word, and Mikrat brought. In peorly down on him and hilles burn. Then be twirted his award about the his belly, and brought a beet in Meses and hang it overraght among the current of the halbs. When morning came qurwish and Army a sword hanging among the current of the halbs and recognized it. They ami.

"This is Army's sword. Midwas his, attacked and billed burn. This is chart to present an whole we rule a way you we find a man word with method and they compared the marries with that, tuttu when Qurayah decided to go to Bady they committeed the vendelth with it. Hake and were afreed of them.

Mikem b. Hole and about his billing Amir

When I are that it was Amer I remaindered the flooline corpur of my dear brother.

I want to myself. It is Amer, fear not my small and look to when you do.
If was correct that so smooth I got as a shrowd blow with the sward, it would be the end of him.

I arrouped down on him, on a house experienced man, with a sharp nevert.

When we came to gripe I did not show request a son of aparelle, parents.

I stated my rengence, imprising not severage which only weakings forgo (253).

You'd in Rumain from Uran b. al-Zubaye sold me that when Quangle was saidy to set off they remembered their quarrel with B. Behr and it almost descreed them from starting. However, Iblic appeared to these or the form of Surfage b. Malik b. Ju them as Manhyl who was one of the check of B. Kickne saying. I will a secondar that Krales will not ottack you in the rear, so they went off speedily.

The appears are used in the month of Remedia (354). He gave the flag to said Môs ab b. Lennys b. Hisham b. Abdu Manar L. Abdu'l Dan 155). The appeals was personally by two black flags, one with All called at T 485 and the other with one of the Aughs. His companions had neverty exceeds on

which mee rode in turns the spends with AR and Marshad & Alm Marshad al-Chancel inc carnet Hazira and Zoyd is Hartha and Alei Kabales and Anne Irondmen of the sportle one carnel and Abit Bake and 'Umar, and 'Abdu'l-Ralyana b. And one turned. The sportle put over the rearguerd Quye b. Abit Sa'ga's brother of B. Mileia h. al-Nagde (336)

He work the road to Messes by the upper made from Medina, then by al"Agin Dhu i Musein, and Fifth I Javah (1971). Then he paned Turbia,
Make theorem I Hamden, Sucharvitu I) strikes and Sarahi then by the
queue of al-Rauhi to Sharaika, which is the direct route, until it Irqu is
Zabya (1983) he made normal. He whold him about the Qurayah party, but
found has he had no sawa. The people and Sahar and a speakle. He
and Thave you go, God's apartic with who tell me what is no the helly of
any above and here—buttons b Salaine and to him, Don't queuest Units
apostle but come to me and I will tell you about it. You sent upon her
and the has in her helly a little gost truck you! The sportle and, Enough!
You have spoken obscenely to the man. Then he turned away have

The species support or Rejum which is the well of al-Rough! then went to no al-Microprost bearing the Mexico road on the left and went to the right to al-Microp making for Budy. Actived in its neighbourhood he erosted a well called Rubolin between al-Microp and the pass of al-Sairt!, then along the pass then he debouched from it until when near al-Sairt!, then along the pass then he debouched from it until when near al-Sairt! he sem Budbe to Americal Jahani, in ally if B. Silints, and Adiy b. Abb Zeghbi, al-Jahani, ally if B. al-Najpir, to Body to never for mean about Abo Safrin and he carevan. Having must them on shead he moved off and when he got to al-Safrii, which is a village between two mountains, he solved when he got to al-Safrii, which is a village between two mountains, he solved when he got to al-Safrii, which is a village between two mountains, he solved when he got to al-Safrii which is a village between two mountains, he solved when the got that they were little that they were little middle with the safe of the safe of the safe and the safrii of the returned to puse between short on he left them and al-Safrii of the left and none to the right to a wed called Dhafriin which he created and that halted.

Now came to her that Quanyah had set our to protect their curves, and he told the people of this and mixed cheir advice. And Bake and them I enterget up and spicks well. Them at Migdled got up and send. O specific of God, go where God tells you for we are well you. We will not say as the children of large, and to blown. You and your Lovel go and fight and we will say at home. But you and your Lovel go and fight, and we will say at home.

To apply the special section of the special sectin section of the special section of the special section of the sp

with you. By God, if you wore to mbe us to Back at Gainetel." we would byte resolvents with one grown to determine growing groups and paging at 1 by amough thanked him and blemed hars. Then he seed, 'Give me advice, O. Mon,"by which he mosts the house. This is because they formed the manufer, and because when they had paid histogy in homes a religious They arised each that they were not recommoble for his select until he asserted there is there and have not in our storm has weap present him in store did their wives and children. So the month term afreed that the Austrwould not feel chliged to help him unless he was attached by an engage of Markett and the three processors for their metallicities upon their to go with and her amount to house entirely they we start a "I have be made their results So d. b. Mu'adh soid. "It cooms to if you mean un," and when he seed that he did Be d said. We hade to in you, we declare your truth, and we witness what where were here: becoming in the truth, and we have mean who our word. find agreement to have pass where the gas whose you make my pay with the and he was it was more at our series who property on physical years or we would planne tone it work you not a man would stay behind. We do the fights the storot there are more received according to an appropriate in year, treaspecticy in combat. It may well be that God will be un about The second was which and bear may be as also as about their work and a Manager. The adopting the department of the displacement is a source of the same mand hom. Then he said. Forward in good hours, for God has premited and and of the two parties,2 and by God, it is so though I now new the money bring prosteate. Then the appeals sourceved from Diafrin and went over percent called Aplifer. Then he stropped down from them to a there in he is highly god on all lands on the right. The one a buge territorial de la propi especiation. Il has be described any final and the soul greet of the emphasisment and ready up to Michael and A. Labour S. Carlot S. Marchaelle just the latter by Charlest in the sixt was at the Bridger and Augustic Street. United the short '4 remains and he appropriate and the hard bland about them. The said man and there and you appropried me through professional behavior of the property and em. ≥0 as == =0 ≥=0. were. He said, "The fact tot?" "You," he readied. The old men mid, "I have from the Makempani and he estimate may take up up you ago and such a des. If the given, well they go to such that such a plant, whereas to The place or who is the advantal transfer way and I have they have the were not us such and each a decrease of the array was some the new ato be a despite a place of manager than the first place grounds made. When he had become to use of the name are not. The affirmer and the There has belt have substitution that the page may be abount. When page 436 "From Mil" main? In it from the votor of Ivan? (1960).

Fhen the sportle returned to his companions: and when night fell he eent All and al-Zubayr b. al-Asswam and Said b. Apil Waqqii with a number of his companions to the well at Badr in quest of news of both parties, seconding to what Yazid b. Rümün from 'Urwa b. al-Zubeyr told me, and they fell in with some water-exmels of Quraysh, among whom were Asiam, a slave of B. at-Hajjāj, and Arīd Abū Yasār, a young man of B. Al- As b. Solid, and they brought them along and questioned them while the apostle was standing praying. They mid, 'We are the watermen of Qurayah, they sent us to get them water." The people were displemed at their report, for they had hoped that they would belong to Ahū Sufyin, so they best them, and when they had besten them soundly, the two men -id. We helving to Abd Sufvan," so they let them go. The appeals bowed and prostrated hurself wace, and said. When they told you the truth you hear them, and when they fied you let them alone. They old the truth they do belong to Guravah. Tell me you two about the Oursesh." They replied, 'They are behind this hill which you see on the furthest aid-The hill was al- Agangal. The sportle asked them bow many they were and when they said, Many ' he asked for the number, but they did not know so he asked them bow many bearts they staughtered every day and When they said nine or cen, he said, "The people are between mos hundred and a thousand." Then he asked how many pobles of Qurayab were among them. They said "Utba, Shayba, Abū'i-Bakhtari, Hakim, Nagfal, al Harith b. Amir Tu ayma, at-Nade, Zama'a, Abo Jahl, Umayya, Nabih, Munabbih, Sebayi, Acur b, Abdu Wudd. The speatle went to the people and said. Thus Mecca has thrown to you the oreces of its liver 1th

The Life of Muhammad

Bashas and Adiv had some on until they reached Bady and halted on a hall near the water. Then they took an old skin to feech water while Mand' b. Ante at-Juhani was by the water "Adiv and Bashas heard two sirfs from the village discussing a debt, and one said to the other. The corners The section processes of the day after and their medition for the graph of their per you what I one you.' Madd said, You are right, and he made or compression with them. After any figuring accordingly has and race of the the apostic and told how what they had overheard

Abi. Sulyin went forward to get an front of the corpora on a precombinare represent which has made through the former good paper. Made it has had meaned shorth age. He regions stays he had some histories sections: For reduce the company on the half and ashes place a see a side of Ana-Sufficient course to the most where they had halted, nicked an assess named there and bridge is in passes and branch day in company days growing. By God." he said, 'that it the findow of Yackrib." He returned to trace to his production of the section of the production of the section of the shore leaving Body on the left, travelling on opickly as propriete

والهوا فراه ويحوب وفتن أنو للمقابض بحثه ومكاه أنجو ليونجونكم بالموجوع Makeson to at Manghe are a passe. He use, through region and

^{\$10} years in return the specimen and

sleeping I now a man advancing on a howe with a cased, and then In Unasyya" (and he went on to enversence the men who were killed at Body all notion of Quraysh). Then I may him seek has turned in the theat mot have a body and he hilled?

Observed Siding yiel street but to some year cartificity, your street, and reserved to some or good and the sound of the s

to the proper and an end only required him and his property, by they will be property, by they whole the property of the same and the property, by they whole the property of the same and the property of the property of the same and the same

O God, if Title you forth to use usuallingly With one of these equations, Let been be the plandered not the planderer, The vanquabed use the victor (361).

Typeped man in well the hated on the large man of the man in the same of the same of the man in the same of t

I was sold that men of B. Seisma and that al-Philipp b. al-Mandbir b. al-Jamely mad to the appeals. 'In this a pines which God has ordered you to secupy, so that we can nerdor advance nor withdraw from it a santar of opinion and military tactice? When he replied shot is was the ratter be noised out that it was not the place to stop but that they should go on to the water records to the energy and but there, may up the with heyard it, and encourage a discern so that they would have maderal. The aposite agreed that this was an encellest plan and it was approachetely carried out; the wells were stopped a classes was built and filled with water from which his man replenished that drasting waseln

and "O periphet of God, let us make a booth (T of point-tranches) for the enemy and if God gives in the viceory that is what we showe if the mount actum you can assess your comete and you can people who are left to the point of the point o

a set of a case that a few contracts on The Sa property and the second region for the Appropriate for the African and the same areas on the same of the same of the same and the same of the sam with Thee and coffing Thy appears a flor. O God, great the holp which Then didn't repetite me. Degrees there this meaning? Before whereas stone words he had seen smoon the enemy 'Urba, b. Rabl's, provided on a and council of his, and mad. If there is any seed at any one of them, it will he wich the man on the red carnel of they aboy him, they will take the right way Khariff b. Aims' b. Rabada, or his father Aims' b. Pabada -Ghillet, had sent to Quragols, in they perced by a sen of his with some annually for administration in bands for direct black part of \$100 age on \$10 term required. a company of the contract and the second of the second of the second of the contract of the second of the contract of Engineering and the same production and same are seen as the same of the with the training and the file of the property of the second of the seco The discussion of the party of the plant where the control of the co the same spike of these states began at the last time and public security Making," who presented become a good. Market and used to see, when he the group of the late of the late of

My father lebiq b. Tools, and other parcel men told me as the sarther and the

the state was an arrived as the state of the

How the that he cannot be accounted. Loss to a reach and the up the grant a contract that he is placed and in the cannot be an appropriate too (if I becale any word). Its was sended any protection to the between any protection to the between any protection to the between the cannot be proved to the sended and the cannot be a contract to grant many and of a cannot be proved to a protect to grant many and process of protects to a companion of the cannot be grant to grant the cannot be a sended to the process to account of a contract of a contract to the cannot be a sended to the past of the Araba. If the can the contract of the Araba, If the can the contract of the Araba, If the can the contract is the cannot be contract of the the past of the Araba. If the can are a contract in what you would in the cannot be will find the can are a contract in what you would set the catherings. In will find the can are a contract in what you would set the catherings.

Hakim unid "I went to Abū Jahl and found blue tiling a cent of must \$\mathbb{C}(63)\$, which he had taken out of up bug. I said to him, "O Abû'l-Hakam.

what 'Usba had said. "By God," he cried, 'bin turgs became availed faith

hack until God decide between us and Muhammad. "Laba does not believe his own words, but be saw that Muhammad and his.

Amer b. al-Hadrand, eaving, "This ally of yours is for turning back with the folk at this time when you see your blood-revenge before your eyes. Arise, therefore, and remaind them of your covenant and the marder of

brother. Arous arose and ancovered then he cried, "Arous for 'Arms' Mas for 'Arms!" And war was kindled and all was morred and the folk held attributed by their evil course and 'Utha's advice was wested on them When Utha heard how Aho John had taunted him, he said. He with the hefouled garment, will find our whom longs are swellen, mine or his 364,." Then Utha looked for a helmet to put on his head, but seeing

that he head two as my that he make not first or the more a betwee that would contain it, he would a process of cloth he had round his head

in the case is the best than an electronic who can appear appear the partnered state, accepted forces and said. If accept to God that I will dried. However, a state between the being of Phoness to Admin. I therefore the partners are the said to be an electronic acceptable appearance between the share and others or one may chance a country because a quart to the out-of-the share between the electronic transfer has been accepted as a to the concept to the said to be concepted to the closest and throw bestself into a with the purpose of fulfilling his work, but I because followed him and manufactuate and killed how in the restorm.

Then after him "Utha h. Rabi's stepped feeth between his heather Bharba met his see al-Waltd b. 'Other, met when he steed clear of the made gave the challenge for single combat. There may of the Anale came and which we have been selected to the property of year Afrii and exerber zons, said so have been 'Abduble's b. Rawths. The Character and "Who are very? They assured, Some of the Asset? Wheremany the physical experience and the party emissions on the party can. There the hound of Queryan abouted. 'O Mahammada Send forth non-net in our pursuant to the later than the special to the first to the first term. and arise, O Harray, and gross, O Alt' And when they are seed suto the first the fact of the same the same to the same to be a same to be distinct the process of the party. They show the parity was the states, Nov. "Disavels was the eldest of them, and he faced Utha h. Robi's, while Discount from the extension is the property of the country of the not long before Harnin slew Shavba and All slew at Waltd. "Uborda and he advanced to some with no problem as on its hard once the

Then from meant his arrest on the west size, seconds in the properties to the death of a second of the west size, seconds in the properties of the size of the second of the second of the mercey was enough from it. When they becought 'Ubayela to the prophet he and, 'Am I not a marrays,' appears of the second on one to specify I have been paid. Were Abt 'This stire he would know that his weeds.

We will me give him up till we lie that mound him And be unmindful of our women and children

are make restant as me " Anne b. Thomp is Aprildo with no that when the men of the Angle declared their Energy, "Urba said, "You are making and our peers, but we desire men of our men tribe."

Then they advanced and draw men to one method. The match had necessarily his companions not to attack until he gave the word, and a sequence distribute are property for all the property of attraction. He hancel removed to the fact with Ahii Boke. I was informed by Anit is by the highest and it was to be a sequenced by Anit is by the highest and it of a sequence was represented their way together.

the same that a figure is much as the gap again, when man and the property and the same of the s the state of the last of the l the feet and the second THE RESIDENCE OF THE PARTY OF T great of the same to the first window or to the same of the same o quarding the apostle for four last the enemy should come back at he I was a supplied to the party of the bearing in the second or second or provide the second of the and the second s God, he replied. 'At it the first defeat that God has brought on the season

and I would rather an them shouthtered than left alive." a later to become a finite or on a series been been be-

The territory or got the territory may be become

that they would not seem to be about the second transformation to

AND DESCRIPTION OF THE PERSON OF THE PERSON

get as it was now home on him to want and the fact that the same property from the contract of the contract of the District the second second second second second second the second second second of the part of the second - sword in humb the specimen programme in the The same was to be a second to the same of the same of by the second or region in terms in given to the event of marks, with the same of the sa The large Works and the large way to the large with the large way of the l many top up I was not the second of the price by their

He was killed as a peacety in the bastle of al-Yamista

to the state of the property for the state of the State of the Brown to applicate that he present them and the present in species. the figure is a princip when is never to be seen as the same of a facilities when argued has a transfer of their a the Control of the Property of the Control State of the the final property to the same of the same of the same of the street on white any parties. We as I have their

The Life of Mahammal 400 or Friday and any or for the Parish Report to Story & Story THE RESERVE THE PROPERTY OF THE PARTY OF THE but the quarter research to company with an every a total and the even speed from the large for the a state of the same of the sam and sold "Take ALTERNATION AND THE REAL PROPERTY AND ADDRESS OF THE PARTY AND ADDRESS what had made been do this and he replied, 'O specie of God, you me The second secon the Part of the Part of the Part of the last THE R. LEWIS CO., LANSING MICHIGAN PRINCIPLE AND ADDRESS OF THE PARTY ADDRESS OF THE PARTY AND ADDRESS OF THE PARTY ADDRE Accounting and the last of the Belleville for any and for the ball of the for the property of the same Company was need to be a supply and the same of between the same that has been been as the same of the makes a second of the second of the second of the second of production that to produce a contract a great prothe property on the figure has been been been as the and the same the same of the same of the same of the same of The short is moon his front tectly A CONTRACTOR NAME OF THE PARTY OF THE PARTY

by an errors. Then while Haritha b. Suction, one of B. Adiv b. al-Navibr.

the little of the latest and the lat the first party from the first term in the same of the same of the For P. Phopological residences in the control of th to the same of the same of the same of the same of THE RESERVE AND ADDRESS OF THE PARTY OF THE of A company regarding printing growth and the fact the fact of the contract o provide the second seco the state of the same of the s

> No. of the Party o If in God's war you've firenly stood You need not near at others should While you are nightness true and areal. It

destruction of the second section of the second section and the second secon serving?" He asswered, 'When he plunges into the midst of the memory a territory and the second transfer to the transfer de la fille de grape de la la lagra de la fille de la lagra de la fille de la fille de la fille de la fille de

July 1

and medical processes and by his fellow-rader fundata in Majorde 4. Zudarer b. at Streek b. Assal who see new of B. Larch, nee be used. And what about any triend here? No, he wood, saw at Museak, here we are not going to name your friend. The accetic cave us ardem about you paly." In that case he said I will do not a time. He wromen at Merca small not see that I thereast over fraction cover may cover by the attenda that among an al-Manuflether came at him and he inserted on farhting

> A ton of the free between not his friend Till he's dood, he was bim safe on his way

The weak was that al-Mutadishar haled how and compared these Years The second

> Do you not know or have you forgoned? Then note well my line as from Rali Those who thrust with Yatasi some Staining down chiefs and bringing them law. Tell Bakhtert ther he is becaused of his father. Or sell our one the like of ----I see he of whom it is mid my prigin to in Bult When I through an our appear at branch absorb devisite I kill my opposent with a sharp Mashraft sword. I work for death like a carred overfull with milk. You will not our Mujedbalber telliner a He (168).

Then of Mayor Bullets went to the mouth and told how does he had done has been to take how presence and branch has an how two that he had assessed on fightout and the result had been fotal to him fabou.

and Takes b. Abbad b. Abshillab b. at Cabayy told me on the c. he father; and 'Abdullsh b. Abu Bakr and others un the authority of Abdu e Rahman h. And take one the same, any ne. I mayon b. Adulal was a freed of more in Mean and instrume was Assis And had been prescribed "Abdu'l-Rahman when I become a Muslim. When we used to meet as Merca he would say. "Do you dislike the same your payents gave you?" god I would say you used he would say. As for my does have no Rabinda to which a many which a can call you between overshood Toy was 't recht to woor emelval name, and I was 't use me I don't know." When be mad O Abdu Ami. I would a total one being and finally mad. (1) Also Ali culture when you the lovel be called my. Show? [this most for necessal the agent feats here. On the size of limit I pured by how strucking work has not. All holidag has be the hand. I was consyng, were of studwhich I had lusted, and when he new no he said, "O 'Abda 'Ame," but I would not goover meet be used. C. About to the ... Done by use. Went to 1970 (the tile principle) for I am toom valuable than these count of mail Which was have? By God I will. I mad No I there away the mad and took ham and his year by the barrel, he arrests the whate "I never now a dark

lake then. Here you pro use for milk?" Then I without all with the pair of

The Life of Mahamand

Apply I. Wähled fo. Ahij. Aug from Said fo. abrählm from has father. Abdu'l Rahman b. Auf rold me has the latter said I marve said to me as I walked between them holding their hands. Who is that man who is wearing an opinich feather on but bressi?" When I sold him it was Haman he said that it was he who had done them so much dansize. As I - e. leading them away Billil saw him with me. Now it was omayya who used to corture Bild in Mecca to make him abandon Islam, bringing him out to the searching best of the sun, living him on his back, and putting a great

religion of Muhammad, and Billi kept saying 'One'. One'. As soon as he he lives." I said. (Would you attack) my prisoners?" But he kept crying these words in spite of my remonstrances until finally be shouled at he 100 of his voice, 'O God's Helpers, the sech-infide) Umayva b. Khalif May I not live if he lives." The people formed a ring round us as I was protecting inpt. Then a man drew his award, and cur off his son a foot so that be fell down and Umayva jet our a cry such as I have never heard, and I said to him 'Make your escape' (though he had no chance of excape). I can do nothing for you." They bewed them to pieces with their swords until they were dead. Abdu'l-Rahmin used to say, 'God have mercy on Bilil. I use my engle of mail and be deprived use of my preparers.

Abdullab b. AbQ Bakr cold me he was told as from Ibn. Abhfa "A man of B. Gbiffer told me. I and a cousin of more went up a hill from which we could look down on Bude, we being polytheight writing to see the result of the battle so that we could join in the tooting. And while we were on the half a closed came near and we heard the neighbor of horses and I beard one saying Forward, Haysilm?12 As for my courie, his heart burst sunder and he died on the apot. I almost perished, then I pulled myself together

Abdullah b. Abu Bake from one of B. St'ida from Abu Usayd Milik b. Rabi a who was present at Badr told turn after he had ton his sight: "If I were in Bady today and had my sight I could show you the glen from which the angels emerged. I have not the slightest doubt on the point

My father labliq b. Yasir from men of B, Mdzio b. al-Najiër from Abis Dā'ūd at-Māzunī, who was at Badr told me "I was pursume a polytheat . . at Rade to amuse him, when his head tell off before I could get at him with my award, and I knew that someone else bad killed him.

One above suspected from Migram, freedman of 'Abdullah b. al-Härith from Abdullab b. Abbita, cold me, 'The sign of the angels at Badr was white surbant flowing behand them at Hungvo they wore red turbans' (171)

One share management beats Magazin from the Abbits said our. The source

I while, where that he may be based belond him to drow him

and one figure as may have in that the first the open others factified their stores there are seen forcements, but they also not figure.

As he was fighting that day AhG Jahl was saying

What tale herce war to disake about me A young be-camel with razor-like teeth? For this very purpose did my mother bear me (372)

When the specific had finished with the enemy be opticed that Abil Jahr should be tooked for among the slain. (T. He said, 'O God, don't let him escape Theel') The hist man to find him— to Thaur b. Yazid fram Thirms run the Abbis told me is well as Abdullat b. Abil dake who told me the same. Was his fall b. Amil b. all amily, brother of R. Salasta, whom they reported as saying a heard the people saying when Abil Jahr was sort of thirds. Abil Hakitin cannot be got at' 1373). When a heard that a made is my business, and made for him. When I got withen striking disqueet fell upon term and forthed him a blow which sone his font and half his short thoug. I can only like it to a date-sampe flying nom the people when it is besten. It is son 'literan struck me on the shoulder and nevered my arm and it hung by the skin from my aids, and the bittle compelled the to leave him. I fought the whole of the day dragging my arm behind me and when it became pareful to one it put my foot on it and standing on it I tore it off. He lived after that onto the region of Utherian

Minimum this, Air passed Abū Jahl as he say there helpten and nonte ham unto he left had at his sat gasp. He hanself went on fighting until he was killed. Then 'Abdullah b. Mae'ud passed by Abū Jahi when the apostle had ordered that he was to be searched for among the chira. I have heard that he specifies to look for the tree when it is not not one when they had meet they were to look for the tree of a sear on his knee. When they had meet remain their at heart would represe up to shop at a behind he as in the land and there are the mark the mark the sat in the land and the first and that he found him at his land good and put his fact on his such (for he had once closed him at his land passed to him was standard at him and passed him to Markal, and and to him; 'He God put you to show, you enemy of God?' The makest him you have killed?' Tall me had the hop he had a went. He told him that it was in favour of God and Him.

Non of the Mark. And the first has been as one of the most as me the service and the service and the service arrived. Then I can off his hard and brought is to the specific arrived. When there is no other, is it? (Then tend to be her outh.) 'Yes, I said, and I threw his head before the specific and in grow thanks to God (177).

It biships be Millions is blooming at density of the course to the quarter of the transit on the proof of the transit of the course to the quarter of the proof of the transit of the proof of the proof of the transit of the transit

What do you thank about a people when you lift them? Are they not seen though they are not blanking. If couch and masters were expected. You will not get away accelerate after killing Hibbl I not Hisathi's become spring them—a master well used to The cry of Warriors down to the fight? (One day you can her protected and energed, Another day insecutationed dust to the fear). The right I left live Ageom lying And 'Uhhhiba the Glancoire dust on the field (176).

When the specific and, "ye, row of my people shall enter Paradige Nice the fact through (a), specific active. In court the most of through and the growth property they so the give one of the bosts per up and other has been empty. In our of the property of this has been empty."

I have brand to an incident space of a specific and it has at the last between arriving the firstly, and when we adopt a to be used that it must be taken by the term of the firstly. When the first to at Arrests is larger most. That is a firstly in many, the appendix specific specif

Tracks in Related from "Upwer is, all Endage from "A" left, and san that the factor and "When the appearing to book and the first obtain the horses, and a provide make the horses of the appearing to book and only the horses of the appearing to the filled it made when they went to move him has book discongrated to and soft if always a may and drapped court and and made "O propose it. As they there there into the pis the appearing made and made "O propose of the pit have pay to the pis the appearing and and made "O propose of the pit have pay to the pix the appearing and the pix have pay to the pix the pix the appearing and the pix the pix have pay to the pix the appearing and the pix the pix have pay to the pix the pix the appearing and the pix the

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Humayd al-Tawil told me that Anas b. Malik and "The speatle's companions heard here saying in the middle of the night "C people of the pit" O 'Uttm, O Shayka, O Umayya, O Abū Jahl," commercing all who had been thrown into the pit "Have you found that what God promised you is true." I have found that what my Lord promised the is cone," The Muslims and "Are you calling to dead lasting?" He measured: "You caused teen what I say better than they, but they cannot arswer me."

A teamed person told me that the aposte said that day. O people of the pit you were an evil kinsfolk to your prophet. You called me a lim when others believed me, you cast me out when others took size in you fought against me when others fought on my side. Then he added 'blave you found that what your Lord promised you is true?'

Hassan b. Thible said:

I recognise the dwellings of Zaynab on the undivid-Leokang like the writing of revelation on dirty old paper." Wads blow over them and every dark cloud Pours down its heavy rule. his traces obscured and deserved Were conce the abodes of dearly loved friends. Abandon this constant remembrance of them, Queach the heat of the sorrowing breast. Tell the truth about that in which there is no whome. Not the tale of a liter Of what God did on the day of Badr. Giving an victory over the polytheists. The day when their multipude was like Hu3' Whose foundations appear at sumset. We met them with a company Like Born of the jungle young and old In defence of Muhammad in the heat of war. Helping him against the educati. In their hands were sharp swords. And well-tried shalts with thick knots. The som of Aus the readers, helped by The some of al-Nagity in the strong religion. Abū Tahi we left lybne prostrate. And Little we left an abognound. Shayba too with others Of noble same and descent The annate of God called to them. When we cast them into the mit together, 'Have you found that I spoke the truth? And the command of God takes hold of the beam?

To I down it is suggested the the menting of quality.

They spoke not. Had they applies they would have said,
Then wast right and they judgment was cound."

When the spoule gave the order for them to be thrown into the pit "I'the was dragged to it. I have been told that the apostic tooked at the face of his son Arti Hudhayin, and to he was aid and his colour had changed. He said, I fear that you feel dreply the face of your father or words to that effect. No," he said, 'I have no reagivings about my father and his death, but I used to know my father as a wase, cultured, and intume total and so I hoped that he would be guided to later. When I saw what has befallen have and that is had here are attached for any tropes for him it maddened me. The aposite blessed him and spoke knowly to him.

I have been toke that the Quran came down about certain men who were totted at Badr. Those whom the angels took who were wronging them selves they saked, What were you (doing)? They said: We were oppressed to the carth. They said: Was not God's earth wide enough that you could have migrated therein? As for them their habitation will be hell, an evil us6 resort. They were alleranth b. Zama a Abū Quyu b. all-Fakih Abū Quyu b. all-Waltd, Alt b. Omayya and all As b. Munabbib. These had been Muslims while the spostle was in Merca. When he ougrated to Medina their fathers and families in Merca shut them up and seduced their and they let themselves be seduced. Then they mixed their people in the expedition to Badr and were all failing.

Then the apostle ordered that everything that had been collected in the camp should be brought together, and the Muslims quarrelled about it. Those who had collected it claimed it, and those who had fought and pursued the enemy claimed that had it not been for them there would have been no booty and that had they not engaged the enemy they would not have been able to get anything while those who were guarding the apostle less the enemy should attack immedaimed that they had an equal right, for they had wanted to fight the enemy and they had wanted to see the booty when them was note to defend it, but they were afraid that the enemy might return to the charge and so they kept their position; round the apostle

Abdu'l-Rahman b. al-Harlth and others of our friends from Sulayman.

b. Miles from Makhall from Aba. Durinus al-Bahjil (37%; and I maked 'Ubada b., al-Bassis about the chapter of al-Anjal and be said that it eams down concerning those who took part in the battle of Bade when they quarrelled about the booty and showed their cell nature. Ged more in our of their bands and gove it so the aposite was he divided it equally among the Muslims."

Abdullah b. Abū Bake told me that Mālik b. Rebi's one of D. Sända asz from Abu Urayd al-Sä'edi raid. 'I got a sword belonging to D. A idb the Makhzūmijes which was called al-Marzubán, and when the special ordered **西侧**

everyone to turn in what they built taken I come and those it among by being of aposin. Name the aposition never held back prophing he was saled to an it of a supplicing he was saled to an it of a supplicing he was saled the aposition.

surer it him."

Then the specific cost "Abstration is Breetlyn with the good news of the variety in the people of I ppur Medicin, and Zord h. Historia, in the proofs of Larger Medicin, I along to Eopd and 1 be none came to up as we had heaped speck up Resprys the apartic's daughter who was inserted in "Labora to Affin the specific having left no behand such "Crimate or look after her), that Zoyd h. Historia had come. So I wont in how on his was annother in the pinns of prepar surrounded by the people, and he compared to the and Sharein and Abs. Job and Laws a med Abs. Bakkerf and Urneyya and Nubsyk and Munatchile have been slain." I need, in this true, my father?" and he mid, "Yes, by God it is, my non-

Then the speak began his cotten parency in Median with the interfering printeers, making whom mate— spin h. Also Mo, are und al-Nade. It is appeare correct not have the hours that had been serious from he polythresis met you. Stidulish h. Ku'h in chorge of it. A report

gave at the Manhama gray and

Source your carrole, O Backer!
There's we halting-place in Dhu Talk'
Nor in the desert of Glussays a pon
The propin's carrole cannot be included.
Be in set there on the way is water
Gut having given victory and Akhere having flad,

Then the aposite were forward until when he came met of the pass of all states, he hadred on the quantitals becomes the pass and of March called Server to a tree chart and devoted the heaty which find had protect to the Marchan aquatite. Then he mare bed patch for capital Randal where the Marchan and heat respectationing that and the Marchan on the receive God had given him. Substan h. Substan he Substan is "Great" h. Quilde took Yould be from he had one mand. What are were compressableing to about Yould be from and and one observed there. The aposite wealth and and and find a protect of the substant and another the hadren when the place was killed by AR, or a hornest March had been explosed to the Abdellah he Substant and the R. al-'Allies.

Were the spearly entered term in he saled I glot said. The who will both after my chaldren, O Waterward? Hell he said, and form to Thaten b. Abo't Aquit at-American halled has asserting to what Abb 'Ulasseia h. Mahamesand b. 'America's h. Yher told me (pla).

process to be at every specific forms that were the former than the second to be a former to be

the Hand. Freedom of Farwa b. 'Aste al-Breigh, mor the aparels there with a per fell of instant and deem (phy). He had stopped behand from Bade has man present at all the action better and afternoonly because the aparels a gampler. The apartic and, Abit Hand is one of the Angle concernacy with any have, and they did no.

The appear is presented in Maring a day before the presence. Abdullah h. And Bake soot me that Yairu h. Anchaint h. Abdullah h. Earlies said has the the presences were brought in when basels d. Zaron a, the rate of the prophet, was with the family of Abril when they were broughing Aus and Ma severally Abril's name that brough brians the was was transmitted as them. Notice and Abril's name with them, maddedly a was said "Here are the presences and I recovered to my happy where the quantum with his bands and us his nech. I could hardly contain marchi when I now Abit Yarid in this start and I mad, "I this Yarid in this interest of his edge is not a noble dearn" Suddamly the prophet's voice startled me. "Sauda, would you stir up trouble against God and his aposets?" I said, "By God, I could hardly contain myself when I now Abit Yarid in the state and that it why I may what I did.

Now Ahii 'Azia b. 'Umage b. Hishara, brother of Muy'ab b. 'Urasyr by the speec marker and 'urber was among the presence and he mad, hily brother Man at passed to me more of the Arate was banding me and he passed from the for the mention to a marker who are then the the will reduce how from you." I was with a mamber of the Arate when they brought the from Bade and when they are then duration is accordance materials and one the dama therefore in accordance when they are the arcter that the apparent had given places up. If prepare had a give true of the section of the arate that it is an accordance to the dama there are the true that the apparent had given places up. If prepare had a give their had given to the area and the reservoir of the section of them had be preserved it to me among that "\$\frac{1}{2}\$.

The first to come to Moren with move of the disease was al-Hayananan in Abdullah at About? and when they asked for news in engreement all the Querysh chock who had been haird. Not also who was nesting as the Japanest 17ms between a sort of the sound. And has placed on. In they and What happened to between it is exact. He attended, There is in proving so the Japanest by Lond I are the bother and has handay when they material.

However b. Abriefish b. "Ubeydollah b. 'Abide from Thrison, freedomes of his highly total our shot Abid Rith. Importungs of the species, and. I send to be a slove of 'Abide. Interested entered among sit, the people of the history." Uside had become a Muslam," and so had I must I Fail, and as first. But Abide was afreed of his people and desirted to pe agreed them, as he hid his fields, he had a great deal of money sourcered among the 100

people. And Labah and survey behind been the bade coordings peopless. at the excel at the h. Handan for their marker they doll you may who stayed buleted trest another as his pince. And when never carns of the Chartesh massion at Bade soul bureatound Alph Labor and pur has to shows while we found correlves in a position of power and respect. New after I was a weak man and I qued as major acrosse, sharpening these on the test of Zongon, and is us I was aware there with I many a half abarpering delighted with the news that had come, up came Abii Lahab dragging has feet to ill temper and sat down at the end of the cent with his back to mane. As he was sitting there people said. "Here is Abil Sufvan b at-Hillerth b. Abdu'l-Muttellib (283) turn arrived." Abd Labab sard. "Come here, for you have news." So he came and get with ham while the people stood round, and when he asked his nephew for the news he said, "As soon as we met the party we turned our backs and they were killing We will also to the entire and a for that. We spet men in white on probabl houses between beaven and earth, and by God they spared outling and none could withstand them." So I lifted the rope of the tent and mid. "Those were the angels." Abb Labab arrack me violently in the face. I tempt at him, but he knocked me a control of a section and agriculture of the section of the secti Ummu'l-Fudl went and not one of the supports of the tent and solit his bend with a blow which left a nasty wound, saving. "You think you can despite him now his master is away?" He got up and turned tail bumilisted. He only lived for another week, for God moste hen with pustules, from which he deed.

(T 1340. 10. His two ooes left him unbursed for two or three nights so that the bouse stark (for the Quraysh dread pustules and the like as men dread plague) until finally a man stad to them. 'It is dispraceful. Are you not subarred that your father aboutd stink as his house while you do not cover him from the sight of men?' They replied that they were afraid of chose olders. He offered to go with them. They did not wish the body but threw water over it from a distance without touching it. Then they took it up aid buried it on the high ground above Mecca by a wall and

The Hamid said that Salama b. al-Fujl and that Muhammad b. Ishaq said that al-Abbia b. Abdullah b. Ma'bad from one of his family on the authority of 'Abdullah b. 'Abbis said 'On the night of Badr when the prisoners were safely granded, the apostic could not sleep during the first part of the night. When his companions asked him the reach be said. I heard the winthing of al-Abbis in his prison." So they get up and liberated him whereupon the apostic sleep soundly.

On the same approved I beyond that Muhammand it. Jabby and "ful-Players is. "Louise and sim from at-Hanges is. I gotto from Magazan from Jim Athles. The man who captured at Athles was Alex. Years Kalls is. Assert breaker of the R. Indiana. Add/L Louis was a contigued botto made white at Abbin was body. When the aparalle saled the former have by the managed in capture box, he and that a man much as he had accept page, house or attentionals bad bright both, took which for described how, the markle and, "A noble suged helped you against him.

products, it my In the remarks of Forces I. It recorded that the analysis large I makes I find when also were a halo creating before here and good. If the greene up too I am will also I will marry here. But to short harders she give up and Subtets is all-Around in Wales I Acad at Manhatani marrand has not six home been Rome and Lockship.

They did not heary Alby Labels, but he was put against a well and stones ages thrown upon how from behind the well pasts to was covered. It is and that when I who passed the plant also send to vest her large

Native is Abble to Abbusta is in-Laborat from its farther Abble told me that Queryals broughed river need. Then they used. Do not do that, for the grown will reach Mahammad and his composition and they will reporte over your mericenses, and do not send memoryary about your approved but hold back to that Mahammad and his composition may not germand encourse remaining. Al-About it at Magalib had out three of his sens: Zone a, Aqli, and al-Hitesti, it Zone a, and he wanted in licensed three. Moreover, befored a weaping tention, and in he can bland be told a torbuilt to period over heart former come had been present at the 4 Quagosh were weaping over their dead he right weep for Zone a Api publish, for all he was supposed over their dead he right weep for Zone a Api publish, for all he was a warmen, weaping every a capit she had been. This receives he made

Does also very browns she has but a count?
And does that here has reade all aight.
Were not over a puring count.
But over Body where hopes were deshed to the ground.
Over Body the brown of the gate at classes.
And Makhaista and the chira of Alm'j-Walid,
Were if was most were over Apil,
Were for Parrie the hour of bons,
Were nowenedly for them oil,
For Alm Hakista had no pute.
New three the dead, sum tour rule.
Who but he Boar mount for at tack account (186).

Among the princers was Abil Wadi's is, Dubuyes at-Sohest. The spense recognized that in blocks he has a gen who saw a showed and both merchant and that he would seem come to reduce his fother. When the extent delta at redering the processes on he he remarks should not be extentionate at-Muspalib b. Abil Wadi's—the man the up ask merchanical has not get that the in a heart And he stopped that it may be up a made merchanical has not get the few to a heart And he stopped that it may be up a factor for a man distance for a man distance and took him energy.

Then Qurayeh sear to redeem the personers and Miltray b. Hafs b, al-Abbytal came about Subayal b. Arer who had been captured by Math. b. al-Dukkabaya, brother of the B. Stiller b. 'Auf, who said

I captured Subayl and I would not exchange him. For a prisoner from any other people. Khandif knows that its hero is factory! When injustice as completeed of.

I struck with my lesen sword until it bate.

I forced myself to light that have-lapped man.

Bulley! was a man whose fewer Kp was split (187)

• Blubermed b. Amr b. 'Att', brother at B. 'Amir b. La'nyy told methat I may said to the apostic. Let me pull our Substil's reo tract touch, his rangue will attak out and be will never be able to speak against your again.' He answered, 'I will not muniste him, otherwise God would toutstill for the shough I am a prophet.

There beard that in this tradition the speeck said to 'Umre, 'Prohaps by will make a startal for which you will not black black' (482).

When Mitrax had spoken about him and finally agreed on terms with them they demanded be money, and he mixed that they would hold frim so recurrily and let Subayi go so that he could send his various. They did not and imprisoned Mikrax in his stend. Mikrax and

I redeemed with confy' abs-carries a captive bern.
(The payment is for a true Arab not for clients).
I pledged my person, though money would be easier for me.
But I feared being put to shame
I said, 'Enhant is the best of us, so rule him back
To our some so that we may attain our desires' (p89).

IT 1944. The Hamist form Selama from The lable from at-Kalbi from Abic Salih from Ibo 'Abbin which are that the apostle and to al-'Abbin when he was brought to Medine, 'Redoess yourself, O 'Abbin, and your two nephews Anit b. Abit Title and Naufall's al-Hirsth and your ally 'I sha b. 'Ame is, Jabdam brother of the R. al-Hirsth h. Fibr, for you are a sich mus. He replied, I was a Modine but the people compelled me (to fight), He answered. God knows ben about your Islam. I what you say a cross God will reward you for it. But to all outward appearance you have been against us, so pay us your remone.' Now the apoetle had taken twenty olden of gold from both and be said. 'O apostle of God, treds my work them are my remain.' He replied, 'That has nothing to do with it. God took that I from you and gave it to us.' He said. 'I have no moner.' 'Then where in the managey which you left with Umenu't Fadi d. al-Hisrith when you left

Mirror 7 Year two were since when you said to ber, "If I am willed so smash so for al-Fadi. Abdullat and Quiham and "Theyriuflah. The him who sent you with the truth," be exclaimed, "none but size and I have all this and now I have that you are find a specific." Be he redeemed himself and the three men named above. If

"Abdullab h Ahn hate said me that Ahn Sufran's son 'Ann whom he had by a daughter of 'Uqba h. Ahn Mu'sys (340) was a prisoner in the apostic's cands from Bad. 34): and when Ahn Sufran was saked to cansom his son. Ann be said. Am I to suffer the double loss of my blood and my money? They have hilled Hangala and am I to reason 'Arm?' Leave him with them. They can been him as long so that like!'

While he was thus held presenter in Median with the spendle Sa'd b al-Nu'mile b. Athul, brogher of B. 'Ann b. 'Auf, one of the B. Mu'hwys, 444 went forth an pilgrimage accompanied by a young wife of his. He was an old roun and a Muston who had sheep in al Magi'. He left that place on pilgrimage without fear of my uncovard events, never stanking that he would be detalated in Mean, in he came as a pilgrim, for he knew that Carrayah did not mountly interfere with pilgrams, but treated them well. But Ab's Sufylm fell upon blue in Merca and improved him in realistics.

O family of The Aithl, mover his plea.

May you lose each other! Do not accounter the chief in his prime.

The Born 'Axer will be base and contemptible.

If they do not release their capelys from his fetters.

Haude, b. Thibit are vered bire:

If Sa'd had been free the day he was as Mores. He would have killed many of you are he was exptored. With a sharp exceed or a bow of sail a wood. Whose string awayer when the arrow is shot.

The R. 'Amr is. 'And went so the spende and told him the more and maken him to give them. After b. After Sufvin so that may could set him go an exchange for their map and she country and so. So they sent him to Abia Sufvin and he released Sufd.

Among the presences was Abo't. Leb at Rabi' son-m-law of the apostle, partied to be daughter Zaynah 192), Abo't. As was one of the important mean of blears to would, proper, and marchardine. His mother was Hata a. Khuwayled, and Khusiye was he most be health had asked the apostle to find furn a wrig. Now the apostle rever opposed her to be was before revelation came to him—and so be contribed hum to his daughter Khusiya used to regard him to her use. When God boneared the apostle site

The transfer Subay?" speech after the Jacob of the propint.

Providing therein. The restain therefore a star lifety because disord generally means them there as no consider.

All written parties for the large drawn provides as there is a referring as the supplies of "Abbits who is a section. But in the pre-Abbits triation of pasts is "Labor, No de
"A star man Madian.

164

with programs Kingdon and her desprising to be and in term and survival that he had broader the truck and reserved his mission, stomet had be be present to be petitioned. Note the appete had married discounted in I see to present to the state of the catalog and when he cannot be seen had to Charmed the command or any and a sense to them have the command may asserted than the eliminative based Milliamanni differences for the transfer ever and the said or responsiblely to that he through he to the resource was all business of the street factored. They were to \$100 to make the same to distinct has note and they would gove him may wronge by taking. He entaged net of that he did not want my what websits been journal, and have for post and the answer proof to make reproved by the arriver in a second way. Then they were to Uthe h. Abit Lobats with the some ground and for and then it they mode program the despite of foots to be it to all the sethe doughest of the old have the becomes from the web and other than \$4 to be described from the foreign consummation for the reservoir. Then beautiful with her leven have to the leaguest and the change, and . Change attractions, margard, ber

Note the specific half on present of heaving and housing at Merce, has the orienter of heavy companies that Jaine had back a to make the open January and he hadronic his — by has then wood superfue. Mostless and materials with the specific magnetic fibs.—by some the owner's on to José and the objected among on promotion and atmosphic in Merces with the asserts.

Taken is Abbat to "Abdulleh h, al-Zobeye from his father 'Abbit sold me that heath, and "We see the Westman, page to page or down processes. Levents gate the tenner for Abq. Le with a obsesse a resulting which Khodiya had given her on her successing to Abbit. Ap. When the specificable was been got a some been part or any. It was would been so are not have been approximate to the success to have do not been proposed as a success of the su

SATURE SETS OUT YOU WENTER.

Note the appearing and expected a perceiving an Africa. The specific hard medicinates at estimatories that form stone surveys figures applications of the short to describe the appearance by the large perceivage of the describe and formation and formation and the stone to a measurement of the stone for their terms of the stone for th

and they the did not make to go. Head offered in gree her proving the people of the province in the section. The court and to the other has been provided from the regional field that the province the section of the section of the court of the section of the sec

the most har of med descript her to dept to corolle plut the recognishment they took her to the aportic.

Annual to Residence in the Kingdoms, Leather of B. William & "And was of the place of Leather 1991.

Tidings peached our of their wiched treatment of Saynah, So existent thee men mode are arraphed. Measurement was not put to above when she was cost forth Barmant of the possit of the bloody was between its.

From the above web Lemman and his new web in Abo Sufyin got but disapproximate and remove We bound his not. And and his sound fraced regeder in most was got wear turb middless.

I mean we shall wear turb middless.

Ageny landers with many a champeon.

Driving before an middel Quraysh wait we subdue them.

We will drive them to the each of bland and Natable.

all l

The Life of Michael

M story deep to the low-level was will processe along with horse and food. We start that you'll make more along the

We will being upon them the fate of Ad and Justines.

A people that disable and Mahammad will regret it.

And what a time for showing repeatured

Tell Apt Solyin if you men been

"If you are not sincere in wanter, and sudrage John

The above and severe on the specifies as the life

And in hell you will meet a garantee of making patch for ever! (1964)

Abstract a server board was from high Hadrand who we arrang the processes. Al-Hadrand was an ally of Hart b. Unserve (1981)

When these who had gone not to Zaynah setumne Kind d. 'Dilta met

भीताल करने करने ह

 4.1×10^{-10}

In proce are you wild spen-rough and comm. And so was like women in their sources?

Einber b. al-Matt' when he bounded Toyon's over to the two most mid-

I am assembled at Hubbar and the policy sum of his people

Who wish our to break ure you I were blacksmining a disquisite.

I core not for their numbers up long as 7 live

And to long to my head one group my wanty blade.

Would be At- Babab from platters to At-stallable be at Antonia from Resignation to Youte from Alex stalling in South from Alex the people and gar Plat the latter mid: "The special state are among a recording of surface with a few got that if no got that it is all because to the orbit mans with the got to derivate what have got to be sure as a set of the fellowing derivative are the set of the fellowing derivative, they I reflected that name has night to promote by five news and, but it proposessor often half shows.

AND LAIS IL AL-HAD? DECOMES A MUNICIPAL

When Below these space between shown Abst.) In sever to blook a which describe hard to Blooms with the appearing and showly higher the apply special. The travel is because the traveling with his group specials and show of Grandella in high their statement is some on his way a reparation to the appearing a suspection in both the book and on the way on his way to have travely made at a provide a the roug provides but no made have small made and all he back strong his homeoff on appearing the me. When the resident mean of work these principles is he have small as a Turnella because groups of popular and states have in providing provides been provided by the form provided and the back strong groups to the his back the back and the back specially would not be supposed to the his back and the same property of the provide back to the supposed of the back in the

Programme Communication of the Communication of the

mend and Albah ships followed by all persons Reveals are displine where the presents out 'O year man, I have given protection to Abd I. "In his Fabra. It a present more the specific terms to the the ships and make them of the long topod what he had have time above the sold dead there had be queste that he prove nothing about the matter mod Revisit made they device that he prove nothing about the matter mod Revisit made they device that a prove nothing about the matter and proquestioning in their hadalf. He want off to me he design or and sold for the hadale time great but not to allow him to approach the lot she can am lawful to him.

"And like it, Abia Billy sold, you shad the apperlic post to the realists party." sphile has taken the first a morner has more a releval or in the with home and was here below property of the son, think seed to remove it to have the absorbed to be black base of your will next it in basely which Carl have become one and you have the better right in it. They weeked that they marghy and out a great or hand, and there were no recognitions that man become back and stone and little lowber beetles and even a little piece of usual until exercising our external and nothing expected. Then Ab. 1. In some or block and past recovery what my day, or token clear who had given had a group may be that behad and about here if means of their had my harder claim as two. "he, they and they work was a few me have found the part, and with and processes. Their said to Their process. that there is no local for the bost and has \$4.5 persons to his survey and mind her assume a Marson when you will have but they I found that was would think that I only wanted to rob you of your groupes and now that God has restored it to you said I are about of it I makes and the first. Their spring his work of the reliant the princip

Disputed to all Managers Spaces. Changes Regard by Antolia todal time other Managers resoluted. Jak home to losse or work-hop to the first discounting faithful time.

want had record without my new precedure (197).

Account the parameter who I was been more given from from the barriers become been pay remains note that to be where the prophet, put after Earthip but houghton had much be remains as Mortalish is become it of payors in II has to be I was it billionary the sum left or has been been to be an out they see home payors to see the best in the sum of the supposed and whom no one count to instant, billion that the sum of the sum of

Rept) is not the man to field his picky. The back of a few tired at some restorbale or other?

and also down down in Abdullate in Talleston in Things in Houthlife in

Deproise collect and in a manufact of complete offices at the breakering of parameter.
 About 1. The line is part clear to me.
 There wends are and as W

Founds. He was a poor man whose larger comment of daughters and he must be the specific. You know that I have no everyou assume at rots acred with a large larger, as let me pe without amount. The specific did on on considerant that he similar and fight apparent has agreed. Proceing hate and manifesting his himsings among his people Alex. 'Assurance'

Who will tell the specific bilinkers and from me. You are true and the divine King is to be present? You call men to truck and right guidence, God himself witnesses to you. You are a most given a place among to To which there are steps hard and may. These who fight you do massarbly. Those who fight you do massarbly. Those who rathe peace live hoppily. When I am reminded of Budy and its people. Sorrow and a name of loss come over me (see).

CHAYS & WARD DECREES & MURREY.

Medianested by Jackin N. of Fabrup from N. range is all Fabrup total my that I determine with restrict that is a secretar at the days showing after the transporter may not one out of the jundons of Apersonic who quart to exceed the appeals and his components and comme there distress while his term in his car, and he can thate were exceed the processor taken as limit good. He describes at these who were thereon who the well and habeles and. By Look there is no good in his new three we will need have registed and "Uranya," were it not for a debt acceptability agreest my which I content passent a faceth I common afford to have acceptable for I would not be Madamerand and half here. Int I have good man agreement the int of them, the past brings of processor at these hands. Soft in the second with my process to be any stall quart larger process to be used that a new of wear farmers with my recent to have the start has a AR than I have about the others. Thempset good has agreed to have the start for a process to have

Then I cover railed for his second and disappears a sed present of work present and were off to Markon. While the cover sales are the selectioning have food had becomed there at the Markons where we cover sever their electronic by puddently me. Prior storage of the designing put with his second and god, That dog he reserve at Cool is 1 rappy h. Wath. By Cool he is come for some properties. It was his who made whichest among as and calculated our part has for the second at larger than the second of the second and the second of the second and the second of the second and the second of the second of

and arrang his bandsheet to grapped him recent the work with it. He told the finals who were with how to come it, and in with the specific and to

from howen and we decent the revolution you brought. But this is a matter in which only I and Saferin wave privy, and some can have tast you at a last Load. From he to Good who has guided me to make and and the thin. Then he resided in the create and the spectra such his subject, and the presence in his subject, and the form in presence for him, and they did so.

Then he and I must be arrive as enterpreteng the tight at God and in presenting them who believed food a religion is absorbed the way to give our previously to go to blessed to automate them to took and the quantity and to become their prefuge God they group them and due 7 will previously must be form regions in I must be presented as the companions. The apartic agreed and in wood to Mouge, When is more had left, but will can accord, I am will more usual good from what well make too longer what hopeaned at finite. Software left questioning where card and more who took took of I married folgon, and he aware that the wood development when to have against an allowed to their proposed to be according to their proposed has a supply of the covery of their proposed has a supply to the proposed beautiful.

may help that it may entire I make at all P tenth to Hopkim who now the first orbits for better on the bests on the date of that and such that first are jumping. O finality P. And the enterp of God by un the ground and desperation f. In facel most down concerning from. And when boths there should notice good to them and and best their should notice good to them and and best conspect to the I may payer proteomer. But he downtouts have the down decreased there and but the

Despite Describe the season of the season of

the form of Suraga b. Mahk b. Julahum when they remembered the quartel. they had with B. Bake. God axid. And when the two armies saw each rather and he enemy of God saw the armies of angels by which God esvenethened His aposale and the believers against their memors he turned no his heels and said, "I am quit of you, for I see what you do not see " The enemy of God spoke the could for he did see what they could not see and said, "I fear God for God is severe in punishment." I was told that they used to see him in every cump whenever he appeared in the form of Surfiga not suspecting him until on the day of Badr when the two armies met he carned on his heels and betrayed hem after he had led chem on ,400).

Housin h. Thabit said:

320

475

My people it was who sheltered their prophet And believed in him when all the world were unbelievers. Except a chosen few who were forerunners To the righteous, helpers with the Helpera. Rejoicing in God's portion Saying when he came to them, poble of race, chosen,

Welcome in safety and comfort.

Goodly the prophet the portion and the guest. They gave him a home in which a guest of theirs

Need have no fear-on (ideal) home.

They shared their wealth when the refugees tume While the share of the stubborn opponent is hell.

To Bady we went—they to their death.

Had they known what they should have known they would not have допе

The devil deluded and then betrayed them.

Thus does the exit one deceive his friends.

He said I are your protector and brought there to an evil pase

Wherein is shame and disgrace

Then when we fought them they deserted their lenders,

Some fireing to high ground others to the plain (403).

THE CURAYSH WHO FED THE PILORIMS

The names of the Quraysh who used to feed the pilerims are as follows:

From B. Hashim. Al-'Ahhas b. 'Abdu'l-Mutpalib.

From B. Abdu Shams, 'Utba b. Rabi'a.

From B. Nonfate al-Hanth b. 'Amir and Tu'oymu b. 'Adiy by turne.

From B. Asad. Ab6'l-Bakhtari and Hakim b. Highm by turns.

From B. Abdu'l-Där al-Nadr b. al-Hänth b. Kalda b. Argama (40*1)

From B. Makhadm, Abd lahl-

From B. Jumah Umayya b. Khalaf.

From B. Sahra Nubayh and Munabbih sons of al-Heijäj b. Armr by

From B 'Amur'b, Lu'ayy, Suhayi b, Amr b, 'Abdu Shams (404).

THE COMING DOWN OF THE SORA ANPAL!

When Bady was over. God sent down the whole Stire Aufal about it. With regard to their quarrelling about the spode there came down. They will ask you about the sports, say, the sports belong to God and the sportle, so fear God and be at peace with one another, and obey God and His apostlo. if you are believers.

"Ubdda b. al-Sāmir, eo I have heard, when he was asked about this sard gold is came down about us, the people of Badr, when we quarrelled about the booty on that day, and God took it out of our hands when we showed an evil disposition and gave it to the apostle, who divided it equally among us. In that there was the fast of God, and obedience to Him and to

His apostle, and peace among us.

Then He mentions the army, and their journey with the apoetle when they know that Qureyah had come out against them, and they had only gone out making for the carrivan because they wanted booty, and He said, As thy Lacd brought then out at the house in truth when a part of the believers were unwilling, they desputed with thee about the truth atter it had become plant, as though they were being driven to their death while they looked on. ... Unwilling to meet the army and dishking to confront Qurayah when they were told of them.

And when God promised you that our of the parties should be yours, and you wanted to have the one that was not armed. . c. Booty and not war.

"And God wanted to escablish the truth by His words, and to cut off the attermost part of the unbelievers. i.e. By the distater which He brought upon the chiefs and leaders of Quraysh on the day of Badr.

When you asked your Lord for help. Le Their prayers when they looked at the multitude of their enemies and their own small numbers.

"And He answered you. Le. The prayer of His apostle and your prayers." 'I will reinforce you with a thousand angels, one behind another. When He made you slumber as a reassurance from Him," i.e. I sent down reassurance upon who when you slumbered unafraid.

"And He sent down water from beaven upon you." ... The rain that came upon them that night and prevented the polytherate from getting to

the water first, and tell the way clear to the Muslams.

That He might elemes you by it, and take from you the impurity of Saum, and errengthen your hearts, and confirm your steps." he "To take from you the doubt of Sman when he made them afraid of the enemy, and the hardening of the ground for them so that they got to their halting-plane before the enemy arrived.

Then God and Then the and stronglet in the origin. I go with pay or strong their these that believe, i.e. help those that believe

The case of the first term of the foreign of the property of the property of the first term of the fir

Then He said, O year who believe, when you must these who dislyalized the the march, do say here your hards. For other hards has been as produced of alternating as many method, and are suggested as all and the distribution in Here, is described to set to be a significant against their extensive to their first absent and multiplicate their darks when they make their first absent of their programming.

find to the first proof to the great was . To be show those of the finance remains the first proof of the first proof of the first proof of the first the first proper species for reach gas be staged by an in the first proof of the first proo

Then the same It was amongton and greaterst, a judgement come to you."

Let I come make to what then we said, "O God, he who is the worst in

the make the bringing or trained the are assumption greaters and

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you and "I see want the appropriate in protects in a favour for Percept was return to the stand. We not seem, a Week a produchouse a standard to give one on the day of these

And your some test note our manning bestever agreeming and flaren's their cost at trials the believest." Let, That your member and multitude will be over the profit of an early the beginner, belong their against their that course there.

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a Pipe the transporting principles. The similarity and the amount of the plant of the property of the plant of the similarity and the similarity and the similarity of the similarity and the similarity of the similarity and similarity and the similarity and the similarity and the similarity and the similarity and the

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And references when you are then despect on the last terring they paper a contract to the property of the game of a specific straightforward respectively as a fact that when went good many. In was supported to again, fall, it your who believe, bettery not God and His apporter and bettery not there were the complete of the supporter to the second that it is not appear when the second that it is not one of the supporter to an appear to the specific straightforward property that the property of the second property than the second property than the property to property as.

A distinction between true and fine by which God shoot your with and outingswhen the falsehold of those who oppose we

Then He mentions the folly of Querysh in mixing for a judgement against themselves when they said, O God, if this is the truth from Thee i.e., what Mahamutad has brought, then teen upon to econes from beaven i.e. As you moved them upon the people of Let

'Or bring up a passial particheson,' I.a. Some of that by which You marished the nesseles before us

They need to say, God will not punish in when we will for two on time and He will not punish a people whose prophet in with them and the harmone him none from those. That is what they said when the another was punish they and the another was punish they are the punish they are they are the punish they are the punish they are they are the punish they are the punish they are they are the punish they are the are they are the they are they are they are they are they are they

The transit When you is not the form of the property of the second state of the party on the party of the contract of the party of the

While they bar the way to the sacred mosque, a.e. Against those who believe in God and His servant, i.e. You and those who follow you

And they are not to guardaton, its guardaton are only the God-featers, who observe its sanctity and perform prayer by it. 1.1. You and those who believe to you

But most of them do not know and their prayet in the temple. i.e. By which they secent that evil is kept from chem, 'In nothing but whintling and clapping of hands' (40).

And that is what God does not approve of and does not like and what they were not ordered to do.

"So more the punishment for what you are diabelieving. Le. When He brought death upon them at the battle of Badr

Yahya b. Abhad b. 'Abdullah b. al-Zubaye from his father Abhad from A'isha, who used that only a little time elapsed between the coming down of O thou that art enwrapt's and the word or God about it, 'Leave Me so deal with the lines living at case, and let them alone for a titule. We have fences and fire and food which chokes, and a painful punishment, until God amote Queryah on the day of Bade (406).

Then God and.

Those who disbelieve, spending their wealth to keep men from the way of God will expend it, then they will suffer lose, then they will be over-come, and those who disbelieve will be gathered to Hell. He means those who went to Abb Sufyte and in energouse of the Qurayah who had money as that merchandise, and asked them to belp them with it in the war against the apostle, and they did so

Then He said, 'Say to those who disbelieve, if they crase, they will be pardened for what is passed, and if they return', in fight you, 'the example of the ringleadors has been made.' i.e. those who were killed at Badr

Then He said, Fight them to that there is no more persecution, and religion, all of it, shall belong to God. we So that so believes a persecuted from his religion, and monotheuro may be pure. God having no partner and for the limit.

If they come, then God sees what they do, and if they turn away." from the chy commandment to their unbelief, then know that God is your friend who go a had see and for or against the first or a set that, in space of the great parables as a set to a set to a set the control of the great parables as a set to a set to a

A time mend are a no helps.

Then He aught them bow to divide the spoil and His judgement about it when He made is lawful to them and said. 'And know that what you take so boory a fifth belongs to God and the spootle and next of kin and orphans and the poor and the wayfarer if you believe in God and what We sent down to Our servant on the day of hispite the day the two armies met. and

B w w w w w with the section to

God is able to do all thangs," as the day I divided between the true and the false by My power the day the two armies met-you and they when you were on the nearer side of the wadl and they on the further side of the wadi sowards Mecca and the caravas was below you, we do caravan of Ahd Sofvan which you had gone out to capture and they had goes out to supposes and head for adjoin to the first the force of the first had accompand to meet you would have failed to meet. i.e. had you arranged to meet and then you had being a be much a to necessary to the last whole their describers of not have met them. 'but that God aught accomplish a thing that had to be done,' as that He might accomplish what He willed in His power. margets to result atoms are one or steers are shown the authorist are marketed service barthfrom band. For their netters the relief of the period of mid: "that he who died aboutd die with a clear proof and he who lived should live by a clear proof. God as a Hearer, a Knower, a.e. that be who diabelieved should disbelieve after the proof at the sign and example which he had seen and he who believed should believe by the same wartant

where to men secret his horizonta as. It is put to put have Where test showed there in thy attempt they were few, and if He had shown them to there is many. It is not a state of a positive or at the effect beriffed bared and saved you. He knows what is within the breaks. Whis God showed him was one of the many in which are encouraged them appoint by intermy and kept from them what would have frightened them because of their meak near the state of a horizontal in here for a finite of the many of the many in the many and are to an experient at the many are stress to be a supplied in this part has to be done in the an extension which was to be done in the save to the many to the many to the many of the water of the next the many in the many the many is to be done.

Then He admonished and insuracted and unabt them how they ought to conduct their wars and said. 'O believers, when you meet an array, whore you fight an the way of God 'Stand firm and remember God often' to Where he is that make bet when you get your about all the sole. that you may prosper. And obey God and His speake and wrangle not lest. you full," Le do not quarrel to that your affairs become disordered and your spirit demark. we your bravery eq. and be steadfast. God is with the steadfast. ... I can with you when you do that. And be not like those who went forth from their houses boastfully to be seen of men." ..e. do not be tike Abit [ah] and his companions who mid, We will not go back turns we have been to Bady and slaughtered camels there and drunk wine and the singing girls have made music for us and the Araba will hear of it, Lelet not your affair be outward show and the subject of gracio nor conthe transfer of the property of the state of remed with mention of for the victory of your seligion and the belo of your prophet from. Jon that and do not sun at anytherer che. Then He and 'And when Satan' made their deeds seem good to them and mad, "No man can conquer you today for I am your protector" 408)

Then God moreover the extraterest and what space will must when show the most described them, and with the proping above these amount the area in our come upon cheek to wire deal on these as breakly up to have the them with follow them happy they may can extrace a remaining a semantic a special example of home to those and come after that happy they are according to the happy they are expected that happy they are according to the which the property what strength you can against them, and cavilles by which

may strike terror into the enemy of God and your enemy in far as his words. And whatever you spend in the way of God will be repaid you will not be wronged, i.e. you will not lose your reward with God the next life and a repol recompense in this world. Then He said. And if they incline to peace incline thou to it, i.e. if they ask you for peace on the hairs of Islam then make peace on that hairs, 'and rely on God, verily God will suffice thee, 'He is the Hexrer the Knower' (409). And if they would deceive thee. God is sufficient for thee,' He being behind thee, 'He is who strengthens thee with His help' after weakness and by the believers. And He made them of one mind' by the guidance with which God is thee to them. 'Hashi' thou spent all the world's weakn't show hader not chade them of one mind by the guidance with which God which the guidance than the guidance than the guidance with thou hader not chade them of one mind but God made them of one mind' by the religion to which He guidance them. He is maging, wise

Then He said: O prophet God is sufficient for thee and the believers who follow thee. O prophet, exhort the behavers to fight. If there are twenty steadiest open among you they will overcome two bundred, and if there are a hundred of you they will overcome a thousand unbelievers for they are a senseless people, i.e. they do not fight with a good intention for truth not have they knowledge of what is good and what is evil.

Abdullab b. Abd Najih from Abi h. Abd Ribih from 'Abdullah h. Abblis told me that when this verse came down it came as a shock to the Muslims who took it bard that twenty should have to fight two hundred and a hundred fight a thousand. So God relieved them and cancelled the

with abother mying. Now has God relieved you and He knows that there as weakness amongst you, so if there are a bundred scendfast they shall overcome two hundred, and if there are a chousand of you they shall overcome two thousand by God's permission, for God is with the scend-fast." ("Abdullah) said, "When they numbered half of the enemy it was

Then God represented him about the prisoners and the taking of booty, to other propher before him having taken heaty from his enemy. Mitham mid Abū Ja'fer b. 'Alī b. at-Huşaya told use that the speatle said 'I was helped by fear the earth was made a place to pray, and clean I was given

** OTE DEC. and I was given the power to uncercode, five privileges according

from the executed ment for tree prophet, and helice their to take promising

has anomale until he drives them from the land.\ The during the hard of the world has the grands the constant. That their describe the major stock the control to project the relation to project the state to a state of the project the world in anomalest and by which the next world may be attained. That there exist to anomalest and by which the next world may be attained. Then there are provide their could have create upon you fair what you tark. A presented made there are professors only after a probabilities and the had not probabled them—— would have proposed out in major and the transition of the major than and to them as a success from their and a part from the Companions the bland and for Gold. On a paper what you have capaced in levelal and good, and four Gold. Gold in Forgroup. More that Then the small. O projects for in this midging you contactly particular, it had what what what then have taken from you and had will prefer then that what what when here taken from you and had will prefer then. Gold in Forgroup.

He accent the Maxima to more pull made the Reference and the Helpon, all fractions or religion and he authorized fraction and a stretture. Thus the end. "If you do not do no, these will be conducted in the local and a great transporter, a stretch between because fracted of interver in the exchange of the authorized continuous at the local, or double above to true and the take and the raw of correspond to the local of the heavier man the note of the authorized against the ballower.

Then He maigned atheretakes as next of him of these who become bilinging place the contributes between Religious and Helpites and and And them who believed aftertwinth and sequented and atteres singly such purposes. On as you and them who set that you remost to pay question as the design to the pay granted and attered to pay grantless as the last the set of a payle.

Let, in substitute to God heavest all charge?

THE MUSIC ME WHO WERE PRESENT AT EADS

The names of them who wave prepare at finds one. Of Quegosts of S. Hapken, b. Abote Mundel and R. of Marrelli b. Abote Mundel b. Quenes b. N. 186 b. Museu b. S. It's b. La 199 b. Chillib b. False b. Ripidg b. ob-Nade b. Kindou.

Mutamoral God's specify the land of the new men. h. Abdullah h. 'Abdullah b. 'Abdullah b. Historia Hamm b. Abdullah b. Historia, the both of Cool and if the epositio, the specific o meetr. 46 h. Abu Table b. Abdullah Marsan b. Historia gard b. Historia b. Norrabbil b. Kub b. Abdullah b. ack b. Istoria u. Objects. Kathi qua. Assum the specific of twisters, and Abdullah Kababa likewips (472), Abdullah Kamada b. Historia b.

Later Barrier, mark

ser ear ear

Yarbū' b. Amr b. Yarbū' b. Kharsaha b. Sa d b. Taril b. Jillin b. Ghanna b. Ghanna b. Ghanna b. Ghanna b. Ya qur b. Sa'd b. Qayo b. Ayillo (4.2), and has son Martina b. Abū Marthad, allies of Harnas, "Ubryda b. at-Harith b. al-Mugalib, and be two brothers at-Pulay) and al-Huayan, and Mugab whose name was Auf b. Jihlitha b. Abbād b. al-Mugalib. Total ra men

Of B. Aidu Shams b. Abdu Manif 'Ushmin b. Affin b. Abu'l- Aq b Denayya b. 'Abdu Shams' (He stayed behind on account of his wife Ruspayya the apostle's daughter, so the specific amigned him his portion He sakes And my reward (from God) in well? 'Yes', and the apostle.

To twoch with the apostle, but fell sick and resounted on his carnel Abū No. 100 Appendix him present at all the apostle's benies

Of B. Abdu Shame's allies, of B. Anad b. Khuzayran: Abdullah b. saluh b. Ri'llh b. Ya'mar b. Şalura b. Murra b. Kabir b. Ghanm b. Düdän Ukkusha b. Milyan b. Hurthan b. Qaye b. Murra b. Kabir b. Ghanm b. Düdän Bhujā b. Wahb b. Rabi'a b. Asad b. Suhayb b. Mälik b. Kabir, &c., and has brother 'Uqba b. Wahb. Yazid b. Ruspyah b. Ri'dh, &r Abdullah b. Murra ban san b. Abdullah b. Murra b. Kabir &c., and Rabi's b. Aitham b. Sakhbara b. 'Ame b. Lukayz b. 'Ame b. Ghanm b. Düdän

Of the allies of B. Kabir: Though b. Amer and has two brothers Malik and Mudbj (414). They beinged to the B. Hajr, a class of R. Sulsyes Abit Makhahi as ally of theirs 415). Total 16 men

Of 3. Nanfat b. 'Abdu Manté: 'Utba b. Gharwin b. Jibir b. Wahb b.

Nanob. Nili I and Khubbib freedman of Utba. Total 2 men

Of B. And b. 'Abdu'l-'Uzai b. Quany al-Zubay' b. al-'Awwike b. Khuwayiid b. And. High b. Abu Bata's and Sa'd freedman of High (416). Total 3 men

100 R. Abelie's Die b. Quarry Marieb & T. moor b. Historia b. Abelie Marief and Services b. In d b. Henrysmin b. Makk b. . mayin b. at. Service b. Abelie (Die, Total Spines).

Or S. Zuben b. Lattin "Abdus"-Relposite b. "And b. "Abdus And b. "Ropph b. al-planes to Zuben do d b. Abdus Reception who may billing to "Ropph to add Abdus Schmitt b. Zuben, and him benefitive "Latting Of these planes al-Mondele's Arms b. The behavior Marks b. Ratting b. Aboundance b. Marting b. Arms b. Sa'd b. Zubenye b. There b. The behavior b. Millich b. Millich b. al-Shared b. Hant b. Qu'and b. Danesyon b. al-Quyen b. Abound b. Babes's b. Aona b. al-Hart b. Quantum g. vo. part Dakts b. Thomas and Abdustable b. Marting b. Election b. Sandance b. Shared b.

gregare, of al-Quee (418). Dhi/1-Shoutleyn h, 'Abd 'Ann h, Madh h, qualitation is related to Madhida is Ann h Married Shoutle for fairly and Electricity is al-Armet (420). Total if some

I have be A on he K a by his distribution had now man Anal h. Lehman, by Louis be A on he K a by his distribution from a married have been the B. Jacoush. About Baker brought home brown a married he. Michael Him married with Hills in Michael. His had not offered by "Asser he I whatever apixyl and Quality he. Single from all Name by Quality and Tallyn about the proportion he. I have he had automated from Pade. Nevertheless, he are single have a share in the booty in he had done in the owne of a chamin. Total it would

p ji. Majherben h. Yaquan b. Marer. Abri Sainen h. Abdull-Amaj whose mores was "Abdullah h. 'Abdull-Amai h. Hilli h. 'Abdullah h. 'Ulmar h. Makherian, and Shommin h. 'Uchman h. al-Shorld h. Sawayd h. Marer p h. Area (ang) and al-Arquite h. Arite Manii h. Anail, Anail heavy Abd Tyactech h. Andarkah h. I mare h. Makherian and Amanir h. histor pity, and Mareria h. Aut h. Area, h. al-Frank h. Arite h. Kalaria h. Makekira h. Sanai h. Kalaria h. Atter an alter of characters. Kinani a kalaria

III Avhius, Total (IIII.)

(All B. Agree b. Karb. 1 may be all Klemtells by Newfood by Abda 1. Repail by Articles by

105 M. Jassech L. Many R. Huseye h. Ka'h: 'Urbesta h. May'ha h. Habib h. Wake h. Hadhida h. Jassech and his mir al-Ne P. and —charles a root horotopia Quattern and Aintailah Ma war h. g-athinth h. Ma mer h. Habib h. Wahb h. Husekata h. Jassech. Total y men.

42 & Saban b. Apar b. Hopping b. Kalb. Klammyn b. Hantellin b.

Cave le. 'Addy le. Said le. Salan. 'Total a seas-

Of R. Leverb. I've applied the subdivision of Wilson, Moth S. Alexandria. Alexandria Rebers, h. Alexandria Reb

that great force to may work too determ to have used when the property against a flat to have the appears and have pure to the topic or an area to put it will be had described in the hard and described in the second flat to the hard a great property of the second flat to. The first a great property of the second flat to.

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Of B. 'Ahel b. Riesis b. Ka'h: Nam'h, al-Mirich h. 'Ahel and Mu andh h. And and 'Abdullah b. Thru from their Bull allien. Total a man,

Of R. Hisritha b., al-Hisrith b., al-Hisrary b. There h. Mistin b. Ann.
Man. A to b. The second of the second bedges, a little by agree,
and had him I form b. Low b. Long b. options b. Missin a b.

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Niyer b. Amer b. Though b. Miste b. Dobperto b. Observe b. Dischools b.

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It is married Epoch Mittle Management & Franch Management Zanhar h. For a h. Company may half a long provider. No e h. Company h. married married to Married Admin at the value to those to America Table will also and Think has been been beinde beinde beite be professional agency of the State of the Stat and the control of black on the care of the property of the care of the c Of A. Charle & Eart & Make . work house & Februg & Annual the of the big the party of the bull of the term of the bull of th and the same of the territories is a supply to the same to the sam Associated by American & Marie In all Objects in Tacity in all Alders, Maryl in drawn a Thin worth. Agents at A tax Right 5, April 6, Reed 6, Householder the reason areas from a term and the second or the second term in Agist but the specify may wan busy, afterwards grown, but his stone of the booty Total 2 men.

Of R. The lates h. 'Amer's. 'Mari's Abdorbish h. Johnye h. of Nu'moto h. warrens h in day the winner time may have a form h. The winner time. Appear h. Queen (441); and Abd Doyyoth h. Thiber h. al. Nu'moto h. Umayers h interest and appear on Notes h. mayor h. Thiber h is No. 2-do the queen and the No. 2-do the queen has been appeared to the No. 2-do the queen has been appeared to the No. 2-do the plant of the plant of the No. 2-do the plant of the No. 2

to be appointed that the state of the state

They there is a begin to may contain a book to the best be of the Marytheren is, al-Hirith is, Mullik is, Kontain and book on the same to produce a defense and Vesse is appearing to 'Arrive 1946'), and al-Hibrith is, 'Arrive; and Territo Encodering of the it. Ghance (247). Total 5 men.

Of it. Martinger is Millet in Auf h. Aper h. Ande jake in Anth in alliberth is. Gove b. Meysha in alliferials in Uranyya b. Miran a sent that a h. Appropriate on the form Managers, and as the mile is there a find ally track a second

The same angulars of Egy when brought as Body work the special and in Many with page proper orders of the basis was to some Of Khazmi b. Häritha b. Tha laba b. Anne b. Amir of the cobe of B.

Rhazen 6. al-Harith b. al-Khazen, Kharipa b. Zayd b. Abû Zuhaye b. Malia b. Drare vi-Qaya Sa'd b. Rahl b. 'Amr b. Abû Zubaye, &c 'Abdullab of Rawelle b. The laber b. Immediate Coys b. Amr b. Immedial Quys. Khallad b. Suwayd b. The laby b. Ame b. Harring b. Immiget-Gays.

A P. R. Tarrell by Bellin as a manager to the P. S. of Phonors in seattless in a blace, death is Thomas to block to deep and making broken

Birthit. Total 2 man.

400 Of R. Adir b. Mal's h. al-Mhanga, h. al-Minish h. at Riccons. Salary h. Quye b. Ayoha b. Huanya b. Mills b. Tanar b. Liby; and Abbit b Carried Arrest the Sentence and annual to the Englishment

of R. Chenne L. Harrison S. Conception B. Rock D. al. Rossings S. of Philippi B. al-Kharraj. Yound h. al-March h. Quye h. Maki, h. Alexan who was

Branch on the Property and Company of the

Of R. Turkers h. of Hisrick h. of Klasses and Read h. of Harbit. who more new brockers. But, with higher beater in the programs in Rose, h business from such a great to The State 9 about discussion in Asset and his months Marrock or they altern one finitely by Bank and he would be

of B. Ballion by And by at Planets Brail Chapter, Tamber by York by Once. h. 'Asily b. Usaseya h. Jidlen; 'Abdullate h. Timore of the B. Hitrichs. uses. And heat themselves he have he date he married heater acts and 'Abdollah b. 'Urfain b. 'Activ b. Umoves b. lidites. Total a sum.

A C. S. Albert S. Auf S. Martiners S. in Schooling . Address S. Batt. S.

Cleve to Amy h. Matchet h. al-Aless. Total 1 men.

with the first territory of the form to the first to be the best t and Chapter & And was more than it with rolls and Appropriate Appropria the depart is Printly to be block in the stand have become up to finding hand. was a warren, the marker of There and Aus h. Khauli h. 'Abdulleh h. ad-Misrith b. Thurst. Third z men.

Of B. Jac'h. 'Adly h. Mille, h. Channe Zapel h. Wadi'a h. 'Antr h. Quest to bear the state of Authority and at from the distribution in Laurenten B. Warte, Same & Laure & Same & Sangarage Marin & Salam he course from a transparent force or affection and transparent to both Promove Marinel L. Abbite h. Quelayer L. al-Musedian L. Shim h. them would be the bottless of the contract of

Of the Sellien by Wood by Mann by all-K baceral of the even of the at Aulton by Erect is to become in the contract in the country in the contract in the contr 'Ailtin. Total x man-

Of R. Acces, b. Files b. The late b. Gleman b. Milin b. 'And (440)

Ubāda b. al-Simit b. Bass b. Asmen and his brocker Aus. Total 2 spen Of B. Da'd b. Fike b. The labs b. Ghanm. al-Nu'mão b. Mālik h. The labs b. Date this man was known as Quagal. Fotal mean

Of B. Corvint b. Chance b. Umryya b. Laudhle, b. Shire (450):

Thibut b. Hazzil o. Arur b. Coryüsh. Total r prep

Of B. Mardakha b. Ghuam b. Sillica Mülik b. al-Dukhabam b. Mardakha tatiok. Total a man-

Of B. Laudian b. Salim. Rahl' b. Ivie b. 'Ame b. Ghann b. Umayen b.

the Yaman upra. Total 3 men.

Of their allies from Bali of the clan of B. Ghuanyon, aftel; al-Mujadh-

payne b., Amer b. Butayra b. Mashoù b. Quar b. Taym b. Irish b. 'Amir b Juneylt b. Giovatt b. Facillo b. Buit b. Ame b. al-Hilf b. Oud5's (464): and I thada b. al-Khashkhash by Arer b. Zumguma, and Nebháb b. Thallaba b. Hasama b. Agram b. Amr b. Jmära 464 und Abdullah b. Tha'laha b. Hazama b. Ascam, and they allege that Utba b. Ruby's b. Khalid b Me'awiya, an ally from Bahea' was at Bade 464). Total 5 non

Of B. Stirds b at-Khazen of the class of B. Tha'laba b. Sl'ids. Abo Duillos Simile b. Kharasha (466): and al-Moodher b. Ame b. Khaneya b. Haritha b. Laudhin b. Abdu Wudd b. Zavd b. Thafaba 207). Total 2

and the delicate to those to their to believe to the state of the bound to the day from the Maria to Maria to be at Theirs and 14,000 to Maria at other was standed to al-Budy (a68). Total 2 men.

Of R. Tacti h, al-Khansa h, Stricke: Alada Rabbila h, Rossa h, Assa h

Watch b. The blee b. Tork. Total x sees.

And of the Lange Street September 24th S. Hough S. The Sales of the and Disagraph Color and Bullet are one of their color and terrorise to

"Larry from Built. Total street.

I was be builting to an experience of the right II. Subsect to the art in Et is is figure. These is dealers of the substraint in Horton a Re'S. he digger of Headers, and he became he at this work of the best and the I make him through the seconds, the last of figures from the property of A burden Sample and Ballidge S. Samb Harter S. Der adea & Porter and Maybe to their to the female and Displace and Maybe with the femalest. many hardware hardware the forces and black in brough than females and Caller to The late to Love to as Harring Harter and The total table true option of \$100 and remove is an exercise in the other in al. Historia in Mardan (art.). Total to wore.

Basic & Sair S. Basic and Specific S. of Label S. Come S. Senter and

The back that the backs and while is backed and backed by the back of the back

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Of B. al-Numeter b. Sinite b. 'Ubayel. 'Abeliefish le 'Abete Manté be at Numete and stock the best link to the history and discounts

h. Quye and al-Nu bain h. Biatin their freedman. Total 4 men

Of B. Sawist h. Ghamm h. Ka'h h. Salima, of the class of B. Maddu h. Amerik. Ghamm h. Sawist (476). S. Salima and Salima h. Sawist and Salima h. Sawist h. Sawis and Salima h. Sawis h. Sawis and Salima h. Sawis h.

*Amt (477). Total 4 men

Of B. 'Adity b. Nikit b. 'Asser b. Bereith b. Giannes: 'Abe b. 'Assir b.

the way he has a became a be much be the first be the best be a be the best be 'Arabi b. 'Adity b. Ka'b b. Adity b. Udayy b. So d. b. Ali b. Asser b. 'Arabi b. 'Adity b. Ka'b b. Adity b. Udayy b. So d. b. Ali b. Asser b. 'Arabi b. 'Turbi b. Jacob b. 'Khaneng b. Hisricha b. The 'Islah b. 'Asser b. 'Arabi (470), 'Total 6 mm. 'These with presented the solely of B. Seligan ways: Mu'adh b. Jabal, 'Abdulloh b. Unnya and The labe b. Ghanema, they being among B. Sawid b. Ghanem

Of B. Zuraya h. Assir h. Zuraya h. Abda Hitriga h. When h. Caraba h. Saraya h. Abda Hitriga h. When h. Caraba h. Caraba h. Caraba h. M. Saraba h. M.

Total 7 week

and Engligh Jung & Larring Street & Group & Breet & Burbit

Total 1 mm

Of R. Kholmain h. Accords, Zucceyng Andred b. Yambi h. al-Pitch h. Zoyel b. Rages a great of hitch h. Plant is no historial h. word h. According to the Markey of the According to the household the Markey of the Markey has and the household h. Said h. Said h. Oove h. Kholadu. Total 4 many

Of B. of Ajita is, 'Asser is, 'Asser is, Zuraya, Baff's, h. Bell' h. of Ajita and he however breakled and I was a Laure h. Saver in the boar

The state of

the B. Specialis S. Town S. Foreign, Fortal St. Later S. The Sale S. Street, S. Anne S. Adric S. Lauryson S. Streeter, and Farmer S. Anne S. Washinda h. Const. Long play your Lagran is again h. Marke is at the last hand and the party h. Land and the same is the same in the same at the same

And the production of the second section of the second section is the second section of the second section in the second section is a second section of the second section in the second section is a second section of the second section in the second section is a second section of the second section in the second section is a second section of the second section in the second section is a second section of the second section in the second section is a second section of the second section in the second section is a second section of the second section in the second section is a second section of the second section in the second section is a second section of the second section in the second section is a second section of the second section in the second section is a second section of the second section in the second section is a second section of the second section in the second section is a second section of the second section in the second section is a second section of the section of the second section of the section o

Lurdy Mande b. Habib. Total r man.

Of it bears on my Person of h Welston's best had Desired of the approximate had been had been after adversarial of h. The one h. Stock had had been been had he had he had he Kuleyh h. The laber. Total 2 men

Of R. Danyre h. 'Abdu Auf S. Channe: Yother b. Khilfid b. of Ne'min.

is discount to recoverage Torse's recover

Of R. Ame b. Abdu Auf b. Glomon 'Under b. House b. Zoyd b. Landhite b. 'Ame, and Surton b. Ka'le b. 'Abdu'l-'Unat b. Ghasiya b. Ame. Total a mon

Of B. Tibave b. The labe h. Ghouse. Hitritha h. si-Nu min h. Zavel b. Und the Names h. pays b. part who may be been h. Jam h. Und pay

🙌 — Total 2 men.

to be the transfer to the second of the second to the seco

I'm B. Jan. b. The norm b. Country. Man on b. San b. Zavid. and Mat. Kleinengeren, b. Acer b. Zavid b. Agreem b. Zavid, and Ratif b. al-Effecieb b.

Sarald b. Zayd. Total 3 met.

Of R. Sawad h. Malik h. Channe: 'And and Mu'arwadh and Mu'adh none of al-Harish h. Rein's h. Sawad by 'Afrit (490), and al-Nu sein h. And h. A. a. h. turns, Ju., and hand h. M. andari h. a. town h. Sawad and Abdulloh h. Qove h. Khilid h. Kholash h. al-Harish, and myone as ally from Ashya', and Wash's h. Ann an ally from Johnyso and Thiblit h. 'Ann h. Zayd h. 'Advy. They alloge that Abd'l-Hamel' freedynam of al-Harish h. 'Afrit' was at Body (440). Total so men

Of B. 'Apper b. Makin b. at-Nagair, 'Assic being Matchiel of the almost B. Ann. b. Ann. b. Matchiel. b. who b. b. Ann. b. Matchiel. b. Ann. b.

Of B, 'Assar h. Middle h. al-Nagite, the B. Budwyle, of the olim of B. Queen h. March h. Assar h. March and Assar h. March h. Assar h. Queen. Total Pro-

If there is a fame in the base is the second of the second

Of B. 'Adity h. at-Nigglie of the class of D. Adity b. 'Assist h. Channe h. at Name: Heretin h. Sartin h. at the h. Adity h. Math. h. Adity h. Adit

Of B Familia is Tandala in America. Chapter is Addy in at Neight Abst. Zand Qura is halten in Qura is Zafart in Jacks and Abst. A war is all-Harth in Cales in Abst. Harten 1995, and Salayan in Mithin and my Harten has brother politically makes and Makin in Kindal in Zayal in

carátal. Total 4 men-

Of B. Mazin b. pl. Najjar of the clan of B. Auf b. Mabilial b. Aug b. Shanon b. Mazin b. al. Najjar Quye b. Abū Şa'şa'n whose name was Amr b. Zayd b. Auf and Abdullah b. Ka'b b. Amr b. 'Auf, and Usayma an ally from B. Aud b. Khusayma, Total 3 men

Of B Khanas b. Mabdhill b. Acre b. Ghanm b. Maxin Abis Da 64 'Urnayr b. 'Amir b. Mahk b. Khanat', and Suraga b. Amr b. Atiya

Total 2 men.

Of B. Thallaba b. Mikan b. ol. Nojjár. Que b. Mukhallad b. Thallaba

u. Şakhr b. Habib b. al-Hāmib b. Tha'kaba. Totar - e se-

Of B Dinter by all-Najjär of the clan of S. Mas'dd b. 'Abdu'

Birtha b. Dinde al-Najjär of the clan of S. Mas'dd b. 'Abdu'

b. Abdu Amr b. Mas'ūd and Sulayti by al-Jéarith b. Tha'laba b. Ka'b

b Hämtha brother of al-Dahhāk and al-Nu min the sees of Abdu Amr

by the same mother: Jähir b. Khālīd b. Abdu'l-Ashhai b. Hāritas and

Sa d b. Sakayi b. Abdu'l-Ashhai. Total 5 mas

Total Copy to Make to Kalle b. Harotta b. Direk to al-Martin National Zarotto Core. and Busines b. Abb Hopers on all a gett Total a men.

The man of al-Kharray who were at Bade number 170 (49/).

Thus the total number of Musleum, congruent, and Helpers who were selected a share to the booty was just, the congruent securidate \$3. And \$5., and Whatesi type.

THE NAMES OF TROOF WHO DIED AS MARTER AT DARKS

Of Querysts of the tree of its at-Martakis "Uberda is el-Hitroth whom "Little is Rabi a alpha by cutting off her seq. He observed a decimal at at-Sofrii". Total it.

Of S. Zuhrah, Kalib. T. march. Abit Wangdo. 4407 and 19.07. Shorakleys. T. 'Abite 'America aligness Khurt's of B. Ghabablin. Total 2.

Of R. A.4 b. Ka'b. Acti b. al-Bulkaye as ally bean in St.4 b. Layele, and Milya freedomin of Hesser, Total 2.

Of B. 41-Markh b. File: Sefects b. Brydt' Total a, Grand sould,

Of the Helpera, of S. 'Amr b. 'Ant': Sa'd b. Khaydanas, and Mahada. shir b. 'Abda'l Mundhir b. Zaster. Total a

Of B. al-Harris t, al-Khoarry. Yarid b. al-Harris traces in this Fusion.

Taul 1.

Of H. Salama of the class of H. Harton h, Ka'b h, Ghann: 'Usuaye' h, all-Francis. Total s.

Of B. Habib b. Abdu Rivisto b. Malik b. Ghodh b. Janham: Rith b. oct. nl-Mu alik. Total t.

Of B. of Napar Haritha h. Sarten b. al-Harith. Total 1.

Of B. Chann b. Walth b. at-Najib. "And and Mularwoodh the trop pane of al-Hirith b. Riff's by Afril." Total a Grand total L.

THE NAMES OF HERE THE STREET WHEN A STREET

The Qurryth lomes at Badr were as follow

Ot B. Naufal b. Abdo Mantif al-hidrith b. Amir whom Ktubeyh b. Isalf a sand to have killed and Tu syma b. Adty b. Naufal whom Ab

killed while others my Hames tolled hum. Total 2.

Of B. Asad b. Abdu'l- Lezk: Zamara b. al-Aswad (504) and al-Härsth b. Zamara, 505); and Uqayi b. al-Aswad (506) and Abu'l-Bakhtari who was al-Ao b. Histian whom al-Mujadhdhar b. Diopte al-Bakwat b. al-Aswad al-Aswad al-Bakwat b. al-Aswad al-Aswad al-Bakwat b. al-Aswad al-Bakwat b. al-Aswad al-Bakwat b. al-Aswad al-Bakwat b. al-Bakwat al-Bakwat

Of Abdu'l-Dar at-Nadr b. al-Härith whom they say that Ali executed in the presence of the aponts at at-Safril' (508); and Zayd b. Mulaya freedman of 'Umayo b. Häshum b. 'Abdu Mande' 509). Total 2

Of B. Tayes b. Murra: "Umsyr b. Uthmin (510), and Uthmin b. 100

Man whom Suhayb b. Sinto killed. Total a.

Of B. Makhaum b. Yaqapa: Abu Jahl b. Hiskiim (Mu'idh b. 'Amr

A des disse parasité agrees have already house géome ju dell dissé grandagies and approprié le re-

struck off his teg. His son Thrana struck off Mu'adh's hand and he shrews a from him, then Mu'awweldh b. 'Ahā' struck him so that he disabled him leaving him at the hat group, then Abdullah b. Man'ad quickly departched, him and out off his head when the aposite ordered that much should be made among the state for him), and al- Âş b. Hishkin whom Umer killed and Yazid b. 'Abdullah, an ally from B. Twiskin (514); and Abū Muskii qu'Ash'art on ally (513) and Hornale b. Amr an ally (513), and Mas'ud b. Abū Umayya (514) and Abū Qeya b. el-Waki (515), and Abū Qeya b. el-Fikih (516) and Rift's b. Abū Rift's (517); and al-Mundhir b. Abū Rift's (518); and Abdullah b. al-Mundhir (519); and al-St'ib b. Abū'i-8d'ib (520) and al-Award b. Abdu'i-Ased whom Hemma killed and Hajib b. el-Sa'ib (521) and I waymar b. al-St'ib (522). Total 17.

Of B. Sahm b. 'Ame Munabhah h. al-Hajil; whom Abû'l-Year killed, and but son al- At 124) and Nubayh b al-Hajil; (125), and Abû'l- At b. Quys (126) and Asam b. Auf (127). Total 5.

Of B. Jameh 1 mayon b. Khelaf whom a Helper of B. Martin killed (528), and het son. Ali b. I mayon whom Ammar killed and Aus b.

Mi'yar (429). Total 3.

Of B. When to Loweys brustweys b. Amer. on ally from Abdu'l-Cutys whom 'All kelled (530), and Ma'bud b, Wahb, an ally from B. Kalb b. 'And whom Khalid and Iyan the two soos of al-Bukays killed (531). Total a.

Thus the total number of Quesysh shain at Body as given to us is 50 men (512).

NO A LIST OF THE QUEATSH POLYTHEISTS WHO WERE TAKEN PRISONER AT MADE

From B. Hinhim b. Abdu Manif 'Aqti b. Abi Tilib and Naufal b. al-Hinth b. 'Abdo'l-Mauslib.

From B. ed-Muttalib b. 'Abdu Manif: al-\$1'th b. 'Ubayd b. 'Abdu

Yarid and Nutmin b. 'Amr b. 'Algume. 2.

From B. 'Abdu Shama b. 'Abdu Manif' 'Amr b. Abd Sufylin b. Harb b. Umayya and d-Hārith b. Abū Wajan b. Abū Amr b. Umayya (533), and Abū'l- Āş b. al-Rabi' b. 'Abdu'l-'Unzā, and Abū'l- Āş b. Niufai; and of their allies Abū Risha b. Abū 'Amr and 'Amr b. al-Asraq and Tāgba b. 'Abdu'l-(Inrith b. al-Abdurant). 7.

page up. model expections that the content of Addenouse or own ment the content of the content o

From B. Naufel b, 'Abdu Mentif: 'Addy in al-Khiyite b. 'Addy and 'Othroto b. Abdu Sharas nephaw of Gharwin b. Jibir, an ally of theirs from B. Mana b. Manair and Abt Three, so ally.

From B. 'Abdu'l-Bir b. Quanty Abb Acts b. Timeyr b. Highen b. Abdu Manaf and al-Aswed b. Amer an ally They used in any We are the B. al-Aswed b. Amer b. 'Arner b. al-Highth b. al-Sabbin.' E.

From B. Ased b. Abdu't-'Uszk b. Quesyy el-'sa'lb b. Abd Hubsych b. al-Murselib b. Ased and al-Huwayrith b. Abbid b. Otheran (534, b.

Acced, and fitties b, Shapungth an ally. 3.

From B. Makholm b. Yaqaşa b. Murm: Khālid b. Hishām b. al-Mughira b. Abdullah b. Thuar, and Urmaya b. Abd. Hadhavia b. al-Mughira, and Walid b. al-Walid b. al-Mughira; and 'Uthman b. 'Abdullah b. al-Mughira b. 'Abdullah b. Umar and Abdullah b. Thuar, and Sayii b. Abdullah b. Umar and Abdullah b. 'Abdullah b. 'Limar, and al-Mughira b. Abdullah b. 'Limar, and al-Mughirb b. Hanjab b. al-Harida b. 'Ubayd b. 'Umar; and khālid b. al-Alam an ally who they are was the first to turn his back a flight. He is was who mad.

The amounts that bleed one not one backs

Due the place drops on to our feet.

9 (535).

From B. Sahan b. 'Azur b. Huneya b. Ka'b: Abit Wadd's b. Qubeyes b. Su'syd b. Sa'd who was the first princuter to be redormed. His same al-Muttalib pand his remoon money. Farms b. Quya b. Adily b. Hudhafa. b. Sa'd, and Hungala b. Qabise b. Hudhafa b. Sa'd, and al-Hajjaj b.

al-Hartin b. Caye b. 'Adiy b. Bard. 4.

Front B. Jumah b. 'Ame b. Horaya b. Ka'b: 'Abdullat b. Ubayy b. Khalaf b Wahb b. Hudhifa and Abū Azza Atar b. Abdullat b. Uthrain b. Wuhayb b. Hudhifa and al-Fikab, freedman of Umaya b. Khalaf. After that Rabih b al-Mughtarif clarated him asserting that he was of B. Sharemakh h. Muharib b. Fibr. It is and that al-Filell was the sum of Jarvai b. Hidhyam b. Aul b. Chadb b. Sharemikh b. Muharib b. Fibr; and Wahb b. 'Usnayr b. Wahb b. Khalaf b. Wahb b. Hudhifa: and Rabi'a b. Canthi b. sh'Anton b. Libbon b. Wahb b. Hidhella. c.

From B. 'Anir b. Lu'syy: Schayl b. 'Annr b. 'Abdo Shrom b. 'Abdo Wudd b. Nayr b. Milit b. Hial (Millh b. at-Dukhshum brother of B. Stilm b. Auf took han princer). and Abd b. Zerna a b. Qeys b. Abdu 3 s. Sharos b. Abdu Wudd b. Nayr b. Milit b. Hial, and 'Abdo I-Rahman b. Mashas' b. Waqdan b. Qeys b. 'Abdo Shums b. 'Abdo Wudd b. Nayr b. Milit b. Hial b. 'Andr. 3.

From E. al-Harith b. Fibr: al-Tufayl b. Abb Quesy', and 'Othe b., 'Amr b. Jahdam. 2.

The basi number experted to me was 43 man (430).

SOME POETRY ABOUT THE BATTLE OF BADE

Of the poetry about the battle of Budr which the two parties bandled herween them in reference to what happened therein are the lines of Hames b. 'Abda'l-Muttalib (137):

Surely one of time's wooders! (Though roads to death are plain to see) In that a people should destroy themselves and periuh! By encouraging one another to disobedience and disbell f. The marks they all set out for Bade And became death's powns in its well. We had sought but their carryan, progett clee. But they came to us and we met unexpectedly.3 When we met there was no way out Bave with a thrust from dun-coloured straight-fushioned shafts And a blow with awords which severed their heads. Swords that alimered as they emote. We last the erring 'Utba lying dead And Shavin among the plain thrown in the well. 'Amr lay dead among their protectors And the legation women cont their sugments for him. The noble women of Lu svy b. Ghalib Who surpass the best of Fibr. Those were folk who were killed in their error And they left a banner ups prepared for victory-A banner of error whose people libits led. He betrayed them (the end one is prose to treathery). When he saw things clearly he said to there, "I am out of you. I can no longer endure." I see what you do not see, I few God's pusishment For He is unvincible. He sed them to death so that they perished While he knew what they could not know On the day of the well they montered a thousand, We three hundred like excited white stallions. With us were God's arrate when He teinforced us with them In a place that will over be renowned. Under our banner Gabriel attacked with them

In the first where they met their death.

Al-Planish b. Hishim b. al-Murhim answered them those

Help. O my people, in my toneless and loss My sorrow and burning heart! Terre flow copyounts from my even

Like nearly falling from the cord of the warran who agrings them.

Weeping for the sweet-natured bero-Death's pawn at the well of Bade.

Bless you. Amr kingman and companion of most generous nature.

If certain men chanced to most you when your luck was out,

Well, time is bound to bring its changes.

In past times which are some

You brought upon them a humiliation which is lastd to bear.

Unless I die I shall not lesve you unavenzed.

I will sourc neather brother nor wife's kin.

I will slav as many dear to them.

An they have akin of muse.

Have attangers whom they have collected descived them.

While we are the pure stock of Pihr?

Help, O Lu'syy, protect your sanctuary and your gods:

Give them not up to the evil man!

Your fathers banded them down and you inherited their foundations.2

The semple with its roof and curtain.

Why did the reprodute want to destroy you?

Forgive him not, O inbe of Ghalib.

Fight your adversary with all your maths and help one enother-

Bear one another's affiletions with endurance.

You may well avenge your brother

Nothing matters if you fail to take revenue on 'Ame's slavers.

With waving ewords flashing in your bands like lightning

Sending heads flying so they gilmer.

As it were the tracks of and on their blades.

When they are unsheathed against the avil-eyed enemy (538).

'All b. Abu Tillib and:

Have you not seen how God favoured His apostle. With the favour of a strong, powerful, and gracious me; How He brought humiliation on the unbelievers Who were put to shame in captivity and death, While the acostle of God's victory was elevious He being sent by God to righteousness. He brought the Faroin sear down from God.

^{*} Lit. Did you see a thing that was one of time's wanders!

That a people, &c

Reading faddie with C.

Add power, in by (God's) decree.

Cf. Sim 8, so. The preciding hase sum to be the work of the man who were the peece and based so Hassia. Cf. W 475, line a.

The test has fakts. This must be one of the words which [48, sees that he alread, The change of a dec would give fair, which is adopted here.

^{*} Reaching d'Agrafia on faitin for heith its the terre.

Its stone, are plant to men of sense, Some firmly believed in that and were convinced And (thanks to God) became one people.4 Others disbelieved, their minds went astroy. And the Lord of the throne prought repeated calamities upon them. At Bady He gave them into the power of His aposto. And an engry error who did valiantly. They smote them with their trusty awords. Furbished well, and polished. How many a high woungeter. Marer a hardy warrior did they leave proce. Their keening women speat a sleeplers night. Their tears now surone, now weak. They keen for erring 'Utba and his son, And Shayba and Abū Jahl. And Dho'l-Rait and Ibn Ind'in abo. With burning throats in mourning garb displaying betweent. Deed in Badr's well lay many. Brave in war menerous in times of dearth. Error called them and some responded. (For error has mays every to indept). Now they are in Hell. Too accupied to rage formuly against at.

Al-Harith b. Hisham b. al-Machta answered him thus:

I wonder at felk whose fool sings Of folly continue and wein. Singing about the claim at Badr. When young and old vied in glorious endeavour, The fireye awordsman of Lu syy. The Ghālib. Thrusting in bettle, feasing the hangry in times of dearth. They died nobly, they did not sell their family For strangers alien in stock and homeland. Like you who have made Ghassin your special friends Instead of us-a sorry deed, An improve, odicus crime, and a severing of the ties of blood Men of judgenoens and undecutanding perceive your wrongstoing. True, they are men who have passed away. But the best death is on the bucclefield. Reloace not that you have kulled them. For their death will bring you repeated disaster. Now they are dead you will always be divided.

Or "its message" shared in harmony" for Lyall, The Fourse of "Aver me of Quallish, Combridge, 1923, p. 4

* Le. All Arrest whose leg Harris heared etc, e.c.

Not one people at you desire. By the loss of Ibn Jud'an, the praiseworthy, And 'Urba, and ham who is called Abb Jahl among you. Sharba and Al-Walid were among them, Dinavira, the refuse of the poor, and Dhū'l-Riil. Ween for these and not for others. The keeping women will bewail their loss and beresveneut, Say to the people of Mecca. Assemble rourselves And go to palmy Medina's forts, Defend yourselves and fight, O people of Ka'b, With your polished and burneshed swords Or pass the night in fear and trembling By day memor than the sandal that is trodden underfact. But know, O mee that by Al-Lat, I am ture That you will not rest without caking vengeance All of you, don your mail, take the spenr, The heimet, sharp pword and arrows.

Diese b. al-Khartib b. Mirdle brother of B. Muhirib b. Film and

I wonder at the boaring of Aus when death is coming to them tomorrow

(Since time contains its warnings)

And at the bossing of the Ban0'l-Najitr because certain men died there.

For all of them were steadfast mee.
If some of our men were left dead
We shall leave others dead on the field.\(^1\)
Our flying steads will carry us among you,
Till we slake our vengennee, O Buno'l-Aus,
We shall return to the charge in the mider of the Bano'l-Nejjar,
Our horses anorting under the weight of the spearmen cled in a
Your dead we shall leave with veltures circling round
To look for help but a vain desire
Yathrib's wemen will mourn chern,
Their nights tong and sleepless
Because our awords will cut them down,

Their nights song and sleepless
Because our awards will cut them down,
Drapping with the blood of their victims
Though you wan on the day of Badr
Your good futture was plainty due to Ahmad
And the chosen band, her friends,
Who protected him in battle when death was at hand.
Aba Bakr and Hamza could be numbered among them

 $^{^{\}circ}$ Apparently of-Asysol the Makkalanian whose log was an off as be tried to drink from the well at Radr is mount. See W $_{\rm 442}$, $^{\circ}$ i.e. of the enemy. C and W differ so this line.

531

And Alt among those you could mention,
Abū Hab and 'Uthrain were of them,
Sa'd too, if anyone was present,
Those men—not the begettings of Aus and Najidr—
Should be the object of your boseting,
But their father was from Lu'syy Ibo Ghillb,
Ka'b and 'Amir when puble families are recladed.
They are the men who repelled the excelsy on every frame,
The public and glorious on the day of battle.

Ra'ls b. Mälik brother of the R. Salima and

Francier at God's deed, since He Does what He wills, none can defeat Him. He decreed that we abouild meet at Radr. An ent band, and evil ever leads to death). They had summoned their neighbours on all sides Until frey formed a great boat. At no slane they came with ill incent, Kath and Amir and all of them. With we was God's sportle with Aut round him Like a strong impregnable forures The spiles of Band Nassar beneath his banner Advancing in light armour while the dust rose high. When we mer been and every steadies, warrior Ventured his life with his comrades. We testified to the unity of God. And that His speeds brought the truth. When our light awards were unsheathed Two as though fires flashed at their movement. With them we amore them and they scattered And the employs met death, Abū lahi uzv dead on his face. And 'Utha our swords left in the dust." Shayba and Al-Taymi they left on the battlefield. Everyone of their denied Him who nitteth on the throne They became tuel for Hell, For avery unbeliever must go there. It will consume them, while the stoker Increases its hest with pieces of iron and stone.* God's apostle had called them to him But they turned every, saving. "You see nothing but a sorecree." Because God willed to destroy them.

Reading Africanist some explosition for stream, though their Septent enterthings interchange 2 Ct. Som of 94.

And none can ever what He decrees.

"Abdullah b, al-Ziba 23 al-Gahmi (an ally of the B. "Abdu"l-Dar)," bewrating the abig at Body, and (539,5

What make warrors handsome men, lie round Bode's battlefield. They lefe behind them Nobayh and Monabbik and The two sons of Rabl's', best fighters against only. And the generous Hänth, whose free shows. Lake the full moon illuminating oight, And al. As b. Munabbih, the strong. Lake a long lance without a flow. His origin and his succeptors. And the glory of his father's and his mother's hin raise him high. If one must weep and show great greaf Let it be over the glorous click the Hishlim, Ood, had of creatures, save Abb'll-Walld and his family. And grant them special favour.

Hassin b. Thibut al-Ansart answered him:

Weep, may your eyes weep blood,
'Their rapid flow ever renewed.

Why weep for those who can to evil ways?

Why have you not mentioned the virtues of our people.

And our glorious, purposeful, tolerant, coorageous out.

The prophet, soul of virtue and generosity,
The truest man that ever swore an 12th?

One who resembles him and down in teaching.

Was the most praised there not without effect.

Hamile also said

A maiden obsesses thy mind in deep Elving the alcopura annul with coel light. Like minds mangled with pure water. Or not work read as the blood of smarliets. Wide in the rump, her buttocks rapples of fat, Vivacious, not heavy in awaring an wath. Her well-covered haps as she site. Form a hollow in her back like a markle mortal. So lary she can hardly you to bed, Of beautiful body and lovely figure. By day I never fail to think of ber,

In deference to the test their words have trees mested but—they around after [1,18] a many-station as which he ascribes the paper to a A dra h during an all- of B "Abdu Sin Int, and all Abdullab though he belonged to Sahm who were in the artify alliance with B. Abdullab Torrico could hardly be alless a 600 Therefore is treate at all the minds refer to as Abdullab Where—18 assessed them because he large that is differed from him at whether someone she did for the same reason, or a streptionable 10 My.

The line is clumpy and the quates questionable.

By might my dreams influence my desire for her I swear I will not forget to think of her Until my bones lie in the grave. O woman who foolishly blames me, I refuse to secept blane on account of my love. She came to me at dawn after I woke When tite's troublet were at hand, She taid me that man a said all his life. Because he lacks plents of camela. If you lied in what you said. May you escape the consequences to Al-Harith h, Highlim dk-He left his friends fearing to light in their defence, And escaped by giving his borse free rem. It left the swift steeds behind in the deser-As the weighted rope drops down the well. His mare galloped away at full speed while His friends recentard in their evil plight (His brothers and his family were in the hattle In which God gave the Muslims victory-For God accomplishes His work-way ground them to powder, In the biased (with them as fuel). But for God and the mirral's speed (our latters) had left him A proy to wild bessts (rodden under their books.) Some of them family bound prisoners (though they were) Hawto protecting (their young) when they met the spears, Some prostrate never to answer to the call Till the highest monotones cause to be, In shame and plate diagrace when they saw The sword blades driving every resolute chief before them. Swoods as the hands of noble valent chiefs, Whose noble ancestry is vindicated without searching inquery. Swords that strike fire from steel Like lightness; neath the storm clouds.

Al-Hillrith answered burn and said:

The people know well? I did not leave the fight until my steed was forming with blood

I know that if I fought about I should be hifled my death would not Injure the enemy

So a withdress and tell my friends meaning to average them another day.

These three verses are obviously a later enterpolation. The survey requires that the parettive are about follow its someorders his friends. Moreover, the estimations poly-of these returns in forcion to bifurely.

C have Good brooks bear" but (fris is attaces exclaimly records. I have followed the peak

of W.

"This is what Al-Harith said in excuse for removing many from the bast of Bade (\$40).

Maesan alao said 1

Guraysh latest on the day of Bade. The day of enginity end violent staughter, That when the lanear crossed we were the victors in the battle of Ahū. Walio. We hilled Rabifa's two some the day they came. Clad to doubte orail against us. Hokim field on the day that the Band's Nagate Advanced upon them like lions. All the men of Fisht turned tait, The miserable Hauth abandoned them from play. You met shame and death Quick, decisive, under the nock vein All the force turned tail together. They out to heed to thesested honour.

Hansim also gent "

O Harith, you took a beer derivant to mar.

And the day when ancestral fame is shown.

When you note a awife-footed noble mare,
Rapid-paced and long in flank,
Leaving your people behind to be dain.

Thinking only of escape when you should have stood flet.

Could you not have shown concern for your mother's son.

Who by considered by spears, his body stripped?

God havened to destroy his host
In shamabil diagrace and poinful your should (541).

Hausin also and (342):2

A boild intropied man—no coward—
Led those clad in light chain armour.
I man the specific of God the Creator
Who fivoured him with piety and goodness above all:
You had said you would protect your caravan
And that Budr's waters could not be reached by me.
There we had come down, nor heading your words so that
We drank to the full without sine.
Holding fact to an unseverable rope,
The well placed rops of God that stretches far
We have the apositic and we have the truth which we follow

² Dische have. ² Dische ² Dische Directe ausgeberg des mes in a versicht. Directe mehrete menteng des mes in a versicht.

525

To the death, we have help unlimited Faithful to his promue, intropid, a brilliant star. A full aroun that came light on every poble man (542,

Hessán also said: 1

The Baut Asad were disappointed and their raiders returned On the day of the Well to minery and disgrace. Abii'l-'Aq soon by dasd on the ground: Hucked from the back of his galloping steed He met his end with his weapons, good fighter in he was When he tay still in death. The man Zam'a we left with his throat severed, His forehesti custioned in the dust. His forehesti custioned in the dust. His nesmin defiled with filsh; Ifm Quys escaped with a remnant of his tribe Covered with wounds, at the noont of death.

Hasalin also gard 4.

Can anyone say if the Meccane know

Flow we slow the unbelievers in their evil hour?

We killed their tenders in the battle
And they returned a shortered force

We killed Abū Jahl and 'Utba before buy,
And Shayba fell forward with his hands outstretched.'

We killed Suwayd and L the after him.

Tu'ma also in the dust of combat.

Many a nobic, generate man we slow

Of today line, abustrous among his people.

We left them at mest for hydensy

Later to born in Hell fire."

I'faish Malak a horsemen and their followers were no protection

When they met in at Badr (544).

Hazatin also pard.

Hakim's upond save a men on the day of Badr Like the speed of a side from at \ wo, a masse. \text{S} When he saw Rain's valley width Swarming with the black-mailed squadrons of Khannig Who do not retire when they meet the enemy. Who much holdly in the middle of the beasen track.

Disabilitation Disabi

A retranscence to Sdrij AK ().

* A house on Fastious on pages on Panels Bern in English Jegend

How many a valiant chief they have,
Hences where the coward turns at bay,
Chiefs giving tavishly with open hand,
Crowned once bearing the burden of blood-wise,
Ornaments at turnchwe, persistent in bettle,
Smiting the bold with their all-preceing ewords (545).

Hamia sho sad:

Thanks to God we fear not an army
How many they be with their assembled troops.
Whenever they broughs a multirude against us.
The gracious Lord sufficed us against their swords:
At Back we reised our opears aloft,
Death did not dismay us.
You could not see a body of men
More dangerous to those they areack when war a stirred up,
But we par our trust (in God) and and
'Our swords are our fame and our debence.'
With them we men them and were victorious
Though but a band against their thousands.

Husela also said, estrucing B. Jumah and those of them who were clain.

Band Justah realed headlong to distrete because of their unlucky

(The mean man inevitably meets basediation). They were conquered and state at Badr, They described in all directions, They rejected the scripture and called Muhammad ling. But God makes the religion of every speatle motornous, God curse Abu Khuzayma and his son, The two Khalids and Sa'id b. 'Aogli.

'Ubsyde b. al-Hänth and about the battle of Badr, and the cutting off of his foot when it was smitten in the fight, when he and Hance and 'All fought their enemies (546)

A battle will tell the Meccans about up:
It will make distant men give heed,
When Utha died and Shryba after him
And 'Utha's eldest can had no cause to be pleased with it."
You may out off my leg, yet I am a Muslim,
I hope in exchange for a life near to Allah
With Houris fashroned like the most beautiful statues
With the highest heaven for chose who mount there.

³ The true reading is reading. W. a yable to an abelian minures. The widely different reading in W. a Direct is startedly interior.

The cortopher is that of the undersity address of the he-could be the course.

Here there is a pure on the name Justice.
While's fembors of Walld was also claim at Bade.

I have bought it with a life of which I have extent the best! And which I have tried antil I hast even my name-af-kin. The Merciful honoured too with His favour. With the garment of Islam to cover my faults. I did not shrink feven fighting them. I did not shrink feven fighting them. The day dust men called on their peers to fight them, When they asked the propher he tought only us three So that we came out to the herald. We must them like boom, brandishing our spears, We fought the rehellions for God's sake.

We three did not move from our peaution. Their late came upon them. At he

When 'Ubayda died of the wound in his log at the battle of Bade. Ka'b b. Malik, the Angiel, wrote 'bin elegy on ham.

O eye, he generous, not niggardly,
With the true here space there not
For a man whose death appelled us,
Noble in deed and in descent,
Rule in stock with absopaned award,
Of table repute and goodly descent.²
"Ubayds has passed away, we cannot hope
For good or will from him,
On the eye of battle he used to protect our rearguard with his award.

Ke'b also and

Have Chassin heard in their distant haunt

I've best intermant to one with knowledge thread),

That Mi add shot their arrows at us,

The whole tribe of them were mustio.

Because we worship God, report in none other,

Hoping for hearen's gardens close their prophet has come to us.

A prophet with a glorious interitance among his people,

And cruthful ansestors whose origin made them pure,

Both sides advanted, and we met them like lions

Whose victims have nothing to hope for,

We amore there so the battle

Till Lafayy's leader sell upon his face.

They fled, and we cut them down with our charp swords.

Their allies and their tribermen alike.

Ka'b also sald:

By your father's life, ye must of Lu'syy, Despite your despit and gods,

Reading to arrafts. Or stading matchest, 'of sweet hearth.

F Life assessment

Your horsemen did not protect you at Badr. They could not stand fast when they met un; We came there with God's light Clearing away the cover of darkness from us. Out's aportle fed us, by God's order, An order He had fixed by decree: Your horsemen could not conquer at Badr. And recumed to you in evil case. Do not herry. Abd Sufyin, and watch For the fine steeds coming up from hads'," By God's help the holy spirit is among them? And Michael, what a goodly company?

Table b. Abit Table, printing the sports and amounting the men of Quayeb who were thrown into the print Bale, and

My eye wept coprounly. Over Ka'b, though it was there not k all described one another in the ware, and Face descriped them, they having greatly signed. And Americkia morning are weeping for the misfortines (that befall ∃bemi. Shall I ever see them closer (to each other)? They are not brothers, their mother no harlot. And payer their guest uniform wrong O pur brothers 'Abda Shame and Naulal, any I be your meson, Put not war between us. After the love and foundation we had Recommend (the subject of) stories in which all of you have somethin to complain of Do you not know what happened to the war of Dahie And when Ahii Yukaim's army filled the revote. find not God the Sole Existent saved 900. You could not have protected your people. We among Qurayah have done no great wrong. But merely protected the best man that ever gred the carth, A standby in mafortunes, generous, Noble in reputation, no niggard, no wrongdoer. His door is throughd by close seeking his bounty. A was od generosaty, wast, unfailing, By God, my soul will ever be ead. Resiless, until you unite Khaaraj well and truly.

Deffe 5. al-Khattib al-Fibri larocating Abû Jahl mid:

Alas for my eye that cannot sleep Watching the mars in the darkites of the night?

A plant near Meson. CE W. Rag. line R.

The tampange is remaindeens of Sun eq. 20.

Aug. Cabriel.

353

It is me though a prote were in it. But there is naught but flowing teers. Tell Queavab that the best of their company The noblest man that ever walled At Bade lies unprisoned as the well-The nable one, not base-bore and no neggard I swear that my eyes shall never weep for any man-Now Abu'l-Hakam our chief to alone I weep far hun whose death brought sorrow to Ladayy b. Ghalib. To whom death came at Bady where he remains. You would are fragments of apears in his borso's obest Scrups of his flesh planty intermingled with them. No lion lucking in the valley of Bisho, Where through jungled takes the waters flow. Was bolder than he when tances clashed. When the cry went torth among the volunt Dismount" Grieve not overmuch, Mugatrials aim, he resolute. (Though he who so greaves as not to be blamed). Be strong, for death in your glory And thereafter is tibe's end there is no regret. I said that vigner will be vours And high renown-no man of sense will doubt it 548).

A.-Harith b. Hishim, bewading his brother Abil Jahl, and

Asset day samp for 'Asser' But our grief avail one whit?" Someone rold me that 'Ame Was the first of his people to go into the old shandwest pit. I have always thought it right (that you should be the first), Since your judgement in the part was sould. I was happy while you were alive. Now I am left to a magnetable state. At might whom I connect also him: I feel. A proy to indecision and full of care. When daylight comes quee more My eye is warry of remembering 'Amr (540).

Abu Bake b. al-Arward b. Sharib al-I synht, whose name was Shaddad, **≠**id

Urama Bake gare me the greating of peace; But what peace can I have now my people are no more? In the pit, the pit of Rode, What singing girls and noble hoses companions?

Oc. perhaps, To berrie.

In the ph, the pit of But, What planers piled high with choicest camel-ment In the well, the well of Budr How thank camels straying treely were yours! In the well, the well of Badr. How many figgs and sumptuous giftsi What friends of the noble Abit Alic. Brother of the generous cup and buon companions: If you were to see Abu Aqti. And the men of the pass of Value. You would moon over them like the mother of a new-born carnell Yearning ever her durling, The apostle tale as that we shall live, But how can bodies and wraiths meet again?" (450).

The Life of Muhammad

Umzyya b. Abil'l-Salt, lamenting three who fied at Badr, said:

Would'st thou not weep over the nobles, Some of onbies, preued by all, As the doves mourn upon the leafy boughs. Upon the bending branches, Processing in soft dejected notes: When they return at nightfall Like them are the weeping women, The beeners who lift up their voices. He who weeps them weeps in real sorrow, He who project them cells the truth. What chiefs and leaders At Bade and al- Agangal, Az Maděbiu'l Barqayn and Al-Hannan, At the end of al-Awashib. Grey-beards and youths. Bold leaders. Raiders imperuous! See you not what I see When it is plain to all beholden,

Or possibly great antenname 2 Said The old Araba believed, that when a grap had been killed and his slayer was still at large a build like an own wave forth to introduced through Grow must nidetink, so the alarse's blood. The word of still germands farm in the application the head or organ, and to the corpse goods' high recoming to be be meaning firster. Named the preparation that had the men or the hind makinging thereform which could be innecessed as a writin. For the tigs of our text Bakh. III. 45 man falger persons whith Shahmerder, Miller 453, has the reading quarted by RC. A priem that it are negregated another retream, will be least to the Australia Complete. (A.R.A.S. As, p. 6-b). For the asset least the Ang. Alaborated Thora this bubble promise us that we shall like ". The muc of the present such a desirection of "A people would hardly again but, we need in user times in consensators explain that he proplet was railed 164, Sciencha (10). Ser 450 Kahisha, after a man of that same who during the pages one abundance the religion of his fathers.

A happy suggestion of the edition of C. is an expedition, a students figure for complete Satisficance The is much to be preferred to the obvious paid of the MSS

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That the vale of Mocca has altered, Become a valley deserted. By every chief son of a chief, Faer-chunned, illumeiene. Constantly at the gate of kings, Crossing the desert, vactorious. Strong-necked, stout of body. Mon of eminence, successful in enterprise. Who any and do and order what so meht. Who feed their guests on far meat. Served on broad white as a tamb a scomach. Who offer dishes and yet more dishes. As large as water pools: The nungry finds them not empty. Not wide without depth. To guest after goest, trey send them-With broad open hand. Givers to hundreds from hundreds of milch catoets To hundreds of their guests, Driving the name: bends to he herds, Returning from Balachile Their nobles have a distinction Optweighing the pobility of others As the weights send down the scale As the hulancer holds in. A party described them, while they protected Their women from discuses. Men who amote the front ranks of the enemy. Wath broad-bladed Indian gwords Their voices pained me as they Called for water crying aloud. How fine were the sons of Ali all of them? If they do not raid such a mad-As would send back every backing dog to its rain With borote trained to long rides. With proudly raised heads, kept near the tents, As young men on fine horses. Against fleroe menaming fluins hach man payanees to his enemy Walking so though to shake hands,

hitrig dateiraal he tills neve little mare than an honorare title in the Emittee Empire The second of the base well known to the Araba be supply succurs frequently in early him at self-de colleague Proposition, which remands make that their his lightly was appuinted phylarch and paneous by though in gay.

PMEASE thermolyce is unmit playing

2. The reference to the death of thousand Rarbells and the call to the Airly in the roll

About a chousand or two thousand Mailed num and spearmen 457 h.

Dirayya also said, immenting Zama's b. al-Aswad and the B. Aswald who 533. were abutil

> O eye, weep with overflowing tears for Abi'l-Harith And hold not thy team for Zama a. Weep for Aqti b. Aswad, the both lion, On the day of battle and the dust of war-These Bank Asserd were brothers like the Germini No treachery and no decest was in chem, They are the noticest family of Ka'b. The very mammit of excellence. They produced some as many as the hairs of the head And established them in impregnable positions.3 When resiliortune vuited their kenemon-Their bearts ached for them. They gave their food when rum failed, When all was dry and no cloud could be seen (992).

Abū Ushus Mustwiya b. Zuheyr b. Qaya b. al-Hārub b. Dubay'a. b. Mazin b. Adiy b. Jutham b. Mu'awiye, an ally of B. Makhazim (55,4). passed Hubavra b. Abu Wahib as they were running away on the day of 334 Budy Hubsyra was exhausted and threw away bit cost of quil and Mu Smits packed it up and went off with a late composed he following db66 554.

When I saw the army panie, Running away at top speed And that their leaders by dead, Methought the best of them. Were tike marifices to stola. Many of them (ay there dead, And we were made to meet our fate at Bade.

Abij that the actinity contribution have the modified going bank in Abij to payed which reads than "The agreeting two as reconstructions are so the potential for regarders exercise the ede in hop. Ap, at full about that the ide and the rate was A to, which hezare shall tribut fines to King to Apolithe Dissipped. A which has many parameter. The appeals of the footstion of the rate accuse it is montal the death in the upbelow to and at telescopic exputation of the purpling companions. I was not see that Tesson Chr ihn lightigte test wie erne from de Similarle abit 202 brese powerd Annie juday una comora sonne hij idha i annie zecino unbelo ivi. Algania because a Median, and the amy of the Eyesteine tasken along the appeals he eads: well is him a at the purpher and the in the rawing and tenter-berea him. Some who held say that the prohibition of people the cown idea in the early has not stym was become of the feeling browsen Muslims and cobs to be but then blant man generally accepted and belied and comits scarce, the stage to have its stage form.

Morne a selection of the Tay, inti- in 1926, to the plant's because it is because and stronghuka. As commona a mountain in Plathay territors and rural is high ground in

table. Tayyo the general netating scenar test.

We left the way and they overtook us In waver, like an overwhelming flood. Some and, "Who is Iba Qam?" I said 'Abe Usima, without beening, I am the Inshamite, that you may know me, I will announce my lineage. Answering challenge by challenge. If you are of the best born of Quraysh, Lame from Mu Twive ibn Bokr Tell Mälik, when we were attacked, For you, O Malik know of me, Tell Hobovy, of us if you meet him, For he is wise and influential, That when I was called to Ufavd! I returned to the buttle with undatasted heart, The mehi the hapless were left unheeded. Old friends and mother's kindred. So that is your brother, O.B. LAPAYY, And that as Malik, O Umra "Arms," for Had I not been there striped hyacuse, Mothers of cube would have had him. Disputes at the graves with their claws, Their faces as black as a cooking-pot I swear by Him Who is my Lord. And by the blood-stance pillers of the stoning places You will see what my true worth is When men become as figree as leopards.* No lion from his beir in Tart— Bold, menocing, fathering cube in the jungle, Who has made his den taboo againer intruders So that note can approach frim even with a force. In the pand, bands of man are helptens He leans upon all who try to drive him away--Is awifier than I When I advance muring and growling at the enemy With acrows like sharp lances Their points like burning coals. And a round' chiefd of bull's bade And a strongly hatnoord how, and A statesting award which 'Umayr, the polisher, Whetted for a formulati

I be its howard trail and strode countly forward With body at full stretch, as a fron walks. Sold the warriest raid to me. Here is a cult." I answered, Pryhaps he as bringing treachery, And I said. O Abb 'Adly, do not go near them. If you will obey my enders today As they did with Farws when he came to them. And he was led away bound with cords, even,

Ahō Usana alan sara

Who will send a messenger from me-With nowe that a shrewd man will confirm? Do not you know how I kept returning to the fight at Badr. When the swords flashed amound you. When the army's leaders were left preserate, Their heads like slices of melon? A gloomy fate, to the neonle's hure. Carrie upon you in the valley of Badr. My resolution saved them from disnater And God's help and a well-cooccived plan, I returned alone from al-Abwt' When you were surrounded by the enemy, Helpless, if anyone atmoked you. Wounded and bleeding by the sade of Kurush.3. Whenever a commade in discress caused. For my aid up an exit day, A brother or ally in such case, Much as I tove way life I grawered his call. I returned to the fray, dispelling gloom, And shot when faces showed hostility. Many un adversary have I left on the ground. To rise painfully like a broken twice. When borde was joined I dealy him a blow That draw brood—has atteries murmured abud. That is what I did on the day of Bade. Before that I was resourceful and steadfest. Your brother as you know as way and familie Whose crib are ever with real Your champion undounted by darkent pight or nucesor numbers. Out into the bitter black make I plusted* When the freezing wand forces does to shelter (cc6).

Commencer differ as to whether Oh, is the paner of a place or a rose, or a treaty of One hypernau. men, the leaders of an astrok-

Let, when shire one changes in trupents share. See note on "a - > Fig. reading middel, "black" 4 Beating Aug/W.

^{*} A. Dh. says that is prisoner to means here.

* A mouseaut on the confloring of Hudhayt. Yeq. in 243 Bakel, 475.

*W sends qualf from which the fruit has been plucked

* Sarra means (a) mulamade. (b) increase cold. As Sub-rays, the factor zones has the Weight because of the mention of the cold wind in the amount because it.

The Life of Muhammad

Hittel d. 'Utba b. Rabits bewarling her father on the day of Badrazid.

O eyes, be generous with thy many
For the best of Khandif's some
Who never returned (home).
His dan fell upon him one morning.
The som of Blabim and the som of al-Muttalib
They made him take the edge of their swoods,
They attacked him again when he was helpless,
They diagged him sunpped and spoifed
With the dust upon his face
To us he was a strong mountain,
Grass-clad, pleasing to the eye
As for al-Eart' I do not mention him,
May be get the good be counted on.

She gho said:

Fare is against us and has arronged us.
But we can do naught to reset in
After the slam of Lu'ayy b. Ghâirb.
Con a man care about his death or the death of his friend?
Many a day did he ob biscorels of worlds
By tavishing gifts morning and evening.
Give Aha Sufyin a message from me
If I meet him one day I will reprove him.
Twas a war that will kindle another war
For every toan has a friend to avenge 1,5(7).

She also mide

What an eye which saw a death like the death of my men! How many a man and woman tomorrow
Will join with the keeping women
How many did they leave behind on the day of the pir,
The however of that turnshuous cry
All generous men in juint of drought
When the stars withheld their rain.
I was alread of what I saw
And now my fear is resired.
I was straid of what I saw
And today I am beside myself.
How many a woman will say tomorrow
And Unam Mu awiya. .558)

Hind also and:

O aye, weep for "I'the, the strong-nacked chief, Who give his food in famine Our defence on the day of victory, I am greeved for him, broken-hearted, demented." Let us fall on Yartinb with an overwhelming attack. With borses kept hard by.

Every long-hodied charges.

Saftra d. Mustfir b. Abû) Amr b. Urneyya b. Abdu Shane b. 'Abdu 59 Manat bewedting the stain in the pit of Budr, and.

Also for my eye painful and bleared

The night far spent, the siring non still hid!

I was told that the noble chieftains

Fate had seized for ever,

That the redess fled with the army and

Mothers neglected their children that morning.

Arine, \$affyn, forget not their relationship,

And a you weep, it is not for these who are distant.

They were the supported of the rent.

When they broke, the roof of the tens was just unsupported (\$50).

Şaflya also sasdı

Also my eye, weeping has exhausted its team.

Like the two buckets of the waterman.

Walking among the trees of the occlard.

No lion of the jungle with thems and caret.

Eather of cube, resping on his prey.

Exceeding fierce and engry.

Is equal to my love when he died.

Facing people whose faces were changed in anger.

In his hand a thorp sword of the finer steel.

When you thrust with a spear you made great wounds.

From which came has fearning blood (560).

Hind d. Lithatha b. Abbad b. el-Mustalib famenting 'Ubeyda b. el-Jitrith b. al-Mustalib mid.

Al-Safet* hotels glory and authority
Deep-moted culture, ample intelligence.
Weep for *Ubayda, a mountain of strength to the strange guessa.
And the widow who quoties a dishevalled baby:

The socient Araba Banachi that the stars brought run.

So. The present for the missing read in maximing, while holds all the edge gives are positively as the same at the edge of the region x.

D to be a controlling masse.

A pusce herween -Jesse and Medica.

539

The Life of Muhammad

To the necole in every winter. When the skies are red from famine: To the crohers when the wind was violent. He bested the por which formed with milk as it seethed, When the fire burned low and its flame died He would revive it with thick breshwood. Mourn him for the night traveller or the one wanting food, The wanderer lost whem he cout at his case (cb.) t.

Quayla d. al-Harith, eleter of al-Nadr b. al-Harith, weeping him and

O Rider, I think you will reach Uthay!" At down of the fifth night if you are lucky. Greet a dead roam there for me. Swift carnels always carry news from me to thes. (Tell of) flowing team running profusely or ending in a sob, Can al-Nadr hear me when I call him. How can a dead man hear who cannot speak? O Muhammad, finest child of nobie mother. Whose sire a poble sire was, Twoold not have bermed you had you spaced him. (A warner of spares though full or rage and anger.) Or you could have taken a ransom. The demest price that could be paid." Al-Nadr was the nearest relative you captured Wish the bees claim to be released. The awards of bis father's some came down on him. Good God, what bonds of kinchip there were shartered? Exhausted he was led to a cold-blooded death. A prisoner in bonds, walking like a hobbled beast (efat.)

The specific left Bady at the end of the month of Ramadin or in Shawwill.

THE RAID ON B. SULAYM IN AL-EUDE

340 The aponde named only seven nights in Medina before he himself made a raid ogamet B. Sulaym (563). He got as far as their watering place called al-Kudr and served there three mehts, returning to Medina without any nighting. He stayed there for the rest of Shawwill and Dhu'll-On da, and during that time he accepted the ransom of most of the Quarties photoners.

THE BAID OF AL-SAW O

Abu Muhammad 'Abdu'l-Malik b. Hisham from Zivad b. Abdullah at-Bakkar from Muhammad b. Ishaq al-Muttalibi saad. Then Abd-Bulyan b. Harb made the eard of Bawle in Dhall-Hijja. The polythesets were in charge of the pilerimoge that year. Muhammad h. Jo'far h. al. Zubayr and Yazid b. Ruman and one whose veracity I do not suspect from Abdulath b. Kaib b. Mälik who was one of the most seamed Helpera told me that when Abli Sufyan returned to Messa and the Qurayah fugitives returned from Badr, he swore that he would not practise ablation. until he had raided Muhammud. Accordingly he callied forth with two hundred relats from Qurayah to fulfil his yow. He took the Neid road and stopped by the upper part of a watercourse which led to a mountain called Thorb about one post distance from Medina. Then he sallied forth by might and came to the B. al-Nadir under cover of darkness. He came to Huykyy b. Akhtab and knocked upon his door, but as he was afraid of him. he refused to open the door, so he went to Sallam b. Michkam, who was their chief at that time, and keeper of the outdie purse. He asked permusion to come in and Salidm entertained hate with food and drink, and gave him secret information about the Muslims. He rejoined his companions get the end of the neight and sent some of them to Medina. They came to an outlying diarrier called Al-'Urayd and there they burnt some young palmtrees and finding one of the Helpers and an ally of his working the fields there, they killed them and returned. People got warning of them and so the appetle went out in persuit 1464). He got as for as Corquesta'l Kudr' and then returned because Ahli Sufvin and his cosmoanuous had eluded. him. They saw some of the provisions which the raiders had thrown away. in the helds to lighten their bangage so as to get away quickly. When the apostle brought the Muslims back they asked. Do you hope that this will 544 count (with God) in our favour as a raid? and he replied, 'Yes' (565).

When he were away Abb Sufvan and of Ballam's treatment of him.

I chose one man out of Medma as an ally. I had no cause to regret it, though I did not stay long. Ballam ibn Mishkem oave me good wure. He refreshed me in foll measure desoute my hitte. When the raiders turned back I sted. (Unwilling to burden him). "Look forward to ruding and houty-Consider, for the people are the pure stock of Lu'say. Not a maked rabble of Junhum. It was no more than (mending) part of the night by a traveller Who tame hangery though not needy and destitute

A place over Medien between Bads and Widt Safet.

Nulleing's Defectes, p. 69, her a different was base.

Some biss, fellowed by Suh, and W., make I.H. responsible for an instance in the

A suphemism for abstaining from wavel intercourse About eight point distance from Messeu-

The Late of Muhammad

T 1995 [Abb Sufvan had composed some verses to facile Quraysh when he got ready to march from Mesce to Meding.

Return to the stack on Yattrib and the lot of there, For what they have collected as booty for you. Though the battle of the cistern went in their favour. The future will restore your fortunes. I swear that I will not come near women. Not shall I use the water of purification. Ittll you desirely the other of Aus and Kharvay. My heart is burning for revenge.*

Ka'b b. Malik angwered him.

The Muslicus' are purry for Ibn Harb's army, So tutile in the harra. When those who were sith of their provinces cost away the burden? Climbing up to the top of the manneair.

The place where their coses kneft can be compared. Only with the hole of force,

Bare of gold' and wealth and of

The warrious of the value and their speces.

THE RAID OF DHU AMARE.

When the aposate returned from the raid of all Sawing he staved in Medina for the rest of Dimil-High, or nearly all of it. Then he raided Najd, making for Ghatafan. This is the raid of Dhu Ameri, \$66). He stayed in Najd during the rounth of Safar or nearly all of it and then returned to Medina without any fighting. There he remained for the month of Rabi'u'l-Awari, or a day or two less.

THE BAID OF AL-PURU OF BAHRAM

Then he made a raid on Quaryth to for to Rahrin, a muse in the Hiller in the neighbourhood of Al-Furu' * He stayed there for the next two propoles and then returned to Medica without fighting (507).

THE ARRUN OF THE B. GAYMUGA"

Meanwhile there was the affine of the B. Qaynuqa'. The apostle assembled them to their market and addressed them so follows: 'O Jews, beware test Cod bring upon you the vengeance that He brought upon Quraysh and kecome Muslims. You know that I am a prophet who has been sent—you will find that in your scriptures and God's coverant with you.' They replied. 'O Muhammad, you seem to think that we are your people. Do not deceive yourself because you encountered a people with no knowledge of war and gor the better of them, for by God if we fight you, you will find that we are real then?

A freedman of the family of Zayd b. Thibit trom Sa'Td b. Jubayr or from "Ihrima from Ibn Abbits told me that the latter said the following verses came down about them

'Say to those who dishelieve you will be vanquished and gathered to Hell an evil resting place. You have already had a sign in the two forces which met' we, the apostle's campanium as Body and the Chraysh. "One force fought in the way of God, the other dishelievers, thought they naw double their own force with their very eyes. God strengthens with Ith and whom He will. Verily in that is an example for the discerning-

"Asim b. Umar b. Quida said that the B. Qayonga were the fine of the Jews to break their agreement with the apostle and to go to war, between Badr and Uhud (588), and the spootle beneged their until they somendered with modificationally. Abdullah b. Ubayy b. Sahii went to him when God had put them in gip power and mid, "O Muhammad, deal kindly with my chemis mow they were allies of Khazraj), but the spootle put turn off. He repeated the words, and the spootle turned away from him, whereupon he thrust has hind into the collar of the spootle's cobe (469), the spootle was so angry that his face became almost black. He said, "Confound you, let me go." He spowered, No, by God. I will not fet you go until you deal laindly with my chemis. Four hundred men without mail and three handred mailed proteoled me from all more entities, would you cut them sown in one morning? By God, I am a man who fears that circumstances may change." The apostle mid. "You can have them, 1703.

My cather Ishāq b. Yasār told me from Libāda b. al-Walid b. 'Uhāda b. al-Sāmit who said when the B. Qaynaqa' fought the apastle Abdullah b. I bays espoused their cause and defended them and I bids b. al-Sāmit, who was one of the B. 'Auf, who had the same alliance with them as had Abdullah, want to the spostle and remained all responsibility for them in favour of find and the spostle, asying. O specific of God. a take God and His apostle and the believers as my friends, and I zenousee my agreement and friendship with these unbelievers. Concerning him and 'Abdullah b. Libayy, this passage from the shopter of the Table came down.'

[•] The country the previous in the Sera and in its place has the lines above.

I had the profess of those who province, here 37, 43.

The true tract is in the corrigance. I who objects to be the plant of the See Lane,

A The sense is pure many. Not. The glossacy to Table 255 remarkably suggests that the same when y distribution of principles capabilities.

⁴ I Staller de Tring's confeculte and mad all-major de el-major.

A vallage from Aledina.

raff.

'O rou who believe take not I eve and Christians as friends. They are friends one of another. Who of you takes them in friends a one of them. God will not stude the arrunt secols. You can use those in whose heart tab there is melaness are Abdullah b. Uhters when he paid. I fear a change of Orcanetances. Acting heatily its regard to them they my my just chart charact at currentations may overtake up. Ferndyrpture God will bring tractions or on each from High so that they will be corry for their muzet thoughts, and those who believe will say, Are these those who greece by God chart recet banding outh? "that they were with you), as (as as God a worth, Verily and and His apartic are your freques and above who believe, who perform prayer, give alms and bow to homage," mentioning "I back taking Grounded Him about the mad the believers as friends, and Personness but serverment and Inendship with the B. Quengol. These who take God and in answer and the believers as framely, they are Lod a party. they are the motornous,

THE RALL OF A DISTRICT OF A SERVICE

The energ of the forey of Zayd who cantured the carryin of Quarrie, in which one Abb Sulvan b. Hurb, when the sportle sace butt up as Queade, werenne-place in Naud, in in follows.

Out with more alread to follow their usual young to Syma after what had Impressed at Budit, as they went by the linear ranges. Some of their merchania went out, among whom was Abd Sufvia, carrying a great deal of silver which formed he larger part of their merchandure. They have a mon from the B. Bake b. Wil disalled Furtz b. Hayvin to conduct them by that reute 1871). The mostle duly none Zoyd, and he met doesn by thus watering-place and enotured the carevan and its contents, but the sum out every. He brought the sense to the assentic.

Mastin b. Thible after I had concerning the last said of Bade transled Quranch for calend the Iron read than

You can any good-bye to the streams of Damascus, for in between Are awards take the exceeds of preparate capacity who found an area, trust In the hands of noes who magnites to their Lord

And His true believe and the ingets,

If they are to the lowland of the study valley Say to them, There is no road here (cont.)

THE STATISTIC OF TA'S S. AL ASSESSED

After the Queryah defent at Budy the records had succ Zayd b. Haritha to the lower quarter and Abdullah b. Rawsha to the upper quarter to sell that Muslims of Medius of God's victory and of the potycholers who had been killed. Abdullah b. al-Mughith b. Abs Bords el-Zeferf and Abdullah b. Abil Bake h. Muhamenad b. Ame b. Hann and Amer b. Long h. Ostide

42 W. Mari

and Salih b. Abd Umlims b. Sahl each gave me a part of the following story Ka'b b. 41 Ashref who was one of he Tayer of the subsection S. Nabhan whose mother was from the B al-Nade when he heard the name and Is that true. Did Muhammad actually kill these whom these two men memory (s.s. Zavd and Abdullah b. Rawaha). These are the nobles. at the Apula and kneets men, he God, it Mehammed has sleen these prople "towere better to be dead than alive."

When the enemy of God became certain that the news was true he July the passe and want to Meets to stay with al-Muttalih b. Abb Wada's b. Dubayra al Sahan who was married to Achta 4. Alte % Is b. Umayra h. Abdu Shame b. Abdu Mantif. She took him in and extertained him accountably. He begon to saveigh around the aposile and to recite weren m which he beworld the Qurrysh who were thrown mee the pit ofter having been stait, at Body. He stad:

Badr's mill around out the blood of its people At events like Rade you should ween and cry The best of the people were thus round these einterest. Don't think it atmongs that the princes were left lying. How musty bubble handsome trust, The prings of the borneless were show, Liberal when the state gave to run. Who have others' burdens, rating and taking their das fourth. Some people whom anger pleases on any 'Ka'b b. al-Asheuf is manify desected' They got tight. O that the earth when they were killed Had polit at under and casualled in people. That he who spread the report had been thrust through Or lived covering blind and deaf. I was told that all the Beat I blinghly were burnlisted And hongeht low by the death of Abil'l-Haltim And the two sone of Rabi's with him.

And Murahbib and the others did not attain (such honour) at those who were stop.4

I was told that al-Hirith the Highlie

In doing well and gathering troops

To wish Yachrib with atmost,

For only the noble, handsome man exercise the infraret reputation (KYTE

Hamle b. Thiblit seaward bim them:

Does Ka'b weep for him seem and spate And free at humalation hearing authors "

ALCOHOLOGY TO THE PARTY OF THE

A The reading from he gift, because paginal governments personance

A The question property, are term when it is weather. The best of this point is debited.

In the vale of Budy I saw some of them, the stain, Eyes pouring with learn for them, Weep ['Atika], for you have made a mean above weep Like a pup following a little brigh. God has given satisfaction to our leader And put to shame and prosurated those who fought him. Those whose hearts were torn with fear Escaped and fied away (\$74).

The Lafe of Muhammad.

550 A Muslim woman of B. Murayd, a clan of Bell who were allied attach ments of B. Umayya b. Zayd. called al-Ja adira answered. Ka'b. 575)

The slave shows great concern
Weeping over the slain outringly
May the eye that weeps over the slain at Badr weep on
And may Labyy b. Ghalib weep double as much!
Would that those weltering in their blood
Could be seen by those who live between Mesca's mountains!
They would know for certain and would see
How they were dragged along by bair and beard.

Ku'h b. al-Ashpul answered her

Drive off that fool of yours that you may be safe
From talk that has no sense
Do you take the because I shed team
For people who loved no sincerely?
As long as I are I shall weep and remember
The merits of people whose glory as in Mecca's bostes.
By my life Murayd used to be far from heatile
But now they are become as packale.
They ought to have their notes can off
For insulting the two class of La'syy b. Ghilib.
I give my there in Murayd to Ja der
In truth, by God's house, between Mecca's manufacture.

(T. Then Ka'b returned to Medina and composed suretory verses about Usumu'l-Fadl d. al-Härath, saying:

Are you off without supping in the velley
And leaving Union'l-Fadl in Mecca?
Our would came what she bought from the pedler of bottles,
Henra and bair dys.
What lies 'twist ankle and albow is in motion'
When she tries to stand and does not.

On reading mathematics, the proof cuts above their boards and speltones. Presentably her bornels are meant, they would be between her units and her elborate sections. Large and heavy factories may make of termin boards among the and Araba.

Like Umm Hakim when she was with us. The link between as firm and not in he can. She is one of B. Amir who bewickes the heart And if she wished she could cure my nickness. The givey of women sad of a people in their father, A people held in honour true to their each. Never did I see the can rise at night all I saw her Display herself to us in the durings of the night!)

Then he composed ansatory versus of an insulting nature about he Moston women. The sportle and—recording to Whit. Absultab b. al-Mughith b. Abti Burda told me-. Who will rid me of Ibou'l-Ashraf. Muhamman b. Masiama, brother of the B. Abdu'l Ashhai, and, 'I will deal with him for you. O apostle of God, I will kill ben. He said. Do so if who can. So Muhammad b. Maslama returned and waited for three days wishout food in Jimita, apair, from what was absolutely necessary. When the spoulle was told of this he naturooned him and asked him why he had given up entung and drunking. He replied that he had given him an under taking and he did not know whether he could fulfil it. The aposite said. All that is occumbent upon you is that you should try. He said, 'O spostle on God, we shall have to cell here the answered. Have what you filter on CSP you are free in the marter. Thereupon he and Silkan b. Salama b. Wazish. who was Abu Na is one of the H. Abuto' Ashira, lests, british of highand Abbad b, Bishr b, Wacab, and al-Hdrith b. Aus b. Mu'adh of the B Abdu'l-Ashhar and Abd. Abs.b. Jabr of the B. Haritha conspired cogether. and sent Silkin to the enemy of God. Ka'b b. Ashraf, before they came to ham. He talked to him some time and they recited poetry one to the other, for Silkio, was foad of poetry. Than he said, 'O Ibn Ashruf, I have come to you about a matter which I want to tell you of and wish you to keep secret." 'Very well,' he replied. He went on, 'The coming of this man is a great trief to us. It has provoked the hostility of the Araba, and they are all to league against us. The toads have become empassable so that our families. are in want and privation, and we and our families are to great distress. Ka'b enewered. By God, I kept telling you. O Ibn Salams, that the things I warned you of would happen." Silkin said to him. I want you to sell us. food and we will give you a pledge of security and you dear generously inthe matter. He replied. Will you give me your sone as a piedge? He mid. You want to moult up. I have briends who share my opinion and I want to bring them to you so that you may sell to them and act generously. and we will give you enough weapons for a good pledge. Silkan's copies was that he should not take alarm at the sight of weapons when they brought them. Ka'b answered. Weapons are a good pledge. Thereupon-Silkin returned to his companions, told them what had happened, and or detect them to take their arms. Than they were away and assembled with have and must the appeals (416).

"There is Tariff from them from the Marin will be the mark a show that does not be as fluid a distanced. Then be and that off server, the the second secon A read that a resident with the first of the second of the such and the it is about to take the take on these districts. and the contract are of the brightness open tags from the first or the second of the and the control of th hour." His replied. "It is Abit NI its. Hed he found me - - - - - - - -not have water, me. ! She manused, "By God, I can for a series was Hall proposed. Even if the cold wave for a state a larger star, should above at the last depote the section is being the selection for accounted and the Third State Mills and Whater one die to each each see in Additional Action for that they was such the time that they happen of the might he succeed, so they went off pulsion together, and after a use Abb to the first terminal "I have never excelt a goest finer than thus." They welled un forther and he did the name so that Ka'b suspected no ovil. Then after a space he did it by the to a term, and a sec. There the present is send the time about have, and shade assends challed cover have noth an effect. Mahammad h. Maximus said, 'I remembered my degree when I say that our sweets were mades, and I mined it. Metawhile the answer of God had made such a page the room the papers in the planting of \$100. I show it was the participated in the state of the state of the state of the manufactured by the second of the second of the second second والمراجع والمراجع المحاجب والمراجع والمراجع والمراجع والمراجع والمراجع والمراجع والمراجع والمراجع والمراجع has many or wide them. We seem proper property the time the figures in Stanford that we said the property for the plant, the material to Agree of as the contract of the contrac the company of the same of the yearing. We convinct how much however have no the appeals at the end of the The second section is seen a page and section are applied as god as part has that his has been about the same agent for developing wounds, and both he and we returned to our families. Our attack upon which we want the same the same and the same of the same who slict may fear for his life."

Mark S. Mark and

Of them Ka's was last processes there pattern his fall al-Nodic wase brought law).

By Muhammad's order when he sent mostly by night to a second to go a to b.

He beganed here and becapite him down with guile blishoodd was treatweathy, hold (177).

Person is There in managing the palog of Early and or hidge is the Company age:

> What a fine hand you star, O Beer's-Beograp, And you too, Hear's-Asheni, Travelling by right with their light propuls. Both at lives in their jungle left Until they come to you in your quarter And made you trate death with their deathy seconds, Seeling victory for the religion of their prophet Counting their lives and wealth as making (578).

THE APPARE OF MUNATURA AND HUMAYPIES

The specific and if if are less than both one year points. The sequence blockers are its stage of the process for the sequence of the sequence

I was true man than the property of the decimal true the daughter of Martin and true to have been appropriate.

Muhayyan eccaptual the following from on the publicat

We make a on tempor with a sharp around,
I smold make his maps with a sharp around,
A blade white as sait from policious;
My downward stroke never ressent its mask
It would not please me to kill you welcomorily.
Though we count all Archie from north to senth (effect.

form to an in term between the agents arranged in the asserts of the paylates your to be an in a contract the second payment the mid of Uhard in Shannoll, and y I have pieced together the following story about the bettle of Libud, from

Yahya b. Hibban and Asuro b. 'Umar b. Qatada and A.-Husaya b. Abdu'l-Rahman b. Amr b. Sa d b. Mu add and other teamed traditionists. One or the other or all at them, is responsible for the following narrative When the unbelieving Qurayah nort disseter at Bade and the survivors

Abdullah b. Abd Rahi's and Ikrima b. Abd Jahl and Şafıvlın b. Unmyye walked with the men whose fathers, some, and brothers had been talled

may hope to get our revenge for those we have feat," and they did so.

F = of God, and they will spend it, then they will suffer the loss of it. then

thus, and the owners of the caravant, with their black troops, and such of

Now Abb Assa at , usuald had been spared by the aposite at Radr because he was a poor man with a targe family. He had been taken prisoner, and mid, 'I am a poor mon with a large family and great need, as you know so apace me,' and the aposite tet him go. Safwan said in him, 'Now, Abb Azza, you are a poer so help us with your tangue and go forth with us He replied, 'Muhammad spared me and I do not want to go against him He mod, No, but help us with your presence, and God in my winness that

Resident and mystig:

Listen, were of "Adute blacks, the steedfeet, Yup are about weretern like your father. Do not premise me, for between it and right."

Margir to Angle Margir to Work to Healthoffs to Supply more and to the B. Malin to Benefits stronger them up and entiring there to fight the specific depole:

> O Matth, totalle, forement in honoror, I mk in the parmy of handant and confederate,

One of the second second

These who are next-of-his and those who are not, In the name of the alliance in the stockt of the holy city, At the wall of the removable Ku'ha.

Takana N. Mar an experienced as Albertanana short of the colored Wishold who made three a proper to the Alexandrian to and one on many the mark. He and, 'Go freth with the arrow, and if you kill Harris Muham. 1997 mand a combinate propagation of the property for the property of the company of t the channels married both with the flower of their server and done book make and their attraction that the S. Karana, and the amount of the beneated, and propper to beneatities made with these to purious the contemporal any control that is many and its angle of the following the same as commenced from the mak Hind at. 'Uther and 'Darious by Abit labl went with Hussy Habita. d. al-Histith, b. Highten b. al-Mustrica and of the bound of the same of at Magness went with a ferment of white him. Magness, and the de-page post Barrier II. Marchaelle. Anna B. Leannach and Chargest and a second annual terof 'Abdullah h. Safetin h. Umayya (gBr). 'Arec h. al-'An most wish Brota d. Manabble h. al-Hanie who was Uson Abstellah h. Mare. Talba b, Abri. Talba who was 'Abria lish h. 'Abric'l-'Umil b, 'Uthoule b. "Abda"l-Die west weh Beliffe d. Se d.h. Shahayd al-Amiciya who was matter of the som of Tathe, Maniel', al-Julie and Kritis, they were hilled man state makes the day between a things to at higher to an at the wasten of the R. Malife h. Hiel went with her son Abd Acts h. "Umave. She time that the first of Mary at the content of the price of the price of of the B. al-March Is. 'Aloda Mante Is. Kaning went cot. Whenever Hind manual. We shall us the annual to they after examine they are the first of the boson area to your representation and rate. The both had the copy of April Demonstration of the second state of the beautiful and the second the valley of al-Patrike of Quait by the side of the west appearer Meding.

When the property beared place, there were a subsection to the property of the state of the course were as a state of the state of the property of the state of t

a Martina de las de las la filma de la fil projects to the first terminal that the same and a specific a shall be the property of the first where the party of the party the design of the same of the same where we are not as the same and the law water for anything the high first for his black that the first by a result of the second of t the company of the best forms of the company of the company of the and began over him and their part or . And the section in the property agreement in the state of the larger than the party and the state of the s الأراجية والأراء الإسارات والمالية والمساور والمراج والمساور والمراج the state of the s madde the city they would not oncome here. The mostle soul, 'It is not Design that is program who has seen on the process about the British and Company of the party of the same of the sa به في روز ا بيان ميوند ما ميونده در ان ما مدر ما ال Approximately the second second second department of the property of the part of the part of the part of man. So he returned with the waveren and doubten who followed have and the same a light to the party of the first spring the same have serves, 'O people, I advice you by God set to sheaden your bearts at was not to take to have a proper for the same of the same of and wants that you make you dispute, my first on the wife was taken and the control of the state of by the a Maria and the property and addressed the same and the same to the same the the property of the factoring of the Party of the great from a contract of the same of the s the first transfer may give the print. Section 7 to be a record of I the specific process to the trape to the process over his and the to proper the same the tracks of the T. Which and a world provided by the same of a second or the same of the sa in shoots (58a). The associa, who liked requires, shough he did not where the last of the party of the case of the case of the case of amond, for I can see that swords will be drawn today."

the property and the control of the

Abdull-Ashhel, rushed at later before the aposts had foreign and high her and high his boar as the above the aposts of the apost had been as the above the apost had foreign and high here the the head with his boar as they had people in a page.

strate have the same region of the group. Track on the best grant of the wedi towards the mouncels. He put his matrix and prove newards Utom and said. Let some of you light and we give the word The first own has in the appearance and realize many a company a second of and the same of the following is proved by the following the same of the following the first terms and the following the following the following terms are the following terms and the following terms are the following terms Prince the agreement and in Augustian Harmon or gave that is not designed and it was the coup of the B. Lands in to desire on officers are contained a supply The second of th archers Abduilth b. Juhant heether of E. Auer b. 'Auf who was disdesperation was deputed by a section of the property. These course or produces and the war form the print year was as a few paragraph and the last and parties on the first that the same between the same of the last of the same of at the first transfer of the first transfer for property of the contract when the contract of the property of Mus'sb b. 'Limer, brother of B. 'Abde'l-Dir fetter.

The Querical municipes where the parabout 3,000 them with one investigation they are, but of my with them. The read size on the life fication was remainded by health in all Walts, used on the right by Throma is Absoluted.

The month was not as a second of the withheld it from them until a first may get up to take it but he withheld it from them until a first may be able to be a second of the second of th

I'm the sum who took the second When 'Use it right' was she propint's word For the same of God, of all the Lord Who doth to all their fond afford,

And he began to street up and down between the lines.

the second section of the second section is a second section of the second section of the second section is a second section of the second section sec

Jaffer b. We witch b. Asiam, choose of A may be all Etherate, and one on the due to the discussion of the Asiale of E. Salama. In the question and other two more Abia Dualest structures, "Thus is a good which Allah hasse amongs on an department of the has

Khaten, once our to deal with my arms and on well depute their year, letwe have no need to first with my arms and on well depute their year, letwe have no need to first year's but they may him a rests manner.

Agent in Theore is the bounds and the first Abil. Know Abile Agent in South is Mitter in the bounds and of the first places a sets had approved from the descript and govern of the Moran along most three passing most of them. It among whom some statement is Places to the specific new passing on the first sure of them. It is not had perfectly the first most of the first that the most them was Abile Agent with the latest two patients the first that the most them was Abile Agent with the latest transparent the states of the Moranum and the most sail. I could do Abile that the specific the most state the appearance which the most the specific most of the proper properties. Then the descript the most, it is appearance that the properties the most them.

Area features that and the the standard between of the III. Alone 1-11th massing them to tastle. It likes Alone 1, the year had charge at our English the first of lines were as at happeneds. Mean are depreciated on the forested of their flags, or atther than mean passed constandingly observable or area toward layers a transport of our well agent one. It creatives of defending in Their produced were the master that approximate how atteing. Are not to be root or one flag to two. It is not one toward how mixing the most of the transport of the master have a passed and that went past weight Alone towards with the master had not the transport of the master. That were not been and toward and their mixing princip plays begun to transport that were not been sold in the standard past them, which Hand was account.

On ye seem of "Abde"! Die On protected of our rear. Busine wish every absenced mour-

Mary school mouth

If you advance we long you, Spread not rage beneath you If you retreat we have you, Lauve and no resea have you, 1861.

The people went as depleased used the layers prove his used their and bear temperatures to him appropriate the state the appropriate providing providing (1987).

Whenever he met one of the enemy he hilled here. Now moving the 25s pageon there was a man who despected ever more of ears be removed. "here was stock began in draw near was to the other and if proved that that the most there must They did must and exchanged blows, and the providest who is a Lou. Sudma who washed off he place is the two distribution with two distributions of the smooth has sword and more the shield so that he could not workdow it, and Abil Daylon struck has and hilled here. Then he turned it make from him. Al-Zohoyr said, "And I maid, "God and His special has a horizon has."

Abic Dojina said, 'I saw a poemu atching the messay, absorbing violently, and I sands for him, and when I lifted my sword against him, he shriched, and lo, it was a woman, I suspected the apparatch sword too much to you it on a woman.

Manne Frugiet most be hilled Aspt b. 'Abdo Storoghts' b. Hashim b. 'Abdo Manti' b, 'Abdo'l-Dir who was pure of those with were straying the strandard. 'Thin Sha' b, 'Abdo'l-'Unit of Ghybethird, who was known as Abd Nivite, proceed by him, and Human sold, 'Corne have, you put of a female circumstate.' Now his mother was Duran Annals, freedominant of Narris, b. Ann. p. World of Things' 1985 p. bestale are growing as Mantin. When they closed Harman smote him and hilled hore.

We shade the above of subject to Merrors and, the God I was included in Burkan where he may belong easts will happened aparting to one about longer cannot, where Subjective as in him before you per Principal and, I have have you not all formule disconnections," and he mouch him a blow so writing that it would be then has been a principal my goeten until the time that it would be the mark, and toursched it at him. It pierced the bown part of his body and cause our between his logs. He cause on towards me, but company and hit. I had ton those small to died, when I were not re-interest, step propling. Then I want off to the camp, the I had no beaution with account fact time."

Absoluted is at Fadd is Abbits is Rain's is at pieces because in Tanto recent a new or America Regions of house took me. I want may were "Unapplicable is, "Acity is, at Khiyir beother of the R. Natofal is, "Acity is at Natofal is, "Acity is at the second of the R. Natofal is, "Acide Membra or the mass of Ma Jasses is Abbits, who and we made at conversas who he arms "Whys we spon head to passed by them where Wapais had taken up but about a Wapais had taken up but about a warp to passed topy. It had a list to the construction?" "If you like," I said. So the topot is acquire about both in Hisas, Whate we were doing so a man mad to me. "You will find but it the construct of his bosses. He is a man much with that was part from the construct of his bosses. He is a man much with part what was want from these than an arms to were passed in the great to the place of the bosses. It was walked off to find him, and there he was in the great-yard of his bosses upon a

To M. (M) the mass given by L.L. of a follows here.

* Almost the mass words were used by a woman or R. Iff at the basile of Disk Que. Cf.

**Mass or Bas.

The dust religion's County that who was assumed into a day we display their day for the property of the state of the state

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carpet, an old man like a lagglifith (Sq). He was quite sober and normal We suluted him, and he lifted his head to look at "Ubaydullah, and saku, "Are you the son of Adily b. at-Khayler" and when he said he was, be said, Ry God. I have not seen you since I handed you to your So dite mother → who nursed you up Dhû Tuwâl.¹ I handed you to ber when upe was on her. camel, and she classed you round your body with her two heads. You highed me with your feet when I afted you up to her. By God, as soon as you stood in front of me I recognized them." We sat down and told him that we had come to hear his account of how he killed Hames. He said. "I will tell you as I told the apostle when he asked me about it. I was a place of Juliany h. Mut'im, whose made Tu'ayou, h. Adiy had been killed 1 4 6 7 1 5 7 5 4 79 2 killed Hamas. Muhammad's uncle, in revenes for his uncle. I should be free. So I went out with the army, a vouce Abytamata, skilfut like my construmen in the one of the savelin-I hardly ever mused anythms with it. When the fight began I went out to look enrefully for Hamm, until I MAN AND AND AND PROPERTY AND A property makes become ablie to amount him, and the Grid. I wan appears ready that have because to write him and hading several farthers from an rechain that he make your man on a part tracking work are to him first out when History was being to specify the control of a break and properties. and remaining a few parameter that is previously a many has board in present my province great . Top year that is would be the most and increased it is hint. It pinemed the lower part of his body and more out horseen, his lags, god he began in stagger meants on. Then he resigned god that have with the avecta until he died, then I came both and recovered my toyelis. and represent to the same and around there for I had an incident tensors. and my may about a follow how you date I must be from 1 When I processed to Marcol their break and have story may be assume assumed Maces, when I find as al-Th if, and atroped there for more tions. When the description of \$\int_{\text{\$\pi_{\text{\$\text{\$\pi_{\text{\$\text{\$\pi_{\text{\$\text{\$\pi_{\text{\$\text{\$\pi_{\text{\$\pi_{\text{\$\text{\$\pi_{\text{\$\text{\$\pi_{\text{\$\text{\$\pi_{\text{\$\text{\$\pi_{\text{\$\text{\$\pi_{\text{\$\text{\$\pi_{\text{\$\text{\$\pi_{\text{\$\text{\$\pi_{\text{\$\text{\$\pi_{\text{\$\text{\$\pi_{\text{\$\text{\$\pi_{\text{\$\pi_{\text{\$\pi_{\text{\$\pi_{\text{\$\pi_{\text{\$\pi_{\text{\$\pi_{\text{\$\text{\$\pi_{\text{\$\tiny{\$\tiny_{\text{\$\pi_{\text{\$\pi_{\text{\$\pi_{\text{\$\pi_{\text{\$\pi_{\text{\$\pi_{\text{\$\pi_{\text{\$\pi_{\text{\$\pi_{\text{\$\pi_{\text{\$\pi_{\text{\$\pi_{\text{\$\tiny{\$\tiny_{\text{\$\tiny_{\text{\$\tiny{\$\tiny_{\text{\$\tiny_{\text{\$\tiny_{\text{\$\tiny_{\text{\$\tiny}}}}}}}}}}}} \endotintimes \pi_{\text{\$\tiny{\$\tiny_{\text{\$\tiny{\$\tiny_{\text{\$\tiny_{\text{\$\tiny_{\text{\$\tiny_{\text{\$\tiny_{\text{\$\tiny_{\text{\$\tiny_{\text{\$\tiny_{\text{\$\tiny_{\text{\$\tiny_{\text{\$\tiny_{\text{\$\tiny_{\text{\$\tiny_{\tiny_{\text{\$\tiny_{\text{\$\tiny_{\text{\$\tiny_{\text{\$\tiny_{\text{\$\tiny_{\tiny_{\text{\$\tiny_{\text{\$\tiny_{\text{\$\tiny_{\text{\$\tiny_{\tiny_{\text{\$\tiny_{\text{\$\tiny_{\text{\$\tiny_{\text{\$\tiny_{\tiny_{\tiny_{\tiny_{\tiny_{\tiny_{\tiny_{\tiny_{\tiny_{\tiny_{\tin\tiny_{\tiny_{\tiny_{\tiny_{\tiny_{\tiny_{\tiny_{\tiny_{\tiny_{\tiny_{\tiny_{\tiny_{\tiny_{\tiny_{\tiny_{\tiny_{\tiny_{\tiny_{\ti guil throught that I would go to being or the I goige, at pay a law amounts. and while I was in this annety a max said to me, "Good hoovens, where the destroy? He does not tak moreover the enters for believes and proposed to the shahele." On hearing that I went out of the town to the mostle at Martine and the first stone is margined from the second married as his Book in recovering to the reach of Court and His specific. When he are not be anid, "Is it Watcht?" "You, O aposely of God," I said. He soulled, "bit and drawn and will are how you halve factors. Do a send from an i have well you. When I had fembed he mid, "Wee to you, hade your face from me and name let you are you analy." He I used to avoid the arrestly whorever he was so that he should not one me, and God took have.

When the Muslims went out against Mussylinus, the false prophet, lord of the Yamanta, I accompanied them, and I took the sevelin with which I had killed Harnest, and when the armies mes I saw Musayious standing with a sword in his band, but I did not recognize him. I made ready for him and so did one of the Ansar from the other side, both of us intending to kill him. I could my juvelin and I was sure that it would be the mark. and brunched it at him, and it pierced him, and the Angari rushed at him and amore hare with his sword, so your Lord immes best which of its killed him. If I killed him, then I have kalled the best man after the arounds and I have also halled the worst man-

The Life of Muhammad

(When he came to Medina the men, and 'O apostle, this is Wahahi' to a

dearer to me than the killing of a thousand unbelievers."

Abdullab b al-Fadi from Sulayman b. Yasar from Abdullah b. 'Umar NAME OF BUILDING

"The black slave has killed him" (190).

May'ab b. 'Ureave Jought to the defence of the speads until he was was the sportle, so he returned to the Qurayah and said, "I have kalled Muharpmad.' When Mus sh was killed the sportle gave the standard to All, and All and the Mudime fought on (591)

t and the second 4 4 4 4 5 5 4 and said his head to her lap. She said, "Who has bur you, my soo" and he replied. 'I heard a man saying as he shot me, "I am I'bn Abû'l-Aglab, take that!"3 She awore un oath that if God ever let ber get the head of Asiro she would drink wine from it. It was Asiro who had taken God to witness that he would never touch a polytheut or let one tweeth, been

break in 1860 Calle and they do up in this appropriate the simulated of the palytheist:

> It is the days of mandardbowers To bland their means and they are broken to pieces

Parent balled here.

Pengang to Area Green the westerd uses, and Alph Budyin met in seculos. part ways of several and the former of from Manadhill hing. Arrest when was The Sau of the the he and section the Substitution and so he which they and light Mark hour The specials and News opposition, Harrison is being weated by the name. The miles has been about the condition and when he with you maked the small that he tast grow may be harder where the hopes that try while an a state of citass temperity (592).

A service of the beginning of the first service designs

The aposite and. For this reason the angels washed him.' Bhaddid said. about his billing Hanzala:

> I protect my friend and psyself. With a threst that perfect like the rays of the nan-

478

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Abit Sulvan, mentioning his hardlhood on that day and the help that Ibn. She up gave here against Hanzala, said:

Had I wished it my swift buy could have saved me. And I should owe up thanks to Ibn Sha'ub. It remained but a stone's throw off. From early moore till set of sun. I fought them and cried, 'On, Ghalib?' I best them from me with firm strength. Heed not the remonstrance of others. Grow not weary of team and sight. Weep for thy father and his brothers who have passed gway. Their fate deserves the team. My former sorrow is rebeved. Became I killed the best men of Najitr And Hishim's noble stallion and Mus'ab-Who was not cowardly in war Had I not slaked my vengesoce on them. My heart had been serred and scarred. They retired their (Moseum) variationals dead. Thrust chrough, bleeding, prograte.* Those not their equals in blood amote them. And three who were beneath them in runk (903).3

The Shaldb, mentioning the way he helped Abo Sufrin and defended him. ∎aid:

Had I not been there and defended you. Jon Harb. You would have been left appeachless for ever at the mountain foor.

Julibro in said to mean leather apronues coverings the though it work the plant of pilet. Though Mecetin experted teather, that can hareth have been purpor for compact. because further was seen to the Negue as a gafe known to be highly prized in Abandale. Moreover, why should Abu Sulvan represed his fellow townsmen for wasning garments which presentably differed in \$6 way from flows worn by other Microson. It is clear that the word is an article, and the exection in why? Header's pound W 173k, Dipply cells queeining the maidum buggers:

The fulfills have become powerful and numerous

and - rather W , while we have some some in spin $w \to \pi \pi \pi \pi$ and distille of the emigrands Therefore it action that the organisations must, in so be laughten gradually shing direction of had ght fire the required by the large quality anappointed days and a second of Yorka •• acule and: • •• a recall as the ran get so the meaning one do orafai. The Power werefore. 42 year in his Thiless, 46 when he adopte the rendering perope-The strong Analysis.

The man use all severe to be the the ambition were silked by necessary and briggest. ■ to watter, though there may be a reference—the ailling of —amon by Branston.

Had I not brought my horse back there. Hyacass or mobals would have devoured your flesh (504).

Al-Hilleith b. Hisham, answering Abd Sufyin, soid

Had you seen what they did at Badr's poel. You would have returned with fear in your heart as long as you live. (Or wan would have been killed and I should have caused) Weeping women to weep for you, And you would not have felt sorrow for the tota of a dear much. I gold them back in kind for Badr. Can a sourteed grafforeing promoting before (4995).

Then God sent down His belp to the Muslims and fulfilled His promise. They slew the enemy with the sword until they can them off from their came and there was an obvious strat-

Yahya b. Abbad b. Abdullah b. at-Zubayı from his father from 'Ab- 370 dellah b. 21-Zubyr from Zubayr said. I found myself looking at the unklets of Hind d. Litha and her companions, tucking up their garments as they fled. There was nothing at all to prevent anyone seizing them when the archemitumed ande to the camp when the enemy had been out off from it (T) making for the spoil). Thus they opened our tear to the cavalry and we were attacked from behand. Someone called out Ha, Muhammad has been killed. We turned back and the enemy rurned back on as after we had killed the standardbearers so that none of the enemy could come near क्षे (६०६)

A tradifform told me that the standard by on the ground until 'Amra the Harnburg d. Alquma took it up and raised it aloft for Qurnigh so that they guthered round it. It had been with Su'ab, a stave of B. Abu Talba. an Abyssnean. He was the rast of them to take it. He footht until her hands were out off, then he knelt upon it and held the flag between has breast and threat must be was killed over it saying the while 'O God, have I done my dury?" He could not pronounce the shall.

Hearin h. Thisbu said shout that.

You bested of your flag, the worst (ground for) boesting In a flac handed over to Su'Ab. You have made a stave your boast. The most emperable creature that walks the carrie. You autoresed fand only a fool so thinks. For it is servibled but the truths. That fighting on the day we not Was like your selling rad teather sacks in Moces, It pladdened the eye to see his bands reddened, Though they were not reddened by dye (\$97).

377 Hunto also said about "Asses and her mining the searched

When 'Add were driven to us.
They were like from of Skirk'
Wets strongly marked sycheous.
We attacked them threating, slaying, chartings.
Driving them before as with blows on every side.
Hed not the Härithia woman sensed their manuard.
They would have been said in the markets like chattale.

The Montata were put to digit and the enemy size many of them. It was a day of trad and tenting in which Loui humaness are real with marrier down, until the enemy get at the apostic who was het with a seems an char he fell on his ude and one of his treth was amanded. En face a cord, and his increase. The map who wenned here, was true by Arie Agazia.

Hannyd al-Touth told one from Anna la Milit. The propher's recine was broken at the day of I had not he term was secred. The bland began to run down his face and he began to wipe it away saying he while, 'How can a people prospet who have stanced their peoplest's face with blood while he momented them to their Lord?' So God revealed concerning that. 'It is not your affair whether He relimits thewards there or positions there, for they are wrongdoors?' (198).

. Heatin h. Thibst and of 'Utbe'

When God recompenses a people for their deads. And the Rajonto pursulan stem. May my Lord despect you, 'Utayin is, Millik, And being you a deadly pursulment betom you die. You stretched not your hand with evil attent against the prophet, You blooded his march. May your hand to cut oil. Did you forget God and the pince you will go to When the head sunferture everythes you. 1949,

According to what of Spapers is 'Abda'l-Rabania is. Ame is Sa'd be Maj talk sold one to the pathonia of Managed 6. Ame where the energy becomed have to be appears used. When a rell as his for un' and Zardd be 26-based with the sat the Anata proces. It keep my strong matrix by Yarka is al-Sakan.) They fought in defence of the special main after rate, all being taked word onto Zardd (or a rate of one left fighting metal he was disabled. At that point a massiver of the Manifers returned and denve the 1998 onems away from him. The aparalle ordered have to bring here to be and made has been a suppose for him lated and by dord with the user on the grounds's fact (door.)

en his track as he leaned over him, antil there were many stuck in it. Sa'd b. Abb Wangan shot his arrows in defence of the spoosie. He mid, I have mather be your tunsom" until he would even hand me an arrow that has no head, saying "Shoot with that

became his best and keenest eye afterwards

They appeared to the

Omer b. al-Khausb and Talba b. Ubrydullah with men of the Muha

alajn. Anns b. Malik was named after buta.

Humayd al- Tawil (eld me from Anns, "We found severity cuts ("f" and thrusts) in Anns b. al-Nadr that day and no one recognized him except his sister, who knew buts by the tips of his fingers (601)."

The first man to recognize the speeds after the root when roen were the belief and I called our at the top of my route. Take heart, you Mus When the Musicos recognized the speeds they took him up towards the speeds they took him up towards.

I have the from him he shook himself free from us so that we the first heart him in the need so that he awayed the strengt to face but, he thrust him in the need so that he awayed the strength of the first him in the need so that he awayed the strength of the first him in the need so that he awayed the strength of the first him in the need so that he awayed the strength of the first him in the need so that he awayed the strength of the first him in the need so that he awayed the strength of the first him in the need so that he awayed the strength of the first him in the need so that he awayed the strength of the first him in the need so that he awayed the strength of the stre

^{*} A fit, gives the factor thank and files! These gives there who make all an experience of a point of the fitting.

A point is the property of a representation of the contract of the fitting of the fit

assessed. He said to me in Meets that he would bill me, and, by God, if he had anot on one he would have killed one. The enemy of God died in Baril as they were talung him back to Mesca.

In reference to that Hautin b. Thibit mid:

Ubaye showed the dishelicf spherited from Ma father The day the aboutle met him in bestle. You came to han carrying a mouldering bone And threscened hum, ignorest of his office. Baru'l-Neisir killed Umayra from among was When he called on 'Auti for beio. Rabi's a two sons perished when they obeyed Abil Johi Their mother became childless. Harith exceed when we were busy taking princaces. To croture him was not worth while (604).1

Hundry by Thilbit also mid.

g ka

Who will give a message from one to Ubaye? You have been cast into the nethermost hell: Long have you approved error, Swom your that you would win. Long have you indulged in such bopen, But unbehal teach to distroporatioent A threat from an angry warrior found you One of a noble house, so miscreast. Who surpasses all other creatures When mederranes hefall.

When the apostle reached the anouth of the rilen. All came out and filled his should with water from a). Mobels? and broughs or to the annule, who refused to drink it because its crit small received him. However, he used the water to wish the blood from his face and so be properly over his head. be said. "The wrigh of God to flarce sessing him who blooded the face of His prophet."

Salih b. Kuruka told ppc (ppp) on informant who gra it from ha'd b. Aha Warpaig that the faster used to say I was never more cases to kill anyone then I was to kill Utbe b. Ahu Wangte he was as I know, of evil character and hered among his people. It was enough for me (to hate him) that the aponie should see. The weeth of God to flerce senant him who blooded the face of His propher".

While the aboutle was in the alon with a number of his companions woddenly a group of Charach same up the mountain (fort). The aposite exid, 'O God, it is not fitting that they should be phone us,' as 'Unner

and a number of emigrants fought until they drove them shows the

The Life of Mahammal

The sample profe for a rock on the manufale to climb it. He had become hases by reman of his age, and increases he had put on two count of read. no when he used to get up be could not do in. Talba b. 'Ubsystyllich 577 aguatifed beneath hatti and taked have up uptat he writted comfortably upon it.

Yahva h. Abhad h. Abdullah h. al-Zuhayr from his father from Abdul-Inh b. al-Zubayy from al-Zubayy and Than day I heard the months saying "Talks carned parather when he did what he did for the about 650,"

The army had first every from the sport to used) some of them went as for as al-Munayus new al-A was." Agun b. Utsat b. Qualda tropp Mahmud b. Labid still me that when the apostle went out to Uhad Huggel b. Jahr. who was at-Yamin Abu Hudhayis h. of Yamin, and Thibet b. Wayah. were sent up onto the form with the women and children. They were both aid sees and one said to the other. What are you wanter for confound you? Neither of us will live much longer." We are certain to die today or transcribe, so let us take our ewords and som the apoutle. Perhaps God will grant to martyrdom with but. Ho they pook their remode and called our tiard they margled with the army. No one knew envilone about them, Thilbs: was killed by the polythesis and Hossyi by the awards of the Mushow, who folled jum without recognizing him. Hudhityla and, It is my fither. They said, By God, we did not know him, and they godin the truth. Hudbards and, May God forgive you, for He is most companionare. The appetie wanted to pur his blood-money, but Hudberts gave a to alms to the Mutlims and that uncreased his favour with the exactle.

"Assert also told for that a man called Hittib b. Umayer h. Jibb" who had get a ann called Yantd, was pricesously wounded at Uhud and was brought to his people's sendement as the point of death. His knowness garbered round and the men and women began to are to hark. Good news at the surden. (of paradical, O con of Hitab. Now Hatib was an old man who had lived long in the heathen sevied and his hypocrity appeared then, for he said. What good never do you give ham? Of a gunden of ros 20 By God, you have robbed this men of his life by your deception (and brought great merrow on me." Tab.a.

Asien sold me. There was a room among on a stranger of unknown green called Quartity. The aposite used to say when he was mentioned. "He belongs to the people of hell," On the day of L had he lought hercely and killed seven or eight polytheists simile-handed, he being a stout Warrior. He was dambted by wounds and curred to the querier of E. Zafar The Municipal began to tax to lum. You have done pull-nely Ourdate, be of good theer. "Why should I " he said, "I only funche for the benour of my people, but for that I should not have fourth." And when

Reacting streams for associate (so Dr. Attful)
 According to 1994 decementation this it the mine of a well at Ulpul. The word itself. Can make a proper resuch beside a mail.

A plant near Medica.
 Only in bong or a dechep's detail
 The deal were better with the at their face is the time. See Whyte, B.M. DES. A. **建于77. 在**门, \$246.

the ratio of his wounds became unbearable he took in attow from his quiver (T out the rains of his west, and bled to death. When the speatle was cold of this he said "I testuly that I am truly God's aposite"), "

Among those killed at Uhud was (T) the Jew) Mukhayria who was one of the B. The laba b. al-Fitwin. On that day he addressed the lews saving "You know that it is your duty to belo Muhammad," and when they replied that it was the Sabbath day, he said. You will have no Sabbath, and taking his aword and accostrements, he said that if he was claim his property was to go to Muhamman, who could deal with it as he liked. Then be joined the speeds and fought with him until he was killed. I have beard that the ancette said. Markhayin is the best of the leve-

Air Jigrich b. Suwayd a Shmit was a hypocrite. He went out with the Musicipe to Uhud, and when the arrows met he attacked al-Mujadhdhar's Dispad al-Balawi and Qaya b. Zayd, one of the B. Dubay a, and salled them. Then he joined the Curayah in Mercai. Now the apoetic, as they any, had ordered. Upon to his him if he got doe better of him, but he escaped him and was in Meeca. Then he sent to his brother al-Julia desir for foreiveness so that he mught seturn to his people, and God sent down concerning him, as I have beard on the authority of I'm 'Abbäs: 'How Can

they have testified that the apostle is true and proofs have been given to there. God will not guide an evil people 2 to the end of the passage (607)

Mu'adh b. Afeit had killed Summed b. al-Sämur treacherously in some other buttle. He shot hop with an arrow and killed hop before the day of

A.-Husaya b. 'Abda'l-Rahmila b. 'Ame b. Sa'd b. Mu'sdb from Abii Sufyan elient of Jon Aba Abaud Som Aba Humyra said that he used to 420. Tall me about a man who entered paradisenever having prayed in his · life, and when the namels did not know, they taked him who it was and be taid, 'Usayrige of the B. Abdu'l-Ashhud, 'Amr b. Thibir b. Wagsh. Ashusaya isked Majimild b. And what were the facts of Chayrum, and be replied that we apote of has people be had refused to accept Islam, but on the day that the aportic nurched out to Uhud he accepted it. He took his award, oltoged into the heart of the battle, and fought unto he was over come by wounds. White the B. Abdu'l-Ashbal were looking for their dead in the battle auditions they came upon him and marvelled that he should be there when they had self born abowing his dislike for Islam. They saked

They also would be hardedy 1.1. has secondly been believed while it's

a Secret a Ro

how what had brought to us, wheeling at you, convers the his manufa or madwell properly lates. He makes that it was he have a good transporate and houses a Montely. Then I have my more and larger work the appearing and it got the first year on. Soon attenuated by days in there beauty. When they processed him to the groups he said. Various he belongs in the people of paradias."

The Life of Madagament

My collect living from about to of the R. Saines told me that Ame h. of service was a mast who was very burn. He had been bush-big many when were present at the apostic's faction. On sice day of Uhad they wanted to determine arrange that their had exercise been. He come us the assents and hold here. Any has been managed to here; both back and prevent his propose that swart. 'Vet by God, I know to used the horsen's service denotes try lamenew The specific and solution received one and father a not provide and on your post to his name he said. You need that prevent here yet hape their with leveled have digit beauty dust, as he went place with him and was

According to what Alich is Known sold on. Head if Tenton with her respond to one yet, the second a load commence, I have cut off their same and many and those made them are not seen and college and give her military and rolling and passages to Make 1. he place of belong to belong one. The cost and harmon a great and observed to have the more and while to specificat at most character of youngers. It have also promoted a legal touch and shricked at the top of less voice.

> We have pold you back for Bade And a war that follows a war to always riskens. I could not bear the loss of Utha-Not the heather and his uncle seed my first-large. I have staked my rengence and fulfilled my year. Yes. O Wabibi, have assumed the burning in my brand. I shall thank Walsald on lane on I Buc. Until my hones set in the wave.

Hind d. Uthletin b. 'Abhild b. of Mattalib managed her-

You were dispersed at Bude and other Bade O doughter of a despicable man, great easy as district. thed brought on you so the early days. Tall and white chancel mer from History, Everyone sletching with his sharp award Thomas my lies, and 'All my falcon.' When Shavbs and your farles planned to strack me They reddened their breasts with blood, Your evil year was the want of your (600).

A transport of the property of problems of summary the destroyer or energy before to the history on adjusted the private party.

Blist d. Thin also said

I shired say vacquence on Homes at Djud. I uplic this body to got at his liver. This took from me what I had felt. Of humang secrets and exceeding pain. Was will lest you exceeding hand. Coming upon, you so lions advance.

• Right to Randin told our that he was told they I may used in Manufa. 'O This is Paper a story. I waste one had beard what bland and and and are her arrangement in the story open a cash attenting her tracks appeared up, remainding on if area papers by the story is Plantan. Provide replaced I was because at the tensor in p tell what is man as the top of 5 for a receiving his tort— and I postford that it was not use of the weapons of the Araba. It assumed to ten as though a was described at Harman, but I was part upon. The receive we would still have some I will red you all type. So a new quotand manufact when the eard and I harden and

The vile woman was insolent her tabets were vile Segung that disbelief accompanied ner paolence is co.)

A. Hulayo b. Zabhilo, brother of the B. al-Härnib b. Abdo Maniet, who was then chief of the black troops, passed by Abii Sufyin as he was striking the side of Hames's mouth was the point of his spear saving, "Taste that, you rebel." Hulays exclusived. O B Kitolia, is this the chief of Qurayah acting thus with his dead cousin as you see?" He said, "Confound is Keen the matter quiet, for it was a sup-

When Abū Sufyan wanted to leave he want to the top of the mountain and shouted loudly saying, 'You have done a fine work victory in wir goes by name.' Today in exchange for the day (T. of Budr). Show your superiority Hubal.' i.e. windreste your religion. The apostle told Urnur to get up and grawer hum and say. God to most high and most glorious. We are not equal. Our dead are in paradism; your dead in hell. At this answer Abū Sufvin said to Urnur. 'Come here to me.' The apostle told him to go and see what he was up to. When he came Abū Sufvin said, I adjute thee by God. 'C mur. have we killed Muhammad?' By God, you have not, he is listening to what you are surjing now, he replied. He said, I regard you so more cruthful and collable than the Qumi's, referring to the latter's claim that he had billed Muhammad (611).

There are appeared by the process of the second continued by the process of the control of the process of the control of the process of the control of the process of the process of the process of the process of the control of the c

Then the speech was \$2 to believe the party and one what they were

shows and what their interteres were. If they were harlow there become and risking their queech they would be making the Merces: but if they were put of the because deal develop the causin view would be making for Medica. The tip, could mad in. If they made for Medican I will go to these story. Then, I said higher them. All said their by inflowed their wardinged upon what they were though they were heat up their norms reting their restarch unit prong parameter Mexica. Co. The special hard most Mexican story aim here tooks growth made it works over not the Mexican I growth but it is shown to see that Mexican I growth that we show here and the Mexican I growth that the first up the special that are desired as a terminal of my pre-m-maning them growth to Mexican this them to show that their providing Mexican

The prosper associated the state depth, and the appeals such, describing to what Michaeland by Michaeland by Michaeland is Abril Represent to Abril No at a School. Remains at the Robin No at sold stat. With sold state our moving that death. If his ship has present up the dot is at Robin. To be above as among that death. If his ship has present at death, for the power of death, the sold has the appeals had not used better to good the man above or associated the appeals had not used better to grow the government of the appeals and I am attack got death. Convey not present as the appeals and the sold area in the Michael and reward year, the quickward that he has recommend not prospher by his present and got of appropriate to have prospher to the present and otherwise big propriets of the court prospher is the provide and debrewed has manage (600).

I have been taild that the appearin went our recking Harman and found him go the harman of the cultury a so has pajer report up and the lever manning, and has tome and specially all Mathematical in Jackson and the lever manning, and has tome and the the the greath and. More a may stay beging topologic models mught become a consent after the I would terre him in he is, so that his heavy neight final in, very into the builties of became and the steepe of hirds. If God given me victory over Querysh in the future I will be estimate point have steen. When the Machine was the appearing great and larger against those who high their treased, he came the special field and great point the section of the section

Descripts in Subjects in Figures at School Front Machinement in Kylle of Spiritally, and a reason I hope no retains to manpoet from The Children old the Start and provide renormany stor wheth of the grandle part has appropriate 1: some personal office provides in any personal (I was unabled partnership had a better loss personal Renders San personally. The conferences in only in God. Grieve and for them, and he not at distress on what they place? But the greatly personally there and they place? But the greatly personally there and they provide and

The first property of the property of the first of the second of the sec

better markets beginned at their form of bloom their beauty because better the special markets of a result and are a broken's markets of on the three property and forbedding resultation.

Here has been an empty were to some a word of Gallette hadblered from the density and my had a ground ordered the Plantage stance to compare his . Then to prove was not said and bank Aktors' spread them. Then the shoot word brought and plantal freside House and he proped over these all said as had proped assembly tool 3/39000.

According to what I have hope told Soline d. 'Abdu'l-Mystellis come Burnage of the first time they have been been been pay the green on the harman in the control of the formation of the first fire and rather than the state of she does not see what his happened to her beather. He said to her, Martin the quarter rather year or go that . Hip and . While I have being they are never than begin to believe that the first transmitted $f^{(0)}$ is a small white the second was a second to appear the second and network if Ged will. When Zubnyt recurred in the prophet and manager than the figures have an entered decide going and set of and the state of the property of the first and the state of the state the orders are the proper and a horse-special field from the place of grade to the adopted the deposit of the state of the deposit to indicate the married and or their resident for the Married Philips by the appearage grant, and to bring your managers or to make him to one or you has Hype had not been mises out, asserted that the appearle bright here in the same group with Principle transfer the part deprinciple in the beauty on typically

New some Stations had carried their dead to Modium and horized them

by Muhammad h. MucCon al-Zuket from 'Alphableh h. The labe h. Su year

Collect, an ality of the R. Zuhra, told up that the apartie and when he

between the wounds bleeding, the court that of blood, the small like
muck look for the one who has collected most of the Quran and put han
un from of his companions in the grave.' They were harying two and three

My uncle Mass b. Yasar told me that he heard Abû Horsyra say Abu Qisan' said, "There is none wounded for God's take but God will raise han on the resourceation day with his wounds bleeding, the colour that of bleed, the mass like mask."

My system beauty to I may ented my my the minimum or should be the fiference may group to present without the state of the beauty to may fromth ent for 'Arre is, sir-Jacobiy stoil Abdullah is. Arre is Herrien they were about beginning to the entert in that there is not group. There is the indept the mass and they oppose replacement when them as type from open described.

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in strongs topical but moreology. Then the appears now bush on his may perfect the black and share now him Hamme d. Jahola, in I have been told. As share an a perfect the second to a many perfect the second to a many perfect more for him. Then she was told to the sharth of her motorcal sactor before, and pireous the source words. Then she was told at the death of her harmonic plant of her him being belong to be the state of the same words. Then she was told at the death of her harmonic black of her him belong the set of the same words. Then she was told at the death of her harmonic black of her him to the same words which her, in page can see from the many and the same and the share and the same an

The specific period by one of the neutronous of the Angle of the B. igner, And had one note and to have \$1.50 maps of many of god one og query the sheet. The appendic's eyes filled with touch and he went mut stad. But those are no weeping women for Human, When Sa'd b, Min'hith and god \$1.50 me. And the sheet many of the given when a days were the given a days are supported to give give the appendich march.

Mathem Is. Heating Is. 'Abbete' Is. Upwanyf from a many of the R. 'Abbete's factors and the Party for any and the company one Party of the street party of the Mathematical Conference, many God have many on your your law.

Abda'l Waterlie. And Assa from James'll is Mahamaned from Sa'd la. Abd Waggin told me that the speeds passed by a warrant of the R. Direle when having a before and to be top to the about a "Youth and when the war told of their death about about had improved to the speeds. On their death are made a set of the second of the speeds. The transfer was the second of the

When he spears a speal he break he handed he could be header of the finisher of Philipse, saying, "What the blood from that, daughter, for by Cost is her moved to a funder. All the break has a set find and his set that, which the blood from it for by God it has according well today." The spears and it is a new ranges and had a bloom sedan flourity with year 1646).

The fact the season again to the unblack or earl Warrenth and an the Best tong or the ten to the state of the again a come attent to the state to go in parents of the attents and municipated that more should no out to the an unders he had been present at the heatle on the proceeding day like to the action to the proceeding day state belong to look after my awar shours, assising that it was not right for an hour a most of the action to the proceeding to be a most of the proceeding to be a made of the proceeding to the proceeding to the proceeding to the process of the pr

ments to be their bear that he was exercise there to the three night there he was a suggest and that he waste has no measured here.

The Life of Mahammad

housing a filter in h. Louis Their roughts were a compared to the filter and the second to the second to the filter and the fi

to agree over p to g t apert o tool phase ages were been Meeter to the should do blanche update and 2 elements and then returned to Median.

Appealment to the first result are the fifth hand to the below the Handa's employed by their Part Strong at South other Magazine and approximate, some production of the epicture in 2 endings, not have one prices, on their broads and convey their same grantering may be property them. They all the date Malbad was a polytheiar and he said. Muhammad, we are dispressed as what has happened to you [T] with your companions] and we wish that God would preserve you among them." Then he went out while the apostle Wis to Hamta'u'l-Asad until he met Abū Sufvin and hu men un al-Raubā when they had determined to come back to the apostle and his companions. They said. 'We have talked the best of his companions, their leaders and their nobles. Shall we then so back before we have externamated them? Let us return to the survivors and make an end of chem? When Ahu Sufvan saw Ma'bad be said. What is the news? He replied. Muhammad has come our with his conspicuous to oursee you with an army whose like I have never seen, buttung with anger against you. Those who stayed behind when you fought them have mined him, they are sorry for what they did and are violently enraged against you. Never have I seen nowthing ike it. He said, Confound you, what are you mying? He answered, By God. I do not think that you will move off before you see the forelocks of the cavalry." He replied. But we have determined to attack them to presentable that reviews. He present, the transmit are a supple the Name are produced as a proper some about their days. They be maked what they saw in the said.

May remain almost fell with fright at the element. What the ground flowed with troops of imma transmission of the same of the

Rape for the feey, from in the antidicy fully urned

I continued to sun, thinking the very earth was moving. When shey come up with the prince who name halo support I said, 'Also for I'm Horb when he mean you When the pion is surging with men.'

I warm the people of the suncturey plantly

Every product and sensible man among them

Of Alpand's semy—no polynome his sidem

And the warning I give is wee.

These words turned back Alei Sufets and his following.

Some where were these their particular to the second class they are property to Markets to provide the second the second the second they are their assessment to the second their second th

The National States and the Law along the manufacture in his case on About to I have a form one had a page which he was a surrough grant 2 with previous additional and of region, the first proposal most in propfit for the company to the grown of the grande again to the company of par to provide part countries and appearance of a second countries and I set has been received until department years for the contract to the contract or contract to him. Inten to his communate and above them." Then he used to six down policy offers the provide an extraction and an also declared bank and come bank a part of all dept. In our or is it in he was over and the Manager and two is to mercen and any his dawn, you unconv of God. You are not worthy of Jon that family behaves a real to. We be used out suppose over the sample of the first and server the words that had and account an installation growing with the difference built had such a form of the formation may be up the design of the things and about the plant and the thicker. He had I am in a prompted to just a set that if he remains in page and the set distinct our stone with remains. They want to be fast, but you prove the graphs of the manner of the high his to be appeared in temperature. the in the said the are do not have been

The day of Ulyad was a day of trial, columnity, and heart-manching on the history mainst the factor on approper the higher may an every charge who produces factor out, her happen one has actor of a star trace or and a decin which God honoured with marriy-dom those when his willed.

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Red Mutanessel, Story 7 Molts & Handay and or from Europe & Radial West Ropes areas Mutanessed & Society to Mutanesse Short are under

^{*} I the plant where we had seems to an experience prompt of the month of the course of the party and of the course of the party and of the course of the party of the course of the cour

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The state of the project that when you can find only from pass figure on stockers of the pass of the hypersy of the ogtion terrory is a Postery who you and have up around the own were conscaling.

the two porcess were the B, Seliver b. Justines b. al-Khareej and the B. Billericks b. al-Nabit of al-Assa, they being the two wines

The first that the managers because you are more the course of managers and the course of the course of

First year part and go he to the part at 1,2 and consent offs in the first temperature. Me are not We tony, it was tony may a may after part thereto not store. To only other or has not consent only of particular and off well direct him and connection bits in his purpose.

The state of the s

Twicen thou direct say to the believers. "It it not enough for you that your than thou direct say to the believers, "It it not enough for you that your than strength grant and they are streetfest and fear God, and they make on you problemly your Lord will be appoint to the problem of the problem."

And the latter way to provide parts that vary they have been provided by an above to the second provided by an above the second parts of the secon

Then He must that He may cut off a part of those who dishelieve as a few of the master of the polytheurs in a fight in which He will take engages to the master of the them back in chapter, i.e. that these who survive may the master of fugitive having scherol nothing that they have a see

The first the property of the

point over the distance will be an in I shall extend there for their sizes for their is say prerequive, "for they are evil-does," i.e. they have placewed that for their distalled image to Me. And God is forgiving, states for the first point one can be meant to "be discovering to who in

Then He and: "O pe who betwee, a she wer' unvey, doubling and quad-

Then his mid And abov God and the specie, heaty you will make makes the property of the same of the property these that day and at owner times. These He said: 'And vic with one عقاب فأنها والمؤمل والحرائص بينه ومدون والمراجع process and the series programed for those why they of sufficiently a processing the state who also be one story he was to have the great our maken or your property and with manufacturing their property turners, fart Gull loves those who do well," and that is well doing and I knye. there are no deal for them who was the we prepared to wrong throughout to extend that the got the beginning to believe that it Beginnering the season and season between the first principles. a time group pagement or emerger. However, the first for the contract of the remarks of the same and stage to has because of the they make property that you are buy to the first contract provides the property bearings in a series of the second to the second by the same the true tags require to 9 Me in the order appears of the tag. hellet while shop hower that I have probabled the worship of any but March to make at each at a property or have not an are property beneath which run rivers, is which they will abute for ever- time would for veryings," s.e. the seweed of the elections.

destrong which more upon them and the trial (of the both) the man a few parts of the parts of th

and there is the form to which . In the p per the boson of one to may plus there be no clear and may represent the transfer and the major transfer and the

Then the said. This is a paper organism to time and produces and administrative to these time to the control of the said different control or project and discovering the said time of the produces. The third while the time of the riving with other hile and times. My proving time to the time time of the riving of the said. It does not be the time times are time to the said times the said times the time timestime of the said the said to the timestime of the said of your had believed as what Ddy proprint brought from the life is not become a proper of a short hidronic or a proper of a short hidronic of a specific time. There are does not a stand of the short of the said of the short of the said of

between believers and bypomites and to honour some of the faithful with marry/dom. And God loves not wrongdoers, i.e. the hypotrites who profess obedience with their tongues while their bearts are firm in disobedience, and that God may try those who believe. I.e. put to the resulture who believe so that He may purify them by the misfortune which came upon there, and their constancy and certainty 'and confound the disbelievers,' i.e. bring to sought what the hypotries say with their tongues that is not in their hearts until He brings to light their dishelief which they

Then He said. 'Or do you think that you will enter the garden when God does not you know those of you who are energetic and arcadiant?' as Do you think that you will enter the garden and receive the honour of My reward when I have not tested you with hardelisp and ened you with mis fortune on that I may know your lovalty by faith its Me and steadfastness to what has befallen you through Me. And you used to wish' for murryr

means those who argost the sportle to take them our against their enem-

figurg for the martyrdom which they had escaped there. He said. Ani

seen if with your eyes? we death by awards in the hands of men wir nothing between you and there while you tooked on. Then He kees back from you. And Muliaminad is nothing but an apoeth

passed away before him. Will a be that if he dies to is killed you will back on your heels? He who so turns back will not have God at all, and God will reward the thankful in telescore to the men saying. Muhammau has been killed and their flight therest and breaking away from their enemy. Will at he if he dies or is killed you will go tuck from your religion.

God's book and what His propher will have left behind of his religion with

parts We to see that he bound do god have you. And he who so bown hock," s.e. terms back from his seligeon will not been God at all." s.e. he got not describe. The glary and a septem out so recept to put proved April and red referred in describes, s.e. their bits obey than that in bits. He has commended.

"And to tool one die but by God's personness, is a tool, that is required,"

to be showness tops a board tool to be not a trace and when tool promgarangement is open to be a will happen. But he is between the reward
of this world. We will give how it and We shall creard the thankful," so, he
are any who desires his most being an important the thankful," so, he
are any who desires his most being an important to open the self-greehim has allowed portion of sustenance and nothing range and he has no
adapte to the next world and he who desires the research of the time with
We will give how what he has been premised together with his received of
quantonistics in this receive. That is the research of the thoughted, so, the pieces

the Norgan Andreet have expend a people by a recognition to the and they around out front at what hefelf them in the very of God and were not weak may humidiated for God leves the smadfact," i.e. how many a program that depote to travely harvely and space manages which halls, if the many words, again the company was been as the base of their complete are appropriate throughout terripole they incomes that there has highwayered when they أحير ويستوركون والبوال وسيناه مياه سيانين الما ماوه باد والمدالين God leves the standfast. 'All that they med was, Forgive as our ties, O get Land, and not wanted affect in our affer, make our fact flow and give to the receives more a distriction and principle. We have design other three work and that they is but once you and get it is been easing to they and god processing and reference on their fact and he are recognized to recognize the same of the same and the same a have any gat the security may have been at the fact and the help to they did agricult a distributing people. For all that they and acreally household may be a provide only lifeture than its law or that you did was passed there the response of the special being every ever these matters and a fine reviewed to the inventory much using. He had presented shareon, the total breas these who do well

"O year who believe, if you shop those who dishelieve they will term you both an year look and you will return to beser," I.e. from your energy, and will have the second part the page protected graduate the page had of helpers." If when you say with your tengues in true in your learns then had up to the goal and we were had well-depend on the second the tengues as then and an express. We want got trues gits the hearts of those the goals are not a higher to what I may be to an appropriate them the second they passe were the first the second that they have the first vertex of the second that the tensue of the second to the first the second that and to the second the second the second to be second to the second the second to the second to the second the second the second to the second to the second to

Clearly produce when we produce here to be one and one being and designed show the end of and one of the design and the same the same the same constant the appropriate. They be require an first one are represented to appropriate. They be require an first one of the top of the same of the same

My order, i.e. you abandoned the order of your prophet and what he had cold you to do, meaning the archers. After He had shown you what we were desiring, i.e. victory about which there was no doubt and the flight

that world, 'i.e. those who desired the spail in this world and abandoned their orders which earried the reward of the hereafter, 'and some of desired the hereafter.' i.e. those who fought for God's sake and did transgress in going after what they had been forbidden for an accident? of this world out of desire for it hoping for the fine reward that is with God bereafter i.e. those who fought for religion and did not transgress in going after what deep had been forbidden for an accident of this world. 'To travou for some of your sine. God pardoned the great sin in that He did destroy you for having desobeyed your prophet. But I restored My kindness to you. And thus God favours the believens. He panished some airs at once in this world by way of descipline and admonstion, but He did externation all for the debt they owed Nim because they suffered for disobeying H in, out of mency to them and starreward for such Eath as they bad

Then He reprovehed them for tunning away from their prophet and paying no heed when he called to them. When you climbed up and paid no heed to say one while the spoule was calling behind you. He towarded you with grief for givef, that you might not be sad for what you missed and for what befelt you, we grief after grief by the killing of some of brothern and your enemy getting the better of you, and what you felt when someone and your prophet had been killed. That was what brought grief

roussed after you had acco him with your own eyes, nor over the death of your freehren until I gave you ease of that sorrow. 'And God is informed of what you do.' God combirted there from the sorrow and grief which hey suffered in rebutting the lie of Satan that their prophet had been killed, and when they saw the spoatic alive among them what they had massed from the Medicana after the victory over them and their discuser in

allower Court Management Constitute Alexanders and the Participation of providing and the world. the manner? Say, the whole matter belongs to God. They hide in themadout what they do not reveal in they. They say, If we had had nevelong parties when the designs me already, and these books halped home. They will had been benefit at a second to the second second second second second second second second figure to the same on the second of the second of the large barractural risks and disk marks and what is in their weapon and group what is the beauty, but I will because above when is in the horizon. It will agree a management in an overthe process in the course conductors on the or and their otion analysis of the facbetween the character median data. Testing around about throughts of business days, years of mid of death business they had no hope as the final result. God mentioned their recrument out and environ at what hafell them. Then He said to His prophet, 'Sey "Hed you been so your has drawn as your country may began became up to a progress on the first and has require service. was parset throughout how white starter has been written would have mone than h to the plants whose her treet to lit to some other place where they would have been then be not the might get what was in their breaks. "and never what was in these hearts, for God knows what is in the brosses." and what is an early prompty which highly top an amount from the great habitant.

Then He mid. 'O was who believe, he not like those who dishetered and agreement to the bar a way the speed through the life of the reaction Med story bean with us, they would not have died or been below that Goth their made that we was in their fermion, found grown. It and common death and Cod to a copy of what you do,271 Lp. Lar san like the syptotists who forhed their beginner to war for God's min and to served through the same on abedience to God and His speeds gut app when they do up are killed, that has proved in their strend on turn had a few after. They will they make the decrees to the People bossess of these arts of reflected at their Lard. 'God gives life and gumen death,' i.e. their methly stay in shortened or protonged by 196 poursy to 15e within. Then God said: "If you are along for God's subt 65 dis, narries from God and mercy are better then what was succes," i.e. there is no occase from death, so shoth for God's. asian or death as bettle in better twee. If they had known and been certain or what has much stress from the early or what was had but them fiching as fear of dorth and beets bucmus of what they have amound from the astrodorer of his world, put during the burseful. "If you die ur me alain, whichever it was be, "made in God will you be sethered, i.e. to the company of the last the smooth to the company of the decision. by a . Let appear and the removed which were break and to the large depth. wearing with your time that...

There he must be one to the energy of Copi that there ough becomes them. Note that, have more and rough more around have deep read one tors on the leading read and have the formation of the foreign them.

Then after grief He sent down safety for you, as a steep. It came upon

The Life of Mahamand

overlook their offence, 'and ask pardon for them and consult them about the matter. When thou are resolved put thy trust in God, for God loves those who trust." He reminded His prophet of his lemency to them, and has patience with them in their weakness and their lack of outience had be treated them harship for all their opposition when there was kild upon

we overlook their offence and mic purdun, for their sings, the people of faith

testen to them and ask cheir help, even if you are independent of them, thereby making their religion agreeable to them. And when thou art tesolved on a matter which has come from Me and a matter of religion concerning fighting your enemy when only that will bring you and them advantage, then do so you have been ordered despite the opposition of those who oppose you and in agreement with those who pence with you

If God helps you none can overcome you if He forsakes you, who thereafter can help you " i.e. so that you do not leave My command for men, and foresky men's orders for Mune. On God, and on men, let believens

Then He said. It is not for any prophet to deceive. Whose deceives wall being his deceit with him on the day of resurrotion. Then every soul will be paid in full what it has earned and they will not be wronged " It is not for a prophet to conceal from men what he has been ordered to reveal either out of fear or desire to please them. Whose does that will bring it with hard on the day of resurrection: then he will be repaid what he has earned not wronged nor defrauded. In one who follows the pleasure of God' whether men take it or not 'like one who has incurred God's displeasure?" by pleasing or displeasing men. He says, is one who obeys M. whose reward in the purden and the goodwill of God like one who has incurred God's ancer and deserves His univer whose home is hell and a miserable end? Are the two examples the smee? So know "There degrees with God and God in a reer of what they do of all the degrees of

Then He said. God showed favour to the believers when ife sent among them an apostic from among themselves who recited to them His servers and you the interest and largers have been been speciment through before they were so obtases error." God favoured you. O meets of the buth, when He mut among you on apartle of your own, recyling to you His versus concerning what you did, and tracking you good and gril that we project from the proof and do a law for every and many one network manual. the most feeling over the first plantages with a page in how your subgroups I have played only Bright sain much from obeying Hop and would the writh proceeding from special content in the Property can staged purply. He appropriate and estate that reward of His gordon. "Though before you worm as abvious error," i.e. in

the blindress of passware for becoming what was proof our private producwas pred to design an arrival, of parallel up that a gain, through its providence.

Then his managed the property is the held them: And we do uplies a calculativate below see through see had makers in brace with a demaand region to grow you ago. There is that there is no been presented in Conf. as the to the all changes. Through a security to be tell you in the detail of want happings have not sent man, before that you had attempt that many were doubly that up the day of Budy is through and rather properties. and was have forgotten were descholated and work approximate to what your graphet granumated you. The hore brought that an enumeters. "God in able to the all through a send or place to the what life with which life merende on minute recognition of predoming. And what total year on the due the total persons that is in his land a personalism and they have been the becomes. the an in-both case where they are been proportioned and was by Mile proportion to The horsested when you exted to you did offer My bely had come to you and I had takelled my present to you in the expension between highways principles. become who and to have those who were because ground your in to that's along what was an above. And is was used so there, I was flight he hard a many or pletonal, promoting Ametalligh in University and his correspondence who most back from the symme, when he went agents has published to receive as found man classed secretary. If one houses that were proper property hards well determanufacture with the production would define you that we do not cheek that there will be a fight." Be he showed what they were hading within these

Coul may "They many papers to district them to leath that day many work there execute what was not in their finishes or allowing one book which was not in their hearts. but Our shows her shout what ries conmal," are, what they hade, "who said of their brethesis, who belonged to they makes and propin who were talked it your whomas . Ind they Observed up here were in over home boson belief. They have great clause tower parameters of many one projection in a short or not on one from death, that I want are able to heary death purpo fronts your flow do no. Then was because show more temporary and and in his hybriding the Court progen regard to more the last world and flecing from dooth

These has been useful program to make the heliconer week to high and denice hande: 'And do not think that these who were killed for God's sale. are should may been use along work there young broom more about glad work the houses that four him brought there and expenses at these who have not that present already their their bases combining to focus on progress or or at the District think that these who were laited for God's asise are dead, i.e. I have beenght there to life many and they are with Ma breez meanwheal in the year and because of the Country, Projecting in the Samery that Country because them. for their mercula in the account, and happy about these who have not but percel show are glad when them of show herehore your from on because of their effect on the their they will along with them in the revenue that Count has account there, I said beginning represent from these little and sources.

God ages. It was in the firster and Louisian of Cod and that Cod days are made for improved the followers increase they have once the fulfillment of the firstense and the great retired.

prof., b. I mayon rold on from Ahth. Zachner from the Abt. to "The agree or and a ten page brethers must stop at I had, and has put their spirits by the cases of green hinds which came down to the rivers of the Garden: they est of its fruits and come home to where there are golden and emotivately at the shadow of the virtue. and when they experience the greatly dead and tood and their breathed enemy place they my Would that our better heather what God has done with an that they might not contain fighting and should trees used. And God meet I will be not a first of you as the next down to the specific three verses. And go not then, it

It is a figure to all it subject total management of the Labora all-Assets forces. The Children for matters were at Rivers, a remaind of the guine of the factories are as greater country for their provides to force the factories country over to their provides to force the factories and efficiency.

One when I do not respect told one from Abdollah is Mar old for her was sphere about these vectors. The not thereby, has, and he mad, We select along their aperior in the crops of green hards which come down to the rivers of the Carder and ent of its fruits and come home to where there are golden conditions as the shorter as the three sections are larger to the shorter as the three sections of the first as the three sections of the order are golden conditions, to the seconds. When do were sent that fallought green we then which There have given us from which there is between the condition which There have given us from which up ent what we please. After the question has been put there same they say the same of their court the weather than been cut there same they say the same of their section to the ancet had fight for These and two see hilled again.

One of our companions bid me from Abdullah h. Mathematid h. 'Aqli from 1850 b. 'Abdullah: The squadh and to ree, 'I will give you good never, Jabir. God him restared to life your father who was killed as Illyant.' Then He noted him what he would like Miss to do for him and he mad that he would size in present to the world and fight for item and to halfed a necond time.

*Ame is, I have been placed up from all Places, then the appeals access that there with our believes who had partial from the world and wanted to prises to st for a single hour even if he could passess it with all it has except the marrier who would blue to return and fight for God and he halled a second turn.

These God said, "These who responded to God and His spentic after horn had betalen them," i.e. wounds. They are the bettevers who were with the . I am the newton of had to Hamel a ? Amal is upon of their wounds, for those of diem who do well and are pour there as a great neward those in whom man said. The men tof Meeva have pathered against you so fear them, and that but increased their faith and

they said. Allah is sufficient for an and a fine one in whom to treat." The men who and that were a number of Abdu'l-Quya to whom Abu Sufyin moke. They said. Abii Sulvān and bu company are certaardy coming back to you. God mys, 'So they returned with God's grace and favour. Harm N If w bounty in that He turned away their enemy so that they did not meet bon. It is only the devil, we done men and what butan but jury their months, who would make men fear bit adherents, at frighten you b-Let not chose who vie in rusning to disbelief grieve you. so the hono entes, they can in so wise injure God. God wills not to seven there a portion to the next work where they will have a pointal purashment Those who buy infidelar with faith will in no wise unjure God: they will bars a painful purachment. Let not those who disbelieve think that the cestone We give there is good for there. We give them a respite only that they may increase in compass. Theirs is an agromunious punishment. It ---the exil from the good, use the hypocrites. 'And it is not God's purpose to by the second of take heed of trhat comes to you. But God chooses whom He will of Humeasurement, i.e. He lets him know that 'So believe in God and Humeasurement and if you believe and are pious, we return and repent 'then you will have a great reward.

THE MARKET OF THE MUSICING WITH WERE MARTERED AT PUPP.

The Markon who were marrored in Ulant in the company of the aposite were as follows.

Frequence from Querrals of the # Rinkers Plantas whem Wegets's personal above at above 5 Marcon Lating, On # Conveys 6, Admin Strates. Admin to b. Jahrle, on ally around B. Accol b. Khazayana. Of R. Administration in the strategy of the Statistical Strategy of the Statistical Strategy. Shagarana b. "Orthonia. Total 4.

Of the Anoles of R. Abdu'l-Ashhal. 'Aste h. Idn'idh; d-Africh h. Anole k. Refi, and 'United h. Ziyad h. at Sahan 'Car. Salates h. Thabat h. Waquh and 'Arre his breaker ('Ayun h. Thank h. Quality a property of the three three Thabes was helled that the good hash a being prod. Human h. East Abs. Hudbergly who tops at 3 negles the Absolute activat hom wavittingly and Hudbergly formers in his blood-wit assessment on the bloomer's and Son and a blood to salat and at Birith h. Anola Mus'high. Total 12.

Of the sent of Ridge Tyte b. Ass. b. 'Aste b. 'Asse b. 'Abdu'l-A'loss b.

The Life of Muhammud

Za'ded' h. Rushem b. 'Abde'l Ashbel, and 'Ulayed b. al-Torreble (6sh) and Habits b. Yould b. Toyen. 1.

Of B. Zafer, Yanid b. Hatib b. Umaven b. Riff, r.

Of B. Any b. Auf of the subdivision B. Juber 6 b. Zord. Also Safrin b. al-Harith b. Quye b. Zayel Haggala b. Abu Aratt b. Sunt b. Nu'mbo h. Mitta h. Appe, the man weshed by the search whose Shaddles h. aland Armed b. film 61: 41-Lepubl billed (627). 4.

Of B Though b. Zand Laure b. Quilde. 1.

Of R. The labe h. Arer b. Auf. Abu Hayes, brother to Ba'd b. Kluythems by his carefus (triff), and Abdullah b. Jubeyr b. d-Na'min who commended the archers. A.

Of R. al-Stim b. Larra'nd-Oren b. Mikk b. st-Am. Chardram Abb

So d b Klarythama, 1,

De cheir allers rem B. al-Allim, 'Abdullah b. finbate. t

Of H. Mu Jeriya h. Mikki Subsy h. Harab h. al-Hitrish h. Core h.

Havaha (610). C.

Of B. at Najifer of the class of B. Samid b. Millik b. Ghanes. And b. Chaps and his win Chaps Out and hilber b. Amil h Zavis and Amil b. Makhad a

Of S. Mobiled. And Huberry h. of Marich b. Alcana h. Ame b. Therefor Make b Maddoor and Americ Muterel b. Algebra b. Astr. 2. Of B. Ame b. Maid. Aug. b. Thabit b. al-Mondhir (6):10. 1

(3) J. Adiy b. al-Nepte Arm b al-Nadi b. Lacadam b Zayd b. Hartin h. Innefacts b. Amir h. Ohanne h. Adly b. as Napar (643). 1

Of R. Marin, b. al-Nuite: Once b. Muthallad and knowle a show of

theirs, a.

O. B. Danie b. al. Nurte: Subrem b. el-Pitrub, and Nu'man b. 'Abdu

*Arme, in. Of B. al-Hirito b. al-Khapen, Rhitrin b. Zoref b. Abl. Zuberr. and fin's h. al-Rabi' h. 'Arre h. Abu Zuherr who were but set in one grave, and Ann h. as-Arrena h. Zeret h. Cure h. Ne'man h. Mahh h. Tha'lahn h.

Math. a.

Of B. al-Abjur, the R. Klinder. Milble b. Besta b. 'Clovel b. The laber's. "Ubayed in all Abser the father of Abs. Solid at Khardri (611): and Solid b. Secured h. Own h. Apar b. Abbild b. al-Abur, and Libe h. Rabi h. Rafi' b. Ma Bures b. 'Chard b. The labe h. Ubard to

Of B. Rainda b. Ka b b. al-Khanesa. The labe b. Said b. Makit b. Khalid b. The labe b. Harriso b. Ame b. al-Kharro b. Stieder and Theaf b.

Person by al-Redic at

Of h. Tarif the family of Sa dis. Thinks: 'Abdullah h. 'Ann h. Walth h. The late b. Waget b. The labe b. Tarif and Determ on ally from R. influence. 2.

Of B. Auf b. el-Kharmi of the class of E. Silian of the subdivision of B. Maigr b., at Ajlan b. Zeyd b. Chapan b. Baken, Newful b. Abdullah Appele b. Ubgele b. Noglie b. Match b. of Adam Norman b. Match b. The Laberto, Piles in Chancer in Malien, of Minjacked bards, Divised, up offer from Bullet and Il baids h. as Hashan, the last three being burned in our grove. C. Of B. al-Hubis: Bull'a b. 'Amr. t.

Of R. Salama of the class of B. Hartim. 'Abdullah b. Ame b. Hartim b. The labe to Harton. Arm b. ale amob b. Zavo b. Harton who were buried specifier. Khalilid h. Ame b. al-Jamoh, &c., and Abe Ayman a client of

Ar h al-Tamaih, a.

killed. 1

Of B. Sawitt b. Change. Sulgren b. 'Army b. Hadida and his chang "Awara" and Sahi b. Open b. Abt. Ke'b b. al-Ours. t.

Of H. Zuravo b. 'Amir. Dhakwan b. 'Abdu Qwee: and 'Ulared b. al-

Maraill b. Laudhin (634). 3.

The total number of Muslims billed unchalang both Emigrants and Andr was 64 men (614).

THE NAMES OF THE POLYTHEISTS WHO WERE E LLED AT DEUD

Of the Gurerah from Jr. 'Abdu'l-Oir b. Quarry who carried the standard' Table b. 'Abdullah b. 'AAdu i 'Hesh b. 'Uthrato b. 'Abdu'l-Dic where All hallest and Abia Solid b. Abia Talke where Said h. Also Woogship kelled (616) and a therate b. Abit Talks where Hausse hillest and Mouth and at Tulte ages of Talks whom Asset b. Thibut is Abi'll-Agiab billed and K at and of-Harak mate of Talka killed by Quarate an ally or B. Zatar (6+* and Arti b. Abdu Shurabbi b. Hisbots b. Abdu Manti b. Abdu T-The above Human killed and Abb Zayd b. Umaye b. citabare, do: whom Quanta lailed, and Su'llb to Absorption stave of his also kalled by Quanta (6) In and at-Chair b. Sturred b. Estatum b. Abdu Manti whom Contain 4re

Ot R. And K. Abdu'l, 'Used h. Donney: 'Abdullah h. Hanneyd h. Zuhter h. sk-Hänth h. Assat whom Ali hilled. 2.

Ot B. Zehre b. Kulat. Abo'l-Hakam b. sk-Akhtee b. Sharto b. 'Arer b. Withh at Thanest an after of thems whom All talked and Schall b. Abdull-"Uted-the letter's name was Amer b. Nadis b. Ghubabka b. Saltes b. Malakan b. Ama-on ally from Khuna's whore Harres killed. a.

Of B. Makhafira b. Yaqaza Huhtan b. Abū Umayya b. of Murkim When Charolin talket, and al-Walld b. al- As h. Frankin b. al-Mushins Where Quarties killed and Abu Limayya h. Abu Hudhayfa h. al-Mughira. where Alt kelled and Khalid hash-A can an ally where Correcto kelled, a.

QFB Jumah h. Ame. Amerik. Abdullah b. I murri h. Websi b. Hadibbis. Justick who was Abit. Ages whose the specific fulled when a prosener. and Obeyr b. Khaief h. Wahb b. Hudhifa b. Jumah whose the specie billed with his own hand, a.

Of B. Amir h. Lu'rew 'Thereta h. Disir: and Shawla h. Milik h. al-Madurib both of whom were halled by Querria (619. 4.

Thus God killed up the day of Upod an polytheses.

f-u

fire.

POUTRY ON THE BATTLE OF THUD

The following wrote erses on the subject:

Hubayra b, Abû Wahb b, Anar b, 'Ā'adh b, Abd b, 'Imran b, Makhzûm (640))

Why does the painful ensiety afflict are at night?

My love for Hind beset by cares.

Hind keeps blaming and representing me

White war has distructed me from her-

Gently now, blame me not: 'us my habit

As you know I have never concealed it.

I belp the B. Ka'h an they demand

Struggling with the burdens they impose

I hore my arms bestride a noble horst

Long of pace, emooth in gold, heaping up with the cavalry's gallop,

Renaucy like a word are in the desert which

Pursued by hunters keeps close to the females."

Sired by A'ves, which rejutes men's hearts

Like a branch on a thick lefty paint.

I got him ready and a sheep choice sword

And a lance with which I most life's crists.

Thu and a well-tout cost of roal like a wayy pool

Famened on me clear of blemules.

We brought Kindon from the confines of yander Yemen

Across the sand driving them hard.

When Kanana asked where we were taking them

We fold them Medica? so they made for it and its people.

We were the true knights that day on Uhud's slope.

Ma'add were in terror so we said we would come to their aid

They feared our strokes and thrusts well aimed and cutting

Which they beheld when their outposts had drawn together.

Then we came tike a cloud of hail,

The B. al-Nahar's bird of death bencamed them.

Their skulls in the buttle were like estrick eggs

Solis open (by the chicks' and cast ande,

Or a colocynth on a withered shoot

Loosened by the sweeping winds.

We spend our wealth lavishly without recknoing

And we stab the horseman in their eyes right and left.

So A. Dh. han dailym at 743. — meann though and it new well be that take and was

(*) A nowards. Jeste, et démon's Quaide Circlésente (Syg: but a comparison tallé Armo 5. Quant et de mail Carmin 1976, p. s. 1989 in the me about creat realizable for factives forting to representation page of a proposite their refle

A Au-Nighton A watching-place com Medical-

Name a night when the bost warms his hands in the belly of a staughtered course.

And invites entr wealthy guests,"

Many a might of Jumpedil with freezing side.

Have I prevelled through the wintry cold.

Because of the frosts the dogs bank but exce-

And the vipers serve not their holes.

I kindled then a blaze for the needy

Bright as the lightning that illumines the borrzon.

Amr and his father before him bequesthed me this example.

He used to do this again and again.

They yied with the courses of the stars.

Their deeds never fell below the highest standard

Hasain b. Thibu answered him.

You brought Kinana in your folly (in fight) the spossle, For God's army was (bound to disgrace them. You brought them to death's claures in broad daylight. Hell was their meeting-place, killing what they met with. You collected them, black slaves, men of no descent O leaders or infidels whom their insolent ones deceived. Why did you not learn from those thrown into Badr's pit Slain by God's horsemen? Many a prisoner did we free without ransom, Dilany a captive's forelock did we, his masters, out! (641)

Ka'h h. Malik also answered Hubayra:

Have Ghassan beard about us abough
Wide desert land where travel is uncertain separates them?
Deserts and mountains looking black in the distance
Late pillars of dust dosted here and there.
Strong carrels there become feeble
The yearly same pass over it to make other lands femile.
There the skeletons of exhausted as mals
Look like merchantal linear dosted with figures.
The wild over sets gazelles walk in file
And broken ostruch eggs lie survan abroad.
Our warriors who fight fee their religion are all troops

Skiffed up war with helment shumer.

The mean man does not threw the meal open to all and agricus, but justim only that it who can record by head the

who can request his hospitality

a furnishing. S points can thus the old partitle of the months indicated their position in
the solar wear and that their names pendared when the manchs fell as different sensing
after the text calculation was adopted thus Remiddin, the soorthey could begin in January
and Rathin, the Sociotal having in Proceeding.

and Rate's, the Species' bugin in November.

Or 'The yearly rain clouds are empty and pass switch on Properly the tops of the Pickelhants.

bre.

Every cost of mail preserved in store in When donned as a welf-filled pool But ask any man you meet about Bady: News you are ignorant of will be profitable. Had other men been in that land or fear They would have decomped at meht and fled away. When a order of ours came he said, Prepare to meet the force Ibo Hath has collected." In misfortunes that would distress others: We showed greater calmages than all. Had others been beset by a multitude. They would have given up and lost beart. We fought them; no take could stand against us. But feared and fled in drend. When they made their borns in 'Ird' our leader said, "Why do we plant grain if we do not protect it." Among us was God's sportly whose remained we obey. When he given an order we do not examine it. The apirits descends on him from his Lord. Brought down from the mutet of heaven and taken up again. We consult him on our wishes, and our desire. It to obey him in all that he wants. The apostle said when they appeared, 'Cast off the fear of death and degre it. Be like one who wells has life. To draw pear to a King by Whom he will be restored to life Take your swords and trust in God. "To Whom belongs the disposal of all things." We made for them openly as they rode their carrels. Bearing awords and against In a compact force with knoce and spears When our steeds planted their feet they kept them firm. Into a sea of inceses we physical. Their blacks in the centre some in sympur some unprotected, They were three thousand while we were three handred slite. Or four hundred at the most The buttle went to and fro while death ran between to. We tried to get to the eistern of death before them and did so. Bown of lete wood exchanged presents between us-All of them cut from Yethribl wood And Meecan arrows made by \$154.

Sprinkled with poison at the time they were made Sometimes butting men a bodies, Sometimes glancing off shields with a chang. And hopemen in the plant looking like locusts Which the east wind brings, moving brinkly in the mid. When we must show and she bettle was force (For there is no defence against God's decree). We sends them until we left their leaders Loring in the bollow like fullen trees. From morr, till ere dadl we recovered our strength Our real was like a fire burning all in its peak. They fled in haste hurrying away. Like a cloud was that the wind robe of min-We went on, our rearguard coming slowly, Like strong fiere esstang mest in Blalm. We inflicted loss on you and you on us. Perhaps we should have won, but what is with God is coose specious. The battle waged box between on And all were made to get their fill of evil. We are men who see no blame in him who little To guard and protect his protegers. Firms as anisformance, you will never see Our eyes weeping over a committee thin: Warriors who do what we say Nor become despondent in wor's trish: Warriors who commit no struction to victory Nor remotant of war's scratches. We are a flame whose beat men word off. Those pear it withdraw with ecoroled facet. You trupt me. The al-Ziba'ra, yet a party went after you Searchang for you at nightall. this about westerfi in the summit of Ma'add and darwhere Who is the lowest and most shameful of men? Whom did war neave shorn of glory. His face harnifested on the day of war? We stracked you with God's bein and success. Our mearheads directed at you. Our lasces made gaping wounds among you Like the months of waterskins where the water gushes forth. We attached the standard-bearers, and he who hastens to mention the

In the first in giving praire.

Or, reading tomorpo's, 'diagrams'

² A class ounide Median.

A.Dh. mustaine Verbrich an born philips, stat in Medica, but the concess implies that: anterna work auchunged

The spectrum in dominated.
 But the protes is said to be a reply to Hubbana who is not one meandwood?
 The day of this ways is difficult and is probably correspo.

But they were treacherous, notrendered, and deserted. Only God's will can prevail and He is the greatest door (642).

"Abdullah la al-Ziba" (3):

O reven, wou have made men hear, then speak.

You can say only what has happened.

(To good and evil there is an end and both beful men.

Guits are mean among chemi-

And the graves of the neh and the poor are could.

Every comfortable and pleasant life comes to an end

And the blows of face play with us all to

Gura Haurim a message from me,

For composing poetry cares inward pain.

How many skulls on the recurrate slope did you see.

How many hends and feet cut off

Fine armous atrioped from the brave

Who had periahed in the buile?

How sumy noble chiefs did we stay.

Their descent doubly glorious, intrepid warriors:

Truly courageous, noble, conspicuous,

No weaklings when the spears fell

Ask at-Milhran who inhabits it-

Between skulls and brams, like pertudges?

Would that my elders in Badr had seen.

The fear or Khazrar when the spears fell:

When (war) tubbed its breast in Quba-

And the slaughter waxed hot among the "Abdu"l-Ashhad.

Then they were nimble in flight

Like young ostriches running up a hill.

We killed a double number of their nobles.

And adjusted the inequality of Badr.

I do not blume myself but

Had we returned we should have made a clean sweep of them.

With Indian swords above their heads:

Delevering blow after blow-

Hassin b. Thöbir raswered han:

The battle so over, O Ibo Ziba'vā'

(Had be been fur he would have admitted our superiorsy).

You inflicted loss on us and we on you.

The fortunes of war often change.

 $V_{\rm tot}$ thrust our swords between your shoulders.

Where they drunk blood again and again.

The Life of Muhammad

We made likuld to run from your arses Like the orders of camels that have esten 'essa. When you took to your hocks' in the pass And fled like sheep ooe belimd the other. When we attacked you boldly And drove you to the bottom of the mountain. With companies like mut objects ,?) in the plain* Whoever meets them is terrified. The pass was too marrow for as when we traversed it And we filled as haights and depths With men you entroc squar-Strengthened by Gabriel's help who caree down. We concluded at Bade by play. Obeyone God and believing the apostles. We killed all their chiefs. And we killed every tone-tobed noble We will in Quitaysh a tasting shame that day of Badr An example to be talked of. While the spottle of God witnessed truly. While the short for people among Qurayets Got together by them were as Camela collected in herbare and left shepherdlete! We and not men like you, children of your mother's aree, Mest the fightern! when adversity comes (642).

Ra's mourning Hames and the Muslim dead

You ween, but do you want one to mir you to tested? You who are less to good when you remember them," Remembering a people of whom Stories have reached me in this erooked age.* Your heart palputates at the memory of them. In inneres and tearful cadnets. Yet their dead are in Jovely gurdetts. Hopoured is their exits and entrances. Because they were stradfast beneath the flag, The flag of the spostle so Dhull-Adway." The morning when the H. Aus and Kharraj. All responded with their swords And Ahmad's supporters followed the crack,

T Was is compared to a carnel.

^{*} But the predicts of the Divide, at . A buttle run same with the Ziba'r . is butter.

The tenguage of Question The costs There we are alterestive reading.

^{*} These two place are difficult. A.Dh. makes several suggestions as to the meaning

It resuld be tempored to read by for not here.

The pass is approximately himself.

A clear adjustion of the corresponds sky term data at this poem. Cf. also W. 652 fine c. A place meer thind. They is 305.

The light-givene strateby were They continually amote the warriors. As they passed through the clouds of dust Till at less the King summoned them. To a garden with thick trees at its entrance, All of them proved pure in the trial. Died unfluchingly in God's religion Lake Hanna when he proved his loyalty With a share well-whenor sword. The slave of the B. Naufal met him Mattering tike a buge black came). And pierced him with a lance like a flame That burns in a blazurg fire And Nu'rolin fulfilled his promise And the good Hangala turned not from the truth-Until has south bassed. To a mansion resplendent in gold. Stick are (true men) not those of your company. Who lie in aethermost bell with no escape.

Distr b. al-Khattib el-Film asswered han:

Does Ka'b grieve over his followers. And weep over a crooked age Crying like an old camel who sees his companions Returning at even while he is kept back? The water camela case on and leave him-Grumbling of all-treatment while he is not even middled for women. Bay to Ka'b, 'Let him double his weeping. And let him suffer pain therefrom. For the death of his brothers when the cavalry charged. In clouds of Hause dust." Would that 'Amy and his followers And 'Utba had been in our flaming meeting-place. That they might have slaked their rengeance On those of Khazrai who were slain: And on those of Aus who died on the battlefield, All of them stein to Dhull-Advan. And the killing of Harman under the flag-With a pliant death-deallne amor. And where Mus'sb fell and lev-Smitten by a sword's muck atrobe. In Uhud when our swords finghed amone them Floraine like a rouring fire On the more we met you with awords F But

All our etecds like hawks,
Blood houses hery, well-unddled.
We trod them down there until they fled
Except the dying or those bearined in (644).
'Abdullah b. al-Ziba'rd:

Like Born of the plains who cannot be turned back.

Surely tears flowed from your eves! When wouth had fled and the loved one was far away. Far off and gone is she whom you low and The camp, now removed, has robbed me of a dear one, The ardent lover enough recover what is gone. However long he weeps. Bur see he: High Umm Milds news of my people. Since never aprends for and wide Of our bringing horses to the men of Medine, Fine handsome horses, some rested with us, some outborn, The night we went forth in great force Led by one, the dread of his enemies, the bone of his friends All were clad in come of much Which looked like a well-filled gool where two valleys meet. When they saw in they were filled with awe. A dreadful plight confronted them: They wished that the earth would swallow them. Their structess beauted warriors were in despair. When our awords were drawn they were like A figme that isspe through brushwood, On their heads we brought them down. Bringing swift death to the enemy They left the claim of Aus with bysesses hard at them and Hungry gultures lighting on them. The Band Nariar on every height. Were bleeding from the wounds on their bodies. But for the height of the mountain pass they would have left Ahened Read.

But he climbed too high though the spears were directed at him, An they left liamen dead in the strack. With a cance threat through his bresst. Nu'man too by dead beneath his borner, The falling rultures bury at his bowels.³

^{*} Or the poor may be enging hunself to weep.

* This amplement version a probably the original. For pajerina C. follows the MSS, which have perhapse and to mean full upon which seems assumed to be accuse there. Another version queeses by C. 19 Johnson's Bower, while 'Sol. Delectes, 68 and original 'honger' for which again a transformal. All there accusts on his accordance for by the assumption that editors wanted to tone down the ghardy descriptions of that early Machinia death.

The opens of our warrious came on them in Uhad (as entitly)! As a wall devours the ropes of the bucket.

Hassin h. Thöbir.

Do the spring campo ranks you long for Urumi, Walfa. The waste lands deserted by their people The winds of number and the rain of Aquarins, The terrential cloudbringer, has offered them, Rought remains but the place where the fire was. Round it on the ground are the firestones like doves. Mention no more the camp whose people distance separates. Severing the strongest tite, and say If there was a cautic in Uhad which a fool counts a victory The real truth will some day be known. All the Band Aus stood form that day. High renown was about The Bank Nagar were steading as defence. None was fainthearted in the fight. In front of the spossle of God, they did not desert him, They had a helper from their Lord and an intercessor. They were faithful when you, Qurayah, denied your Lord, (The inval and the dislayed along are never orand). With swords in their hands when the bestle was her He whom they smote could not but die. They left 'Uthe and 54'd sying as the dase. As the spears found their mark They safe Ubayy haid beneath the dest by the sportle's own hand, His shirt wet with blood When the dust they stirred up covered the people. These were obsefu from your leading families, For every prime the cheefs, By them, we belo Cod when He helps us Even if things are terrible, O Qurayah. Mention not the slain since Hames is among there, Dead for God's sales in true obedience. Paradise eternal he fives in now (The community of Him who decrees is swift).

•While your dead are as hell, their heat food Thomas and boiling water to fill their bellies (645):**

Ame b. at As.

We went in the from the borren desert against them

Permany as it were a streshed girdle to Radwil in the morning.

B. Napper facilishly without so meet to
By the inde of Sal' and hopes are sometimes realized.

What accord there suddenly in the valley was

Squadrons of hopes coming faith to the battle.

They wanted to plunder our tents,
But protecting those tents that day were chattering blows.

They wanted to plunder our tents,
But protecting those tents that day were chattering blows.

They wanted tont their have always been protected,
If a partic made for them they would be soldled and meet our rage.

The beside of the Khazrajia that morning

By the side of Sal' were the about morning

And their hands holding Yamani awards were like forway' (646).

Divar biladi Khanjab

nza.

By thy grandfather, had I not advanced my borns.
When the cavalry wheeled between the dope and the low ground.
On the side of Uhod's alope, there had not comed.
The voices of your wanter calling for vengence, their cause well known.

And a horseman, his forchest split by a sword, His shull in pieces the a shaphard's clock.⁴

By thy grandfather, I am always girded with a sleep sword where as salt.

On the saddle of a mase thrusting forward to the one who calls for help. As long at the cry for sid in reised.

I am not recknowed the son of weaklings and non-combatants

Or mistrly cowards on the day of bettle,

But of those who emite the trusty below when they reach them,

Warriors of preud descent on the day of buttle,

Proud readers bearing long awards who advente in death untaltering.

He also said:

When there came from Kalo a squadron
And the Rhazzajiya with glittering swords
And they drow their Mastersitya awards
And displayed a fleg fluttering the the wings of an angle

On the Interest groups. Notifier Andrews increased in the group of the continuous exposure and the foliation are as a fine continuous exposure and the foliation are as well as a continuous exposure and the continuous exposure exposure and the continuous exposure exposure

e termondo de his Agunt.

⁴ A bookle plant ending in small environmentals characters in similar of inspirent and verkions in [10] to insure Sec. And plant weekens in [10] to insure Sec. And plant

^{*} The pane of this simils would seem to be the the pane also are any marked with bleed seeminded the past of a supposed of a supposed of a supposed of a supposed of the suppo

I said, This will be a battle worth many a battle.

It will be talked of as long as leaves fall.

Every day they have been accustomed to gain the victory in battle. And the spoils of those they encountered.

649 I forced rayself to be steadfast when I felt street.

And I was certain that glory could only be get in the forefront-

After and repaired in plunge into their ranks

And drenched here with their blood.

My harse and my armour were coloured

With blood that aparted from their veins and congulated

I felt sure I should stay in their dwellings

For ever and a day

Do not degour O Banu Makhetim, for you have men-

Like A.-Mushim, men without blame.

Be steadfast, may my mother and brothen he your amsom,

Exchanging blows until time be no more.

Amr b. al- Am

When I saw war's flames leaping over the five stones
Reaching the equatrons flaying men with their hear'
I was sure that death was truth and life a delusion.
I set my arms set a group horse which could outron others easily.
Directe when others go astroy is the desert outrunning the best horse.
When the sweat flowed down his flanks he showed more spirit
Swift as a young hart of the desert when archest scare him to run full
pictule.

Firm of fedock he leads the cavalry is cauter and gallop.

My moder he your ransom that fearful morning

When they widked like sanderouse

Making for the resder of the squadron when the sun revealed him pointly (647).

Ka'b b. Walik answered the two of them

Tell Quraysh (the best word is the truest and truth as always acceptable so the wisch

That we tilled your hest men, the standard-hearers,

In revenge for our skim, so what is all the talk shout?

And on the day that we met your

Muchael and Gabriet reinforced and helped us.

If you fall on the true religion is com-

And to be folled for the truth is to find God's favour

If you think that we are fools

Renting rabbarts.

604

"The policion of those who oppose Islam is mislesding. Do not wish for more war but stay at home, "The habitual man of war is blood-plained, never free of care." You will eet such blows at our hands. That the bysense will rejoice at the tumps of ment. We are men of war who get the atmost from it And inflict paints: parashment on the aggressors. If Ibn Harb escaped with the skin of his terth-(And God's will must be done) it gave him discernment And administratification has the sense to appreciate it. Had you came to the bottom of the torrest bed A swift stroke would have met you on the valley side, Bands of men round the Prophet would have confronted you With breastnistes prepared for we-Men of Ghamin stock with drawn swords, No unumed cowards they. They walk towards the dark clouds of battle. An the camels, white fools walk on train, Or as Hone walk in a covert wented by take Bequela by the north wand from the Gernari. In long close-init mail like a rippling pool, .p. wearer broad-shoutdened." a chief like a sword. Which makes the strongest accombined useless. And the sword secoil with biguied edge-Though you threw off Mount Sal' from your backs (And sometimes life can be prolonged and death avoided). You would never be able to take revenge. "Time will pass the sizin not paid for." Shave and free, noble, tied up like game (led). Towards Medina bound and staut. We were hoping to set you all, but our largehit with their weapons. Chased you from us toe quickly. When one of them commits a crime they know for certain. That the consequence will be borne (by the scibe). His arime is not an unmutable crime.

Hersien b. Thibate

At even when the stars were esting
I could not skeep for care
And the vision of the beloved that haunted me
A sectaors pervaded my heart and an inner hadden position.

None blames hum and none evades his abuse of the penalty.

^{*} Play' could make 'Invelops and shakks' 'Banca. There is a remain realing (myterial required one site another all any e on there is a besture year as the double meaning of 'Same and aquadron'.

 $^{^2}$ W. adopts the variant rest 467 too first which hardly recent tight. For large, with graying that α when we networkeds

Reading (allies).
 Lin. 'manus will disappear' or 'mare every'.
 These incomments to refer to the exchange who left their poor or quant of left. See W. 530.

b±6

O my people, can one without strength and courage Stay a snan lifte me? If the timest and were to crawl upon her They would make wounds in her ekels. She smalls in switch seen and higgers in her hed Adorned with gilver and strung with pearls. The daily sun surpasses her in naught Except that youth does not endure My uncle was orator at Jabayaso'l-, audin-With al-Nu man when he stood up (to speak). was the hawk at the door of Ibn Salmo On the day that Nu man was sick in femore. L'bryy and Waqid were ser free for me The day they went forth with their fetters broken I went seems for them with all my wealth, Every scrap of it was allotted. My family stood high in their regard. heary discling had a great assessor of turns My father gave decirive judgement or Surmyha? When disputes were referred to him Such were our deeds, but at-Ziba rā Is a man of no account, blamed even by his friends. How much culture is destroyed by poverty. While prespecity hades bucharian P. Do not usualt me for you example do so, Only a gentleman can moult his peer * I care not if a he gost cries in the wasteland. Or a church speaks evil behind my back The firsest stock of Rana Quasyy took over the courage (You ought to have but, when you withdrew, Nine carried the standard while Makheum can away from the spears with the tiff-ruff. They stood firm together in their place, ill all were shan, All of them bleeding from open wounds." It was only hosourable that they should sound firm the noble man is cruly noble. They stood fast until death came upon them Vo th the cances broken in their chroads. Qurayah fled from us seeking refuge

ig per information of testing April on Managery use in Amount their disposits to the salidation of the managers of the re-

A scient in the charge is people interest above.

The independ Psychologistation is a relation to the interest of people in Section 5. Add of this people is a second of the second of t

в вистем под вестот спира.
 в вистем под вестот спира.

So that they stood not fast that lost their wite. Their collarbones could not sustain its weight Only the best men can earry the standard (648).

Hassin b. Thibit mourning Hames.

O Mayya, artise and weep sadly at dawn as the beening women do; As those who carry beavy burdens cannot move for their weight Who cry aloud scratching the faces of free monen.

When their cears our they are like the pillars reddened by the blood

of victime. They let their hair loose and their locks appear Like the talk of testive plunging borses in the morning. Some plaited i some out, dishevelled by the wind. €an. They weep usely like minument whom fate has wounded, Their hearts scarred by painful wounds. Fate has unitted those who were our hope when we were alread. The men of Uhud whom fate's calamities destroyed Our knight and protector when armed men appeared, O Hagney, I will not forget you while time debt. The refuge of orphane and guests and the widow who looks abrive way. And from the fact that brings was after was with growing evil. O knight. O protector. O Hamza, you were our great defender. From blows of fate when they were crushing. You reminded me of the ilon of the apostle, that protector of our Who will always be mentioned when onbis chiefs are counted. High above the tenders, generous, white, should, Not frivolous, poor sporited, nor grumbling at life's burdens. A sea of generousy, he never withheld gifts from a guest Young men of honour scalous and serious murded, here died Who in the watter whom none gets his fill of milk. Offered the first of exercis topped by slices curved from us lit-Protecting their guests as long as the energy attacks Also for the young men we have lost, they were as tamps, Proud, pat-tenna, princes, lavishly generous, Who bought reputation with their wealth, (for reputation is a gitin), Who leapt to their bridles if a cry for help was raised. One who suffered minfortunes at an unrighteous age.4 His camels kept going over the dusty plant, They went winte with each other while he was among those Whose breasts run with awast so that good fortune might return to him, Not the lot of him who gets the unlucky arrow. O Hamen, you have self me knoely tike a branch cut off from a tree.

^{*} Reading expensit with A 180.

^{*} How complete to provide time by alleg unrighteous. This court be a disguised lament creek \$3540 Are. Index. The proceeding scenes in the policial aproxic refer to Hames.

In the Amb game of hards.

The Life of Muhammad

I complain to you when sayou of dust and afone cover you of The same we put above you when the gravedager finished his work, In a wide abace, covering it with carefully ransoched. Our confort is that we say (and what we say a grievous hard) He who is free from life's merfortunes to him come to us And ween for our noble generous dead. Who said and did what they mad, the truly guidable. Who always gave freely even when they had links to spare (640).

The above with

Do you know the camp whose traces show you saw it. 624 Are among among by a singlety transport of range Between Al-Saradib and Udmana and the channel of Al-Raubi in HANGE ! I asked it of that and it would not assure. It did not know the answer.

Give no thought to a camp whose traces have disappeared. And west over Hamra the generous who filled the platter When the atorm blew in hitter cald and famine.

Who left his adversaries us the diget Stumbling on his stender times,

Who threw himself among the horses when they beid back?

Like a lion bold in Mathroket

Shining at the gummir of the Hashun elan-

He did not oppose the truth with lies. He died a martyr under your payeds.

May the hands of Wahchl, the murderer, wither!

What a man did he leave on his house, its soint deadly abarra.

The earth has become dark at his loss.

And the moon shroing forth from the clouds is blackened.

God bless him in the betventy paradisc.

May his entry be bonoured.

We looked on Hamas as a protector in all the blows of misfortune.

In Islam be was a great defence.

Who made up for the ion of misorable stay-it-homes.

Repoles not, O Hind, but produce thy ream.

Let flow the tears of the bereaved.

Weep for Utha whom he can down with the sword

Who lay in the whirling dust.

When he fell among your shapehs.

Insolent ugnoraat fellows.

Harnes killed them with a family who walk in long armour

The day that Gabrier helped hou,

That fine below of an intrepid horseman.

On to ingree with, section.

Ka'b b. Maik Yested by care you could not about And feared because poyons youth had been taken from you. A Danier girl claimed your love, But your love is Ghaurt and your company is Najo, Do not go too far sushiy in the folly of love,

You have slowys been thought foolish for following in allure. It is time for you to stop in abedience.

Or to awake when an adviser warm war.

I was crushed by the loss of Hamas,

My inward parts transhied.

If Mount Hirth had been no distressed.

You would have seen its firm rocks shattered.

A noble prince, strong in the lofty stock of Hashim,

Whence come prophery, generosity, and lordship.

Who also far-humped carnels when the wind is so cold

That it almost freezes she water.

Who left a howe opponent presume on the ground

On the day of pattle, with his lance broken,

You would see him recoving along in steel.

Like a tawny strong-pawed lion,

The prophet's nacte and chosen one

Came to his death—a goodly and.

He met his fate marked out among a people Who helped the progress and society martyrdom.

I imperior that Hind has been told of deat-

To sail the burning choking within her bress.

How we met her people on the saudh

The day in which happeness left her

And of the well of Bade when Cobner and Muhammad

Benezith our banner turned them back

So that I may their best men with the prophet in two perties,

One killing and one pursuing whom he pleased.

These remained where the comets knot the

Sowney men. 'Uthe and al-Aswad among them,

And Ihno?-Mushton whom we amore above the neck valo

From which forming blood gushed forth.

A sharp sword in the bands of the believers

Reduced the pride of Umayya al-Jumahi,*

The preside addressing homely. There is a ride on the underlying resource of giving tow ground, and nejet, regli ground. The majoring spins we maddly the armedical collection expressed by Yirot heart is in the insurance and your head in the highlands. though more

parts the word means the public to the property of the property of the parts that are all the parts which to his acrophage he was work to turn away.

The fugitive polytherete came to you like minorary outriches.

With the envalvy or full pursuit.

Different are those whose home or hell everbating.

And those who are eternally an oscidise.

He also sand

Rise, O Saftya, be not weak
Make the women weep over Itamsa.
Be not weary in prolonging weeping
Over God's ion in the mélée
For he was a strength to our explains
And a lion or battle amid the weapons,
Wishing chereby to please Ahmad
And the glorious Lord of the throne

He also said

By the mobile father's life I adjute you. Ask those who sought our bospitality, For if you ask them you will not be told a lie-Those you sak will tell you the bruth That on nights when beings were gathered for food We saye government to those who visited us. (Crowds, took refuge in our shelters, From distress in years of famine: With a gift of what our rich provided With patience and generosity towards the indigent. The shears of war left us Those whose ways we have always tried to vie with. One who saw the place where the capule go to water Woold think it was black rocky ground. There the best camels are broken in, Black, red, and white,3 The resh of men was like Euphrates in flood, Solid well-armed masses destroying all in their path. You would think their glitter was the shaning of stars, They decade beholders in their commotion. 1. You are ignorant of our importance. Then ask those near us who know. How we behave when war is violent In elaughter, severity, biting, and mauling Do we not tighten the card round the carrel's udder Uppil she wields her milk and becomes gentle?

I W has rejuit poor women:

A day in which fighting is continuous. Ternfying, burning those who sindled its blaze, Long drawn our exceeding hor fighting. Fear of it keeps the base-born away. You would think the heroes engaged in it. Were happily drunk and inchrinted Their tight bands exchanging the cups of death With their share-edged awords. We were there and we were courageous. Wearing our budges under abude of dust, With silent fine blood-stained awords. Blades of Buerd which leaths the scubbard. Which grow upt blugt nor backle. And cears not amoung if they are not held back, Like autumn lightning in the hands of heroes. Overwhelming in blood heads that remain in place. Our fathers taught on how to attike And we will teach our some The two darsonship of heroes and the spending of polymous: In defence of our honour as long as we live. When a charupton passes, his posterity takes his place. And he reaves others to inherir him, We srow up and our lathers perish. And while we bring up our some we cesse to be. I asked about you, Ibma'l-Ziba să, And was told that you were baseborn. Evil, of diagracetus life, persectantly mean. You have said much in insulting God's speatle God slav you, you careed rade fellow: You ofter filth, and then throw it. At the clean robed godly faithful one (600).

He also care

Ask Quraysh of our flight and of theirs.
That more at the base of Uhod's hill.
We were flore, they but leopards when they came.
We cared nothing for blood relationship.
How many brave chiefs did we leave there.
Protectors of proteges, noble in both and reputation?
Among us the apostte, a star, then there followed hum.
A brillian, ught excelling the stare.
True is his speech, Jun ble behaviour.
He who answers his call will escape perdition,
Brave in strack, purposeful, resolute.

Another tending as assay and You have behaved fishily which may be right.

A Where or, less librity, blackleb. This word is cost of the spirits'

I In these two lines were in companied as a savage camed that is subduct by the tribe's frameways and present and code to their advantage.

When hearts are reported by fear

Advancing and encouraging us so that we should not be disobedient.

Like the full moon that cannot he.

When he appeared we followed him and held him true,

They tailed him for so we are the happies of the Arabia.

They wheeled and we wheeled, they did not reform or ceture

While we tollowed these in namerying putrill.

The two ternies had nothing an assumen,

God's party and the man of polytheira and filed (651).

'Abdullah b. Rawiba mid (652):

The baryon of Harman

My eye want and right well it did so (But what avails mesping and lamentation) For God's lien on the day that they said "In that slam men Hames?" All the Muslims were distrasced thereats: The aposite too suffered. O Abu Ya'll," your pillars were abottered, You the noble, just, bouncous one. God's peace on you in pandice. With everlasting felicity O Hishim, the best men, be stead(set.) Whose every deed is fine and kindship. God's apparle in parient public. Whenever he speaks "us by God's command. Will someone tell Lo'avy for me Her after today war's forume will change, And previously they have known and tasted of Our fighting is which vengeance was slaked), You have forcetten our blows at Badr's pool When swift death cause to you. The morn that Abi Jabi my prestrate. The values wheeling and circling over him-"Utha and his oon fell together. And Shayba whom the polished eword bit. We left Umayou stretched on the ground, A huge lance in his belly. Ask the sloulls of Barry Rubi's, For our swords were notched by them. Ween, O Hand, grow not weary. For you are the becoved one in term for a lost this

1 Cf Suga 3R 45.4 2.18 85

Show not joy at Hamans death, D Hind, For your lausting as consemposale.

Kalb b. Mabk said:

Say to Queryah despite their distance,
Do you beast of what you have not won?
You beast of the slain on when the favours
Of Him who grants the best favours have fallen.
They dwell in gardens and have left waiting for you.
Leave who protect their cube.
To fight far their religion, in their mids?
A propher who saver recodes from the traff.
Ma'add attacked him with infamous words.
And the arrows of enmity uncessingly (653).

Darte b. al-Khattāb

What ails thing eye which deepleseness affects As abough pain were in these eyelids? Is h for the join of a friend whom you hold door Period by distance and foca? Or is it because of the misched of a useless people When was blass with burning best? They come not from the same they have committed. Wos to them! No helper have they from Lu'svy. We adjusted them all by God, But malther lenable nor outre descreed them; Till finally when they determined on war against on And injustice and had feeling had grown strong. We attacked them with an army. Flanked by beimesed arong mailed men And alender horses sweeping along with warners Lake kites, so smooth was don't gist An army which Sakhr' led and commanded Like an enery fion of the jungle tearing ide prey-Death brought out a people from their dwellings. We and her met at Uhud. Some of them were left stone dead Like goats which the bail ras frozen to the cold ground. Noble dead, the Band'l-Najjar in their midst And Mustab with broken pieces of our shelps around him And Harres the chief, processes, his widow going would him. His none and flyar had been out away. It will As if when he fell he bled beneath the dust Transfixed by a lance on which the blood had dried. se Albit Sufries.

² There two patents are in about someon. The firm is a disc completed the old Archiven spirit the particular techniques, the barye category of the sparitus, and clearly date: 'form a fairn so?'

He was the cost of an old the-camed whose companions had fied As frightened ostriches run away Rushing headlong filled with tercor,

The steep precipitous nodes siding their escape.

Husbundless women weep over them In monthing garb tent in paces.

We left them to the vulturus on the hatrlefield And to the hymenas who made for their hodge (654):

Abû Za az b. Abdullab b. 'Arar b. 'Utho, brother of R. Jusham b. al-Khuaraj.

For Abit Ze on. Al-Hwarm' takes one apoon, Painful exerction alone saves diagram. A Kharrajite of Justiam his word will soluce.

"All b. Abb Thirb 1655):

Al-Harith b. al-Simme
Was faithful to his covenant with us.
He went through puntul deserts,
Black as darkest night,
Among many swords and spears
Seeking God's apostic in what was happening there

Thrima b. Abú Jahl.

Each of them says to his horse, Come on here! You can see him advancing today without fear Bearing a leader with his muchty appear

Al-A sha b. Zurare b. al-Nabbash al-Tamimi, of B. Asad b. Ame b, Tamim, weeping the chain of R. Abd al-Dir

Let the Banh Abu Talha in spate of their distance. Be given a greeting that will not be rejected. Their watercarrier passed them with it And levery watercarrier of theirs is known. Their neighbour and guest never complained. No door was closed an their face.

"Abdullah b. 24-24ba 45.

We tailed Ihn Jahih and rejected at his death And Human with his horsemen and Ihn Cauqui. Some more excepted as and got quickly away. Would that they had stopped and we had not been havy. That they had stood so that our awords their best man Might have cut down, for all of us were fully arroad.

The name of his boos

And that there might have been a fight between its When they would have a morning draughe³ whose cvil would not pass away (656).

Selles d. 'Abdu'l-Mugalib mourning her brother Hamza

Are you not states soking in dread The men of Uhud, the alow of speech and the eloquent's The latter east Hames in dead, The best helper of the apostle of God. God the true, the Lord of the Throne, called him To live in paradise in 10%. That is what we boped and lenged for Hamza on the day of gathering will enjoy the best reward. By God I'll ne'er turget thee as long as the cust wind blows In surrow and weeping, whether at home or in travel, For the lion of God who was our defence. Protecting Islam against every nobellever. Would that my limbe and bones were there For hygenge and volumes to wrate. I and when my family raised their lumentation, God reward him, fine brother and helper as he was (657)

No'm wife of Shammio b. 'Uthman weeping for himbood:

O eye be generous, let thy team flow spontaneously
For the noble and victorious warner
Where opinion was accepted, whom deeds were successful,
Vibo carried the standards, the rider of horses.
I said in anguish when news of his death came.
The generous man who fed and clothed others has perished.
I said when the places where he say were forsaken,
'May God not take Shamooth far from use"

Her brother Abd'l-Hakem b. Sa'ld b. Yarbû' replying to comfort her

Preserve thy modesty in secret and in bonour. For Sharmale was only a man.

Kull not thyself because he met his death in obeying God on the day of beroic buttle. Harman was the lion of God, so be patient. He too on that day tasted Sharman's cup.

Hand d. 'Utha when the polytheists withdrew from Uhud

I came back my heart filled with sorrow, For some from whom I sought rengeance had escaped me,

* W. has paidly forcerring:

637

^{*} The law line is ecclused by W., probably rightly. He refers to it in her motes in wal. II.

[&]quot; (se. Whether they know or put. This poem a mothered to Humain the Dioda (unwill) where the text differs somewhat. It is obviously the position of a last age.

6 (8)

Mea of Queryah who were at Buir.
Of Burd Habiro, and of Yatherb's people
I gented somewhat from the expedicion
But not all that I had bened (60%).

ME DAY OF ALCOHALT AND 3

Abst Machanimas Absta I Makit h Winhton told in from Zoylid h. Abstalling of Basis I from I labeling our Anim h. Ump h Quajda Abstalling had a smaller of 'Adal and al-Qien paten to the specific (658). They make their move of these test strength accommod fallow one close make, here to word some



Statched, Khatid, and Asim said By God, moderation, and approximate from a pulprishmint. Asimt mid:

No weaking I, on arrive bold.

My how check-acrossed with treaty hold from arrange can have said as had been a rectum. At a sure tale with May Lant decreas to Him its mould.

Late mean return to Him its mould.

I take strong I have a mather soid (the)

The same again

Fig. Abd Subsystem with al-Maq'ad's shafts ! Like Galacan they have my feathered shafts.

Between Additional Managers, and subject to other between Additional and all TETS.
 A. Marian, who was bound for furthering months at a fully

When bettle 's should I you not ofenid.¹ With shield of seasoth me-hade I'm sofely needed And I firmly believe in what Mahammad has mid.

The Park of Makesman

The above mid-

I'm Abū Sulaymān, im nector five, And come of a people of notic live.

His horse was Abo Suleymon

Therespon he tought with the people good by and his two manyonium wave killed

When James we also Hudbert reposed to take he hand to sell it to finite if the distributed that it has been at the hand also would interpret the sell in the hand also would interpret a way that if the proposition at his hand also would from word in his should the home proposition at his hand also would from proposition and the story and been hand as they and been hand in the wall and it covered been seen to have the should. But God some a fixed in the wall and it covered being some home where have not made a severage with food that the first proportional story as work him seed would be very bouch a positional for first of functionalities. "Union would to my when he heard of how the home propositional food proposite the believer. Thairs had would that no polythest should touch him and that he would never touch one so long at he level so that proposition has after his death to be had proposited homes?"

First the primaries their trees in their survey trees and were broad and take their trees to their survey trees and were broad and their taken to Meyers have been been been been their trees to be suited there. Where short trees in all fabrics. Addution broads broad trees the sound, that the men does both from their up, marked here upon their high been. He prove as as at fabrics. A trabably that Zayel were broadle to Marces (66).

traject a 4x a 4x and Tarram on one of it. Number brought Westerly for the fat Alberta for the Santa for the territor of all Hards h. Annie by the spens stather, to hill him in coverage for his father (66s).

Authorities to 2 marging familiar French on hills from an exercising that has further 1 margins to hillsaid. Subject once that hill has a confinence of the saltest familiar to all 1 ms per and these becomes from most of the familiar to 3 d. on. A marriage of Characterist, among whom were Abril Subject to Hillsaid, who said to have as the systematic to the hillsaid. Indicate was the least contributed to the said of the said

Personal transfer of the Company of

A top produce very advantable for our case price and left of our in specify confined against that the control of the probability of the production.

The procedure control of the control of States of States

cut off has head, and that you were with your family? Zayd enswered, By God, I don't wish that Muhammad now were in the place he occupies and that a thorn could have have never seen a man who was so loved as Muhammad's companions to ved have. Then Nissla killed have. God pity have.

Abdullah b. Abū Najib told sae that he was told by Mawiya," freed of Frajayr b. Abū libdb, who had become a Muslim. Khubayb was imprisoned in my house and a looked at him one day with a buside of grapes in his hand as big as a man a head from which be was enting. I did not know that there were grapes on God's earth that could be esten (at

Again b. Jimar b. Qutăda and Abdullah b. Abû Najih both cold me that sibe sau. When the cube for his execution had come he salicu not to send him a resor with which to cleanse himself before he died so I gave a resor to a youth of the tribe and told him to take it so the man in the house Hardly had he named his back to take it to him when I thought. What have I done? By God, the man will take his revenge by talling the young ster and it will be man for man. But when he handed him the seed he took it from him saying. Good gracious, your mother was not afraid of my treachery when she sent you to me with this report? Then he let himse (66);

Asim said, Then they took out Khubayb as far as al-Tan'im to croudy hum. He saked them to give him time to make a couple of bowings and they agreed. He performed two sacellear bowings and then turned to the people saving. Were it not that you would think that I only delayed

of feer of death I would have prolonged my proper? Khubayb b Adly was the first to establish the custom of performing two bowings at death. Then they reised him on the wood and when they had bound his hit stud, 'O God, we have delivered the message of Thy appeals, so tell him tomorrow what has been done to us. Then he said, 'O God, reckum them has been done to us. Then he said, 'O God, reckum them has been done to us. I was not be supplied to the control of the said of the control of the said. 'O God pety him.

Mrs. hereigh to the Section and to my I was prompt that the among these who were there with Abh Sufylin and I see him theory me to the granted top at these at himshort a current. They must be exceed and in the own to one olds the game will now over him."

Yahyi b, 'Abhist b, Abdollah h, al-Zubayi from his factor 'Abbist assectiong 'Caba h, al-Mirith and. 'I heard him say, "It was that I who have be about for I was no voting to be one best but Manage property of P. Abbis. I'de took a himse that pays of proceed base has be made and about his and throat how took it matil by hilled how.

the of the company and the large age appropriately by high Large his to Holleston of the party over a fact of the national transcription and as made as when the two meaning the people and "Usage upon talk of this, It was mid-

the the man was entered to account. Proving one of his come? they extend have the come of the control of the section of the control of the co

It requires at part to be twented that the same the first verticage at the Article, as recently to a parenty of the Operate about that expedition. When the expedition is which the had and the most part same to grad or at they came at the conflictent state. They also be trained to part same to grad or at they came at the conflictent state. They are part to be trained to the same the previous than They are previous. These forces are ded they the order to manage of head require. These God must dearn concerning their words and the good they are their matterney. There is the deal of most when will around the first of that most of argues was a state to per versus count when the first and the most argues are a state to perfect only a state to be the train of the trained to perfect and the perfect of the same appropriate to their trained to perfect the requirement to the trained to produce their trained to the trained appropriate to the trained to a support of the same appropriate to the trained to a support of the same appropriate.

God until, 'And when he terms away. Let goes out from your processes, and the horsess stronger star land to state out out the stage to the strong and the control that the front integer and upon the first test from the damp at a new damp of gates. Here, And place of a part to have the first out of the gates of the process of the process of the process of the process of the stronger of the stronger of the stronger of the process of the pro

Among the proper phase this is that if his about he half when he hand that the people had gathered to druckly him (66)).

The confederates pathered their teles around the And assembled all whom they could collect All of them show vident coverty against one Bucanta I am helpton in broads.
They collect their ventum and children And I am brought to a large high terest.
To God I complain of my localiness and poor And of the doubt the confederates have prepared for the Lord of the throng, give one endocutes against their prepared They have pierced my flock—all hope in gene?
They have pierced my flock—all hope in gene?

He will bless the limbs thus torn.
They let me choose infidelity but death is preferable.
And my team flowed though not in fear.
I fear not death who am about to die.
But I fear hell and its all-embracing fire.
By God, I fear ant² if I die a Muslou.
What death I suffer for God's sake.
I will not show subservence to the enemy.
Nor despair, for 'tis to God I return.

Hassin b. Thibit said, mourning Khubayb

What sile there eye that its team cease not Flowing on to thy breast like loane praris? For Khubayb the hero, no coward when you meet him. No fictle youth as men well know.

Then go, Khubayb, may God reward thee well in the eternat gardens with hours among thy companions. What wall you say when the prophet says to you When the pure angels are in the firmsment, Why did you kill God's martyr for the sake of an evil man Who communed crimes for and wide (668)

Herein also said

O eye, be generous with thy tears:
Weep for Khubayb who did not return with the warriors.
A hawk, made the Angle was his dignity,
Generous by nature of pure unmixed descent.
My eye was unflamed because of the difficulty of weeping!
When twen said, He has been lifted up on a tree.
O ruster going forth on your business
Convey a threat—no idle chreat
To the Barto Kubayba that war's milk
Will be butter when its tents are prespect.
In it will be the lions of the Barto al-Najjde,
Their glittening spears in from of a great shouting army (66c).

Hassin also said

Had there been in the energy a public third, a warrior,
A champion of the people, a hawk whose uncle is Arus.

Then, Khubayb, you would have had a spaceous place to sh in
And not have been confined by guards in prison.

Low adherents of the tribes would not have borne you to Tan im.

Some of them men whom. Udas had expelled.

They deceived you with their treachery, breaking their faith, You were wronged, a prisoner in their same (670).

These who formed the mob from Quraysh when Khubayb was killed were Thrima b. Abd Jahl, Sa'ld b 'Abdullah b. Abd Quya b. 'Abdu Wudd at-Akhnas b. Shariq at Thaqad, ally of B. Zuhra 'Ubayda b. Haidan b. Umayya b. Hartha b. at-Auqua at Solami, ally of B. Lunayya b. 'Abdu Shama and Umayya b. Abd 'Utba and the B. at-Hadrami.

Hassan also said reviling Hudhayl for what they did to Khubayh:

Tell Bank 'Ann that a man steeped in treachery
Sold their brother up a chartel.
Zuhayr h. al-Aghetr and Jāmi' sold him,
Both of them commuting foul crimes.
You promised him protection and having done so betrayed him.
In the region of al-Raji' you were at sharp swords.
Would that Khubayb had not been deceived by your promise
Would that he had known what people he was dealing with (67).

Haselin also said:

If pure trealbyed treachery pleases you

Go to al-Rani and ask about the abode of Lihyan

A people who adjure one another in devour the guest among them.³

Dog and upe are like such men.

If a he-goat were to vise up and address them one day

He would be a mun of honour and importance among them! (672)

Hassin also said:

Hudhay! asked the apostle for semething disgraceful. They exced therein and went estray.

They asked their apostle what he would not grant them. To their dying dry and they were the disgrace of the Araba Never will you see in Hudhay! one.

Calling others to a generous deed in that place of plunder. Woe to here who desired to make immoral conditions. To be allowed what the scripture forbids.

Hessin also said:

The tale of Khubayh and 'Asim Has ruined the same of Hudbayl ibe Modrik. The tale of Libysa has ruined their apputation, For Labysa has ensurated the worst of crames Men, the best stack of their tribe.

Like hairs upon a borne's fertock.

³ replains one of the applied art. My secure is such that my sym are unaccontorned to such.

⁷ Or, postage, differed At-Julie: Buildald Cano, 1948, p. 206, understands from this and adule animal porms that these form were considered.

Wate treacherous on the day of al-Rail Betraying their word to whom kindness and generosity were due, The apostle's memerate. Rudhayl sock no pains To ward off the evil of loathsome counts. One day they will see victory turn against them For folling one whom there protected against evil deeds' Swarms of hornets attending guard over his flesh Which protected the flesh of one who witnessed great banks. Pechaps in return for killing hum Hudbayt will see Dond lyong prosprate or Women mournand. As we being a wolen: attack upon shem. Which riders will relate frithfully to those at the tairs By command of God's aportle, for he with full knowledge Has made a force ul decision against Librain. A contemptible tribe earing nothing for good falth. If they are wronged they do not resist the aggressor. When people live in an arolated quarter You see them in the watercourses between the well-worn channels. Their place is the bounc of donth. When anything happens to them they have the minds of cattle

Thusan also said:

God come Library, for their blood dies not repay on For their having skin the two in treachery. At al-Rail they killed the oog of a free women Pabliful and pure in his friendship. Had they all been killed on the day of all Rail In revenue for 'Asim' that would not have sufficed For the dead man, whom the bees protected in their tents, Aroung people of obvious infidelity and consequen-Libyin kiled one more henourable than they And sold Khubayh for a misurable price, wee to them! Ligh for Libyan in every event. May their memory perish and not even be menugoed! A contemptable with of mean and treatherous degreet Their meanness cannot be converted. If they were shan their blood would not pay for him. But the fulling of his killers would care me (of my pain). Unless I die Twill terrafy Hudhay! with a plendering task Swift as the early morning cloud. By the spoule's command, and his it 24, Disspor will spend the night in Libyan's court.

The people in al-Ruji' will be found in the morning Like little goats who have period the winter without warmth,'

Hasein also seid:

By God, Hudhayl do not know
Whether Zameum's water in clean or SutAnd if they make the great or leaser pilgranage
They have no share in the Jaje or the ruoming.
But at al-Raji' they have a place,
The home of open meanness and diagrace.
They are like goats in the Hijaz bleating
In the avening beside the chelters.
They were treatherous to Kimbayb their word
What a miserable possessor was their fake word (65%)

Hamiltonian medi-

God bless there who followed one another (to doub) the day of al-Raji'

And were honoured and rewarded
Marthad the hard and reader of the party and
Ibn al-Bukayr their imain and Khubayb.
And a son of Tariq. Ibn Datherms was there too.
There his death as it was written befull him
And al-Asim stain at Raji
Attained the heights (of heaven) great gainer ha.
He weeted the disgrees of wounds in the back.
He wet them gword in hand, the noble wereign (574).

THE STORY OF B 'R MA DNA IS SAFAR, ALK &

The apostle stayed (in Median) for the rest of Shawwill, Dh0'l-Qa'da, Dh0'l-Qi'da, and at Mahamam while the polythesis supervised the pilegrimage. Then he sens the men of fil's hts'door firsth in Safar, four months after Uhud.

My lather Ishaq is. Yasas from al-Mughter b. Abriul-Rahman b. al-Blatch b. Helblim told me. as did Abdullah is. Abu Belt b. Mulianunud b. 'Amr b. Hazm and other traditioniats, as follows. Abu Berā'. Amur b. Maßis b. Is 'for the Player with he Speare came to the apostle in bleding (T and offered nam a present. The apostle refused is, saying that he could not accept a present from a polytheist and telling him to become a Muslim if he wished him to accept has present). The apostle explained falses to him and mrited him to accept it. He would not do so yet he was not far from Islam. He said 'O Muhammad (T your affait to which you untite

³ describin region as the contributes by Appen Batt for result never search much searched by a politikent, and also to the new of Super than the result dried wine from Appel's that.
⁴ Lie The Of the horizon.

I a follow the reading of C

The various is store verbone than "IH." repression.

are in most excellent). If you were to send some of your companions to people of Ngid and they invited them to your affair I have good botter that they would give you a favourable answer." The aposite and that be Gured that the execute of Naid would kill there to which Abt Bart' replied.

he would go sorety for them, so let him send them and sovite men to his teligion. So the apostle sent al-Mundhu b. 'Arre, brother of B. Sh'ida The Quick to neck Death , with forty of his companions from the bear of

brother of B. Adiy b. al-Maiide "Urwa b. Aana" b. al-Sala at-Sulam Nehl b. Budayl b. Warrati al-Khuzzl'i Amir b. Fubayra, freedman of Abû Bulty of those who were named of the best Mustatts. (T. Humzyd at Family from Anan b. Mälik who used that the apostle sent al-Mundbir b Amer with seventy riders.)1 They went on usual they halted at Bd's Mo'line

hash dissolves have nearest to the flower.

When they are true to a stage over Harton is \$6 feter and the about a become to the manufact of God Amir b. Tuford. When he came to him he eached at the man and hilled him before he even hadred at the latter. Then, he would be not one story it. Apply agreement theme, type there existence in the other he wanted, more than they make you realize the personnel of more till the hi \$50, that has good their man. Then be present to the total of the because of more for and the said and the present and other said agraphy where you represented there is they were with their survey. The conthem they does their tweeds and fought to the last man. All west hilled has been become at I form him has a long through a way broad and a way for any analysis of first paragraphs and badd another the hands of the Trench when he was killed to a past tyr.

Asser by Unsuryou of Donnet and on Assert of B. 'Asser by 'And were with the small, and or passion (Ayr). They did not know at the death of theer asmountees used they pay releases careling sound the samp. They have that this many mean that asserthing serious had happened, so they were to property and their own the way hong a they and the fitters. man who had halled them amending more. "Appele secrets, was that they about the property and the term the army, but the finally and that he regard upon some hymnest to become one open where all Microffice that have shown many country for these Plant (Market Spaces) and many in conditional standard Junior III. he dought the more until he was hilled. They took 'Ame poissoner, and when he said cheen that he was of Muster, "Amir is al- United his him an that after purpose of the Coronal State State State, on the alleged because of the and then by he moved ?

Arms not us for an al-Corners at the juntaneous of Qualit when two most of it. You served up and magnet that have as the shade first. Now their way is agreement of franching current the species and the tree الميسة من ومستحديد جوان وبدأت أنت ومختلف الحالة المناه أحماله أمريتها والمراجعية was the transport to \$1. After he are been about the a new areas are never when he fell upon them and hilled them, thenhire that he had sales annual to the first the title to the part of the species of the second section in the second are made in the specific and best may what he and done he made it is been be-Milled ever man where bloodwit I must pay. Then the secotic most, was at the week of their Books are to the service transportung manage what would hanned." When Abit Beef, heard the news he was purch where the first is reduced to the principle of the third the appetit is compared and the proper feature that gaps and is they have been proper much become the first property of allowing parties of the property of the property of the form of the property of the parties of t

The Lab of Marine

Marketin by the programme by the territory and the stage for the fit of pulsar and the and the large the many I age to be at the course to prove and reality agains be and have helped used in our the sign received him in Jugo members. It was how h. Februar

the of B. Addres & Autom to March & March & To the said stem that the way property there will have present from the state to be seen and a transported for their actions of the Kay-ther Jahisir small or now. "What had you to hackens a Muslim was show I make the of their liftered tip gloupston that he and I are the proof of the paste course and of his about, and I haved him may. "I have man be-God and the state we what he spect he the court is mean than I had being help great give worth a second entered and one help there whet being dom, and then I need. "By God he has ween."?

Blanch h. Thible, inciting B. Aby Stort' against 'Louis h. al. Tulout mar-

To take of Union I-Banks, and you not discounted. You the infrest of Nast's accode. the "Amin's supplement to Abit Bard" in violences his sale combant? For a mistake is not the same as a deliberate are Say to Rabi's who strives after great decin, What clid you do niver I but you? Year bother Abb Bort' in a man of war, Your work Sahary h. In it is printered (677).

FT. Raffe by Militia who must see that make an appropriately

The vicinion of Abil Bort's guarantee In bilance storaged for and made. It is like Messakhade and his fother's true. Mark to prilings to the same of their Organization of States States and their The exploration are executed the first of the god? You did national first one paper than to make dampter depress The Basis house and all Question Are begoes of healest foith. O 'Amir. 'Amir of motost intenty,

^{2.} This is encounted by Buttlett. (3), the charge arrange in billion b. Unite. No. 9.

The Life of Muhammed

You have ween, but without auciligence or dignity

15. A month of falsely with the prophet?

You are no assume a some months?

Nor al-Asad the guest of Abo't-'Ab'

But your abance in a disease of tong standing.

Take pote that the disease of creathery is the most deadly.

When the words of Haratin and Ka'b reached Rabi's b. Anno. Abb.

Rark i) he attacked 'Arnor b. al. Tufayd and stabled hars with his spear to
his sign by the reacht one entered on as hara samp. I'm as
the work of Abbi'l-Bark it I die my blood (I give so my necte and he is
not to be suct for it. If a live I will see to what has to be done myse!

Anax b. Abbas at-Sukurd, resternal unde of Tursynn b. Adily b. Natural who killed hill b. Budayi b. Warqii at Khuzhi that day, said

I telt ibn Warqi' dead on the ground With the dust wind blowing o'er lden. I engembered Abb'l-Rayyan' when I saw him Ang gode were that a was averaged.

Abii'l-Rayyta was Tu'nyota b. 'Adiy.

'Audylah b. Rawiba mounting Nati b. Budayi b. Warqii' suid:

God here the mercy on Nihi b. Buday!
That belongs to those who seek the reward of filed?
Enduring, truthful, fairhful,
When men talked too much he spoke to the point ?

Headin b. Thibbit. contribut the slain at Bill Ma'One and especially al-Monthly b. 'Ann, said

Weep for the claim at Ma'em
With evertewing team,
For the specific a horserom the day
They must their death by God's decree.
They must their end because a people
Were false to their envenant and treacherous
Alas for Munchir who died there
And hostened to his end acadimity
How many a noble welcoming man
Of Aren's best people was done to death! [078]

positives the first of a conservation of the second of the

THE DISCUTATION OF THE R. AL-MADIE, AR. 4.

According to what Yazid b. Rumin told me the apostle went to B. al- 484 Night to sell for their help us paying the bloodwit for the two mea of Ill-Amir whose 'Area' h. Drewyn at Denrit had tolled after he had given them. a promute of accurity. There was a mutual alliance between B at-Nadir. and B. 'Arms. When the apostle came to them about the blooduit they and that of course they would established in the way he wished but they took counted with one another apart, saying. You will never get such a chance artifu. Who will go to be top of the house and drop a rack an hum al ஆராதர்முத்த வரு அந்த சந்திக்கா Physicago alto avea உற்கு be the 1P குடியி well at one of buildings at the opinion frame of people a least obspice of to do this and went up to throw down a rock. As he spowle was with a sumber of his compension among whom were Abil Bake. Urner, and Alt. name to him from heaven about what these people menders, so acget up (T and end to his companions, Don't go puny until I come to you) and he went back to Medice. When he companions and wasted long 653. for the prophet they get up to search for him and mer a men coming from Difection and saked him about him. He said that he had seen him entering. Medige, and they went off, and when they found him to told them of the trenchery which the leve meditated against him. The growle ordered them to prepare for war and to march against them (670). Then he went off with the men until he came agon there (680).

The Jews took refuge in their forts and the specie ordered that too pule, areas about the cut down and hinted, and they called out to him, "Maharemed, just have proinbated wanter destruction and blamed those makes of it. Why then are you cutting down and burning our paint-trees?"

Now there was a number of B, 'Auf b, al-Khasraj among whom were 'Abdullah b. Ubaye b. Salul and Wadi's and Malii b. Absi Chuqai and Busseyd and Datas who had seen to J. al-badis seying, 'Stend how and protect yourselves, for see will not better you. If you are attached we will fight with you and if you are turned out we will go with you. Accordingly they wided for the help they had promised but hey did natural, and God out terror into their hearts. They solved the aposite to deport them and to make their lives on condition that they could retain all heir property which they would earry on camels, except thair artnour, and he agreed. So they loaded their camels with what they could earry. Men were destroying they boutes down to the lines of the door which they put upon the back of their camels and went off with it. Some went to Khaybar were Salian b.

The first is in electron another as. In a cory has been account to the incident offs with the prophet had accordant their desires there is a sub-term of a supersumant construction to from business. Further it should be around that or this later story the specific account the prophet. This is a form which I.I. thus must openingly, though it is faulty trequents employed by his actors i.i.e.

The Life of Mehammad

Aird Margaret, Kontine & of Pater & Aird. Planning, and However & Adaptals. When they got there the schoolstante became subject to these

Above at h 100 that the one was the man and an expense of the statement and characteristic that projects were until anotherwise and pages and pages and pages as the visit behalf that. Among them may a min there exist at may be at Mark to the whole where they had being be true had the throughout at the throughout the tho

Then both storm prospects to the agencie and in became his personal prospects which the court dispose of as to morand. He desired it growing the flow prospects to the one cases of the S are prospect too both in a proof and SN. In the Switch is in the court of the S are proportioned in providing the Switch in the proof the court of the court of the switch in the proof there are no wife run of the North Income the court in the switch and Switch in the Switch who have the distribution. Single in d in Walsh who have not their property.

One of history a house of the on their the aposite and po Plants. However, meet the tray which are a man by traying an and when he proposed to to "Necessian Times give a man manage to bill these is present and he did hill have, or or they allows.

Conserving It is nactive the Jibs of Falls made down to which to Remarks have and a water in represent on them and more than a way present store there, god from the degree over them. They was like at a what formed our chain who district end of the property or manufacture chain factors to the tree read of the cost was the same time trees, as was and then the safety therether have made process that here, and they have report and there from a directors, they had not rechoned and ble cost turner into their house. on that they destroyed their bosses with their own bands and the hands of the believes on reason to their destroy are their because to exercise the booch of the doors when they marini there many, "In quantity this, you who have undergraving. Her year, of properties described approximate there," which was recovered from God, "He would have nemaked there as the world," s.e. with the powers, and in the past world three would be the promisenest of hell in well. 'The poles trans which was cut down at left, standing upon their most.' Line mosts other than the best kind of dates. I was to said a merchanistic of their some earliers for our a series of the art open and but was required being and and in highest ref-

they don't open our best was repayment from and and in highest evidence for dones and. The species which Good gaves the appealing from them, here from the parties of recording amorts and the sales and super-open source ever where the williams of our fire make of it, but Good given His aparetic parties were where the williams if out good a the arms for our in the sales of the . The open where the appears of the aparetic Williams the parties of the sales of the sales of the aparetic Williams the Man storage or appears of the house or and the sales of the sales

grouping serving space right gaps, and what the specific place pain high and gap are made when he had not a sea. He was the a province it specification to the season of several power field as it is

Then God and 'Here was such that who are despitated, making high that is in their and has compensed and them who are the removal who are in their products of the acceptant proper who destaches to a the B of North up to the words the characteristic property to be B developed for agree of two and and a post-ful parameteristic to be B developed. Then are no in section and them when to another man further ever and when some disheritered he send, I am quet of our I four than the last two and of the parameters of limit is than they will be used or ever indicate. Then in the payoned of the quildoors.

Among the section conserved about it as Node are the following from I compress as Alex 19 there are those is Bake to Torif som the author (Man):

Hely people be a personn for the introductal man.
Wha forced the Jose to settle in a distant phase.
They note their signs with live ands of sensorely have a the people shows on pattern three three the hare topic of "Date".
If I am eight about Muhammad
You will see his horses between al-Salit and Yaramean
Making for 'Arm is. Bubbles. They are the encory.
(A friendly tribe is not the same so us well atter?
On them the berson, first-rands at war,
Brandishery apears directed at their enumies.
Every fine short Indian blade
Jahanned from the days of Ad and Jackson.
Who will give Quesyth a massage from me.
For it there was harmaned in glery after them?



"That your brother Muhammad, and know it well-In of that generous stock between al-Majda' and Zamzan. Obey him in truth and your fame will grow. And you will attain the greatest keights. He is A prophet who has received God's received Ask him no hidden imaginin matter You had an example at Bade, O Querval. And at the crowded cistern. The morning be attacked you with the Khazruja, Obeving the Great and Honoured One. Helped by the Holy Spirit," amiting his foes, A true apostle from the Compassionate on high-An apostle from the Compassionate regiting His book. When the truth shone fund by did not heatage. I see his power mounting on every head To accound with God's decree #68als.

639 Mentioning the deportation of B. al-Nedle and the Idling of Ka'b b. al-Ashraf, 'All said (685).

> I know and us who judges forth knows, Γ in state and swerve but From the determined word, the right which came From God the Kind, the Most Kind, Documents studied among the believers In which he chose Ahmad the chosen one. For Alumni became honoured among us. Honoured in rank and station. O you who foolishly threaten has Who came not in wickedness and was not overbearing. Do you not fear the basest punishment (He who has nothing to fear from God is not like him who liver in dread.\\ And that you may be thrown beneath life awords An Ka'b al-Antrat was

The day that God any his protence When he turned mide the a sufractory came!

And He sent down Cabriel with a precious revelation.

To His servant about has killing.

So the apostic accretly sent a nessenger to him.

With a abarp cutting sword.

Eyes wept coplously for bath

1 Jan. Calbrial. A pinor in Mecca. Whenever the reader encourage this missipable bandity. A in northe mater as B*—there. is an example in the preceding person—to may be use that it is the steellist of the forger of much of the person of the 50%.

The Life of Muhammad

When they learned that he was dead. They said to Ahmad, 'Leave us swhile, For we are not yet recovered from weeping." So he left them, then he said. Become In subpassion and humilistion. He sent al-Nadir in a distant mile. They having enjoyed a prosperson Locus To Adhri'at' riding pillion On every micerous womenut carrel they had.

Semestik the low asswered hara:

If you boast, for a is a bosse for you That you killed Ku'b b. at-Ashrat The day that you compensed his doub, A man who had shown neither creachers are had faith. Haply time and the change of fortune Will take revenue from the just and eightsom one's For killing at-Nathr and thair confedences And for custing down the pulme, their dates unguinered. Unless I die we will come at you with lancte And every sharp award that we have In the hand of a brave man who unsteets himself. When he meets his solverancy he fells him. With the entry a Sakhri and his fellows. When he attacks he is no weakling. Lake a lion in 'Tarj' processing his covert. Lord of the thicker, crushing his proy, coordinate.

Ka'b b. Mahk said on the saunt ambiect.

The rabbin were disgraced through their treschery, Thus though wheel turbs cound. They had denied the mighty Lord. Whose command is great. They had been given imoviledge and understanding And a warner from God came to them, A trothful warner who brought a book With plans and humanous versus. They mid, 'You've brought no true thing And you are more worthy of God's disapproval than we' He said, 'Nay, but I've brought the truth, The wise and notelligent believe me, He who follows it will be rightly guided

^{*} A subjection reference to the propher In Seran 4. A requirem in the History 2 Alim Bufratru Or, purpose of being disheliered.

And the disbeliever charain will be recommensed."

And when they habibed treachers and unbelief

bign.

And aversion turned them from the truth. God showed the prophet a sound view. For God's decision in our false. He strengthened has and gave him power over them. And was his Helper, an excellent Relpert Kalb was reft promine about. After his fell Nadir was brought low-Sword is hand we ear him down. By Muhammad's order when he sent secredy by might Raib a brother to go to Raib. He beguited him and brought him down with guile Mahmad was trustwently, bold. Those Band't-Nedir were an avil case, Tallier were destroyed for their ortices. The day the smooth came to them with m army Walking suffly as he looked at them. Chamba the protectors were his helpers. Against the enemies as he helped them, He said '(I offer) Peace, wos to you,' but they refused. And lies and decest were their allies. They tasted the results of their deeds in misery. Every three or them ahared one camel. They were driven our and made for Qayouga', Their palms and bouses were abandoned

Samuelik the lew answered hour.

I was alsopless while deep care was not suest. On a hight that made all others seem short. I saw that all the rubbin rejugged bios. All of them may of impariedes and emerience Who used to study every science. Of which the Law and Posing do meak. You killed Ka'h the chief of the rabbis.5 He whose ward was always cale He came down to Mahmod his brother. But Mahmid was harbouring a wacked design, He refr him so his blood looking as though. Saffron was flowing o'er his clockes. By your father and mine.

2 Rub was nothing of the kind. His latter was of Toyre abough his mother belonged to B. th Vadis. Can the Insert greethly have received him with Kaib at table? But she man's name two Silkin siy 55:. line 14. to this birger welcoden to Maintenmed the Alestonick, was, of the concession, extreme the Configurate with Edichesial to Billianna (NY 128),

The Late of Makamand

When he fell al-Nadir fell alica-If we easy asfe we shall leave to revenge for Ka'b Men of yours with vultures circling round them As though they were been merificed on a feart day With none to pay them any. With awords that bones connet retail. Of finest steel and phurponed edge Like those you met from brave Saldy. At Uhud when you had no helper-

'Abbas b. Mirdle, brother of B. Sulayus, praints the men of B Dintic said:

Had the people of the settlement not been dispersed You would have seer intighter and govery within it By any life, shall I show you women in howdshe Which have gone to Shatat and Tay'ab? Large-wed like the gazelles of Tabaka Maidens that would be urch one calmed by much track with wom When one seeking hospitality came they would say at once With faces like gold, 'Doubly welcome The good that you seek will not be withheld. You need fear no wrong while with us. Don't think me a client of Selam b. Makhaum Nor of Hoveyy b. Akhtab.

Khawwit b. Jubert, brother of B. 'Ame b. 'Auf, answered buto'

You weep binsely over the Jewish dead and get you can see Those nearer and dearer to you if you want to weep. Why do you not weep o'er the dead in University's valley And not became loudly with and face (over others)? When peace reigned with a friend you rejected it. In religion on obstruction, in war a polyroun. Yen aimed at newer for your people, seeking Someone agains that you reight get glory and victory When you wanted to give praise you went To one whom to praise a falsehood and shome You got what you deserved and you did not find One among them to say Welcome to you. Why did you not prese people whose lungs Built up their standing from musican fame, A tribe who became kings and were bonswed? None neeking food was ever found hungry among them. Such are more worthy of prace than Jews, In these you see proud glory family established.

The mechanic is dismitted men of experience

See W 14.4

"Abbite b. Mindis at-Sulami answered hun:

You estimated the purest stock of the two priests ! Yet you always enjoyed favours at illely hands. Two ce more firring that you abould weep for there, Your people too if they paid their debt of gratitude. Oractode as the best fruit of landness. And the most fitting set of ope who would do right. You are as one who cuts of his need.

To gain the power that it contains. Weep for B. Hartin and remember their deeds. How they killed besses for the bungry when you were igmished. C Khawwai, shed tear after tear for them. Abstidon your injurious attack upon chern. Hed you met there is their bomes. You would not have said what you say. They were the first to perform noble deeds in war, Welcoming the needy guest with lead words.*

Ka'b b. Mälik (68q) answered him

On my life the mill of war. After it had sent Lu'apy fiving cost and west. Ground the remains of the family of the two priests, and their glory. Which once was great became feeble. Salden and L. Ba'ya died a violent death. Aust 1. Akiqub was sad to a humiliating fate. He made such noise in seeking glory ("was really humiliation beawaght),

What he gained from his fuse was frustration, d Like him who serves the plain and the beight distresses him. And that men flad more difficult and ordinan-She's and 'Azzā suffered war's fiery trul,

They were not absent in others were. Auf b, Saimil and I 'Auf, both of them.

President and that every work two false across the Källing rate the neighbourhouse stading to proceed the transplantability of a normal designation on the So of A four in dicks there have so not broken to it made not used the topics of the are and the topics of the are and the P dec. If we are the study k at the top k the specimen about k and kif on a would could be appropriate the consult of a few date what had the so do. with the glide treasts of the emploid-

· Advisor the grown that have the golden appear. In dustroying the Jewish werkers are stophad dearneed the prospensy of the Hunn.

2 Lie Talged tunger * It was grouply for the impactalist of the tempospher and the colors that they have remined this seaches unbusy so the unfortunar Jews

It's retern so the barsic of Bedr. * The meaning at the atom in B.M. MS, 1489 sooms to be 16 serion glory to appealed to note interes &c.

And Ka'b chief of the people died a deseponated mate Away with R. Nadle and their like Whether the result be victory or God (686).1

THE PAUD OF S ATL S B OA

After the attack on B. al-Nathr the apostle stayed in Medina during Rabi'u'l-Akhor and part of Jumaidi. Then be readed Naph making for B Muharib and B. The labs of Ghatafan (687), until he stooped at Nakhl, 60a This was the raid of Oblitu'l-Right. There a range force of Charattin with encountered. The two forces approached one another, but no fighting occurred, for each feared the other. The sportle led the prayer of fear then he went off with the men

PT Mohammad b. Ja far b. al-Zubryr and Muhammad b. Abdu'l. T 1434 Rahmilla from 'Urwa b. al-Zubayr from Abo Hurayra: We went with the apostle to Najd amil at Llisto'l louge he mor a mimber or lessandan There was no fighting because the men were attend of them. The prayer of fear come down* and he divided his companions into two sections, one facing the enemy and the other behind the apostic. The aptitle cried Aftab abbut, and so did they all. Then he bowed with dance behind him. and be and they prinstrated themselves. When they always walked backwards to the runts of their companions and the others returned and prayed one have. Then they stoop eres, and he apostle prayed one how with then and they say. Those who were facing the enemy came back and prayed the assent boar and all are and the spoutle united them with the saldro, and gave them the Muslim greeting, P (688)

Auer h. 'Ubayd from at-Haum from Jahor b. Abdullah cold me that a 461 man of B. Muharib called Ghaurath said to his people of Ghajafan and Majarib, Shali kili Munammad for you? They encountged from to do so and saked him bow he proposed to carry out his design. He said that be would take him by perprise so he were to the specific as for was wring with his sword in his lap, and asked to be allowed to look at it (689). The appearings we fit to him and he drew it and began to brandish it intending to strike han, but God trustrated ham. He said, Aren't you afraid of me. Muhammad P 'No, why should I be P Aren's you afraid of me when I have a sword to my band " "No. God will protect me from you." Then he returned the aposito's sword to him. God sent down, 'O you who believe, remember God's favour to you when a people purposed to lay hands on you and he turned their hands away from you. Four God and im God let the hebevers into

Yazid b. Rumin told me that this came down in reference to Amr b.

445

⁴ Sten a. 100 f. 2 his re-have nothing has not hope in God. " Ber bericht Bagent Babt, p. coat. T berg notes that there is an irreconcileble differstreet in tradition, and promote to rival such the problem specubers. I.H. has probably country the story year or at the country in criditors. روز بر بطاؤا > 4 Or, flavorierd how don't

James Service of Book South and becomes all the Continuous designation and the contract of the Continuous designation and the Continuous designat

While is Keyetia from Piler is "Abdullah and I went our with the specific to the raid of Dhitu'l-Requ'of Nakhi on as old feebig curvet of most. On the way back the company keep going on while I dropped forther beautiful. The state was beeping me back, and he told up to make it have. I did up and the specific mode his come! know and then seed, "Give me this stack you are holding" to "Cut me a stack from a true. He took it as parallelled to be seen a set of the terms. In the last on to see and self we went. By Him who sent hum with the reach my (eld) contail kope up with the reach page of his as a second seed.

As we save upling, the against exact out it is easily self-ton our must I said that I would give have it, but he massed on having it, so I saled him. he make me at offer. He said he would eve me a dirham. I satused and - and that would be cheeting me. Then he effered two dishams and I said privated and the apostle west on strong his offer stand at assumpted by the many is the little fact, but I was even with a tell of one has to was said I steel the carried was bit. Then he asked the if I were married. then will the a virgin or a weether torviously married? I told here she had back tales and the second state of the second of the second secon what have the first of the larger bases for the control of the design of the larger bases. part that thereigh a parties to the last over that of the form of a court of He said. You have done well, if God will. Had we come to S at an would enter carnels to be eleuthresed and sucy shorts for the day --would large about us and shahe the dust off her cushions." I said, the no-Earl we have no custome? He seed, But was will here. When was pattern behave wisely." When we got to Sirir the aposite ordered the camela to be Because the size of the series of the two times in the series to assess to series from the first his time to be a second of the first his as the fifth filterated much executable for other handle even in the presentation I ted some the annual and made to know at the assertion date. Then I are Date to the Westman to the fifth front are at one of the affect when a man-May be not not been by the wife with an improve the place where was no left describerant to the fire and there is the whole was gauge wone carried for it is yours," and he called Bills and told have to give me at species of group of any or and administ party species. For most or recognized to shrive with me and to effect on our household sould be some until R. was and related to the expression which being up, received the day of

1965 and 167 States & Tout Street Augli to 1866 Street Brief to Annual Co.

pt transformed. The more much who appears to the mark of Philos. Bout of Nakkil and a more hilled the write of one of the polychoines. When the appears was the more left in house, in the bound of the proper short in would not rest model to appear the more of the more of

When the rea had prop in take up their passengs the heart paper the Market angelies to the property agents for the first of the party and of the tage. He must shap to a the same to the same of a first pay and by more and more markets which he happy prove as a page of the way. and the later belongs have proven up to the control of the first beginning. and the opinions have be taken by their some have to be proved in The a said maked a sea and the a desert and became a children op. He give a more the same of the contract and the same of t durants that he house hand denoting around their to be be under the companiem, seriou. Sir down, for I have been wounded. But he head up. and when the man new the two of them, be lanew that they were aware of has and fled. When the Mubilet are the Anciet flewing with blood he that the state of the second o the state of the state of a filler and the same state of the same finished it. When the shooting continued I bewed in prever and wake you By God, unless I were to look a next which the apostle had accord see to that the exist have been an inches a purpose stage of the manage and it had finished the same (6a) of

The test the speed of the test of place of the second story to the sect of June 118 1-118, June 1081-118, rest of June 118.

THE LAST EXPEDITION TO HADE, A.E. 4

In the best to see that is been to have the property of the section and stopped there (fig.)

He stayed there for eight nights waiting for Abb Sulyan. Abb Sulyan with the men of Meora went as far as Majarans in the area of (T. Murr) al-Zahran. Some people say he reached (T. passed through) Turfan he decided to go back. He told the Qurayub that the only suitable year a best pear when they could pratute the sounds on the herbage and draft their rails, whereas this was a dry year. He was going to return and they must return with him. And so they did. The Meccans called them the porridge army', usying that they merely went out to draft porridge

While the apostle was staying as Bidr wooding for Ahū Sufvān to keep

his appointment Mathehry b. Amr at Damri, who had made an agreement with him concerning B. Damra in the cord of Waddan, came to him and wiked him in he had come to notes Qurayth by this water. He said, "Yes, O brother of B. Damra nevertheless, if you wish we will cancel the arrangement between us and then fight you until God decide between us." He answered, 'No, by God, Muhammad, we do not want anything of the kind."

As he remained writing for Abū Sufytin, Ma'bad b, Abū Ma'bad al-Khura'' passed by. He had seen where the aposite was as his she-camel passed striftly by and he said:

> She fied from the two companies of Muhammad. And a datescene from Yathrub like a raise stone. Historing in the ancient raigion of her fathers. She reads the water of Qudwyd¹ my acceting place. And the water of Dajmin's will be here to control.

"Abdullsh b, Rawtha mid concerning this (693):

We arranged to meet Abb Sufyan at Badr.
But we did not find him true to his promise.
I swear if you had kept your word and met to
You would have returned diagraced without your enswet kin.
We had left there the limbs of 'Other and his son
And Amr Abb lisht we left lying there.
You disobested God's apostle—diagnating your religion
And your evil state these o all assisty
If you represent me I say
My wealth and people he the specific's ransom'
We obey him treating none among us as his equal.
He is our gustling light in the darkness of the night

Heada b. Thible said concerning that?

You can say good-bire to Syria's running streams.

For an heterest are swords like mouths of pregnant camels that feed on analytices.

In the hands of men who migrated to their Lord,
In the hands of His true helpers and the angels foc.
If they go to the low-hand of the sandy valley
Say to them: 'Thus is not the road, '
We stayed by the theilow well eight nights
With a large well-equipped force with many cancel,'
With every June may in midule half he size

days we need Mod II gran a non-rount the Tible is them on pair feet Mod II then the Pair Both Ora 00 P 4² then the place

The Life of Muhammad

Stender, long, of tofty withers.
You could see the swift camel's feet
Uprocting the annual herbs.
If on our journeyings we ment Furth h. Hayyan.
He will become death's hostage.
If we meet Quys h. Immu'u'l-Quys hersafter.
His black face will become thacker still.
Take Abd Sofyin a message from me.
For you are the best of a bad tot.

Abū Sufyān b. al-Hārith b. 'Abdu'l Mugalib answered him:

O Heistin, son of a mouldy date-eating woman, I swear that we so arriversed wide descrip-That young gazalies could not ascape between us Had they find from us swiftly one after the other." When we left our halting-place you would have thought it. Dunged by the crowds at a last. You stayed by the shallow well wanting ut And you isft us in the palm-groves hard by. Our hopes and careck walked on the crops. And what they trad on they drove into the soft said. We stopped times days between Sal' and Pan's With aplendid greeds and swift camels. You would have thought fighting people beside their tenus Was as easy as buying lead for money. Dun't describe your fine horses, but speak of there. As one who holds them formly back You rejouce an them, but that is the right of others. The horsemen of the sons of Fifty b. Malik-You have no part in the mercation though you mention it. And do not observe the probibutions of its religion (694).

THE BAID ON DOMATULANDAL, AR S

The aposite returned to Medius and stayed there some months small Dh6'l-Hijja had passed. This was the bouth year of his soyourn in Medius and the polytherats were in charge of the pilgrimage. Then he calded Danustu'l-Jaudal (695).

Then he returned, not having reached the place, without highting, and stayed as Medina for the rest of the year.

[.] A methods of the commencetor, the energy-depth that their furce test so large that the goodles could not except them

Two invantance

THE SATTLE OF THE SITCH," AR. 5

This took place to Manufact a my. Therein is therein, where of the family of all Figures is the part in the family and may always for the resume to despite a min. Absorbed is the both to Matte, and Manufact in the both to Charge, and all Santon, and Tomas is Charles, and Absorbed is that their and mater traditionality of many mint are the believing manufact, each contributing a part of it.

A number of Jews who had formed a party against the spootle, among Nadri and Kintan b. Abolt-Hugaye at Nada, and Haudhe b. Usys with the spootle so that they might get rid of him altogether. Qurayah asi You, O Jews, are the first scripture people and know the manue of mix

to be in the right. (It was about them that God seat down, 'Have you not considered those to whom a part of the sempeure was given who believe as utols and false determ and any to those who disbelieve, These are more trumed and he whom God has cursed you will find for him no believe as far as His words, Or are they pealous of man because of what God from

some of them believed on it and some of them turned from it, and hell in sufficient for (their) burning.")

These worth rejucced Qurayah and they responded gladly to their mixtution to fight the sportle, and they assembled and made about preparations. Then that company of Jawa went off to Chapatha of Chyn. Aytha and specied them to fight the sportle add told them that they would not with them and these Qurayah had followed their read in the matter, so they too joined in with them (T. and agreed to what they suggested).

Qurayah murched under the leadership of Abil Sufyla b. Harb and Ghapasan ted by Uyayan b. Hum b. Hudhayla b. Budr with B. Fazira and al-darath b. 'Auf b. Abil Haritha al-Murri with B. Murra and Mas ar b.

between some

Where the appoint frequent of these assertions for deposit a record of each fill of the first property property of the following with the beauty of recording to become . The following worked over board work from the area structured frequency from the fill begins to habit above your about the working also had above for appoint a property of the fill by abouting which to the appoint without the appoint a performance of

Figure 1990 the CA by the organization of the Case of

harmonics. A Member who had to strend to an appear time a tomal mit the against a previous or persons to persons to the work for an action to had correct and his because the winds return to the work. In had left because of her desire to the work for the again. As God as a desire appearance that the again, the God as a desire appearance that the appearance of their persons to the open a assessment work do not an appearance to the persons the new three who believe as for persons the new three who believe at food and the appearance of and a day and the persons of the strength of the appearance of t

The Isla of Makemend

There can and of the anathropic who were realing to us force, the most and largests it without the prophet's previously, 'Do not true the sail of the appeals arrang you as a series and size, along a pun game ser. Used however these of your who stand every to hade themselves. Let those who arranger to the few has true to a new two true. We as a passive power taking bottom that there has a series to any today to several and earth. For however, what you set storing the real who specific point and the man, who like "that the however, he does not not be remarked to their when the soil out to the whole the real today the most soil out to the whole the soil out the most soil out.

The Markon average is the species units they had flowbook it and show finds a copic phase over of the blackma cannot person whose the aphad upon it. Amorephony.

We choosed his name from Jabys to 'Arm and was a help to the proc man that day

When they takes to the word from the questioned. After and whop they note to below he said Sudgi !

I have been discours matter about the digger g of the treath in which there is no example of Gooffe possibling His specific and confirming his prophetic offers always which in 14 arters gave a 1 three grows. Satisfy here physics is not that there have have that gave b. Abdulated and in record Which there were working on the exercit a large stock caused great difficulty, and they must working on the exercit a large stock caused great difficulty, and they make working of the apparts. He satisf for same water and apart is or three he present in Cord welled from an prop. There he appropriate with the same may properly with the same may properly with the same and the same property of the same and must be that it could be truck as was problemated as the same and the same as a same truck in the same and the same as a same truck in the same and the same as a same truck in the same and the same as a same truck in the same and the same as a same truck in the same and the same as a same truck in the same and the same and the same and the same and the same as a same and the same and the same as a same and the same and the same and the same and the same as a same and the same and the same as a same and the s

But it is there and one that he may will that a despiter of highly h. He d. desire of A No man h. Bucker and . My marker Arres of Revents on led the disc unit give the a burel! . If down which the pape is the persons are possible for they the to have shown in any horizon and are week. A despite h. Revette for they

fond. As I went off looking for them I passed the spostle who called me and asked me what I had. When I told him that I was taking the dates to my father and my mucle he told me to give them to him. So I poured them up to he hands but they did not fill them. Then he called fur a garment which was laid out for him and threw the dates upon it so that drey were scattered on it. Then he told the ones to summon the diggers to hand, and when they came they began to eat and the dates went on increasing until they turned away from them and they were toll falling from the ends of the garment.

On the same authority I was sold. We worked with the spoule at the trench. Now I had a little ewe not fully facened and I thought it would be a good thing to dress it for the spoule, so I told my wife to grind some

trench—for we used to work at it all day and go home in the evening—I and mumor for here and that I should

pry home. I said, "To God we belong and to Him we retain?" However, he and the other men came and when he had sat down we produced the food and he blemed it and invoked the name of God over it. Then he are at did all the others. As soon as one lot had finished another for came usual the dispers turned from it.

trench where a rock gave me much trouble. The aportle who was near at hand any me tracking and new how difficult the place was. He dropped down more the trench and took the pick from my hand and gave such a sthird tume. I said 'O you, desirer than father or mother, what is the really see that. Salmän? The first means that God has opened up to me whom, do not suspect told me that Abil Hursyra used to try when how countries were conquered in the time of 'Uener and 'Uthorin and after, 'Conquer where you will, by God, you have not conquered and to the resurrection day you will not conquer a city whose keys God had not given beforehand to Muhammad.

When the spostle had finished the trench, Quetysh came and encuraged where the torrent-beds of Ruma meet between al-Jutuf and Zughiba with and the people of Philam. Ghandin too came with their followers from

The Life of Muhammad 443 has form (60%), and gave orders that the women and children were to be taken. b Akhtab pl-Nadri went out to Ka'b b. Asad al-Queage who had made a creaty with the apostle. When Ka'b heard of ement and that he himself was an treaty with Mubammad and did not intend. 5 P P AN 5 A het him ear his corn. Thus so coraged him that he opened his door. He said 'Good heavens, Ka'b, I have brought you unmortal fame and a great army. I have come with Quravah with their leaders and chiefs which I have halted where the torrest beds of Roma meet, and Charafan with Uhaid. They have made a firm agreement and promised me that they will not depart until we have made an end of Muhammad and ma men." ha'b the A s and and a Woe to you Huyayy serve she 'T and Muharomad' to I are for I have alex a a g k property programme and the second 14+1 + 1 M + + + + + fact with him and await his fate. Thus Ka'b broke his promise and cut luces from the hand that was between him and the species. the transfer of the property of the

Mu'tch b. al-Nu'min who was chief of Aus at the cross and Sa d b.

at the time, together with Abdullah b. Randha brocher of B. al-hidrah b.

them to go and see whether the report was true or not. 'If it is true give me

apostle said Allah shbarl Be of good cheer, you Muslims

The to and to be gettered from any notice of the contract areas.

Not the pay which on the presents abrodingspace of the point wind in . The his desired

ar show there always and below good the believes, reasoned one shows." and profession and the second of the profession of the profession by Character provides of B. Alex by Andread, Mudaging and as produce of what we should not the promures of Chestury and Course and today not our and any contract which are property to the property of the state of the property of the state of Aug b. Oryal, one of B. Mirrette b. at Hirstin, and to the mostle, 'Our because one expenses to the even use. This has not between a some authorizing of his questis-'no let us so out and return to our home, for it is owned: the Marine. The marine and the pure though estimated review date and more brooks a match, harmout familiar groups for some photograph and property and

When appellions present hard upon the puople the aponds—according to what 'Asia b. Umar b. Duckin and our about the up makes and and from M. Appropriat to March 101, 1994 Specializable March 2014 Special us a spring to Physic & Start Levis & Budy and to at the 40 h. As h. Abbit Married to Married to the state of the state of spirits and others than a first at the damp of Markey or your dark that they were on their such since Subsection and more form and his more, he storm that storm between them as By an elg according all a discourance. It may be a appearable of the course in districted and story and my. When the more by proper representation of the second manager to the fact that the first field the same time for the same maked from indicate. There and the a a there was want as to do as arrest on a set talk endered you to do which we must easy out? Or is it seemsthing you see described at the made is a comprehension of described power unto the west Francis and the arranged and court a pave speed for the the base often as a tobecome pass of the energy path and in our co-Brief, ager home part book now offered against our No. 9. March and No. 24 Annie paragin agus progrèsages que ajulganes que que su les une hacement han. and show power langed to get a single door (T) of own, except as goods or the pure term. Black, after God has honoured and worded us to Jalan and depth of female to the second of the problem of feedback to the street of and the . We get give days become but the event would not don to hoterous m." The seartle med. "You shall have it as." So it took the namer agent and profit of the state o

The page opening entiring are provide true for more forward the Chartest, according to company to the first to the first hand beginning to the contract of the first to the f brother of H. 'Assir h. La. eve: 'Baims h. Abû labî. Habeves h. Abû White have a blackway forth had known to pure to Martin because and the following is a first assumed these programs and more horter or becoming in to be an analysis of the first species of the first species and the second of bearing the tip was brightness to the جمهار الأنجي المجيد سأك المعيسيون مسا managed at the proof. If has they also in her the authority. This is a directly which she Acaba have never ampleyed!' (700).

Then they made for a question part of the regels and heat there have the The learning is becomed their fides 21, 10,

ويروا والمراجع والمرا because the secretary and buff . All with more Mantena came are in that the may should which they had forest a parage against (the rest of) there and the beautiful authority to one down from these to down these and American State of the complete for the party of the first terminal and the declaration of the Toronto for opposition required a decomposition. make to show his took and whose to make as empressed makes to their because any other to fight here. All propagations who where you are to have "Ame, you exceed by God that if any man of Current offered you goe absential year year would accept one of them?" "Yes, I did," he said. "All analysis from I mercia was to sent and the quantity and to fately, the mast that he had no use for there. "All west on, "Then I will on you to dismanage." He replied, "O sen of my breaker, I do not major to hill you." All many that I wise to sell you. "The securing all has they be just all by digit have not between a control of the bank to the bank of and they became the one or one trained the other. All supply has and show programmed in the second of th

The Life of Minhamos

I When Aver insured his challenge to single purchast 'All got up also in LAN, IL property and upled the propher a personnel to dight him to a fee and him. to set down to it was been. Then have reperced his dealware married there and appear . Where is other parties of other boson are shap there are, Jose in battle will setur it? Can't you send a room to fight sto? Again 'Ald asked the propher's prevention to go out, and upon he will him to sh down. Then Americalised out the third time

Pro terror bears from the circuits hot't there one moving the lot of you who'll assure my shallman? I've stood here like a fighting champion White the extended better are connected. I've almost harroadd to the front Before the fight business Beavier and senerousy are in with. The best quobales of a werrier.

All report the perspect a processor in fight have been if he were those that he are have you the disposant sproprile had sprops the White

> Don't be in a hurry. He weakflow Her come to morney your challenge. A man of provincion and foreviels: Truck is the refuse of the processful I have to make the booners women Bury over your steam. Through the blow of a stout When many will has while finite an talked of

More spined high with he was, and when he sold that he sold: "Let it be

one of ware suche who a citler than you, my acohom for I don't want to aked your bland. All preserved. But I do want to shed your blood. He because above, and drew his swood which finited his five and advanced in has enter (et a) and that he was attenuated). Alt end to ham, How can I fight you when you are as a horse? Desmours and be so a level with me, So he get self his harre and came at him and. All advanced with his should, Ame named a blew which out deeply one the shield so that the sword prock in it and seruch his head. But All pave here a blow on the vein at the base of the noch and he fell to the ground. The dust runs and the apoutle 191 heard the cer. Allah Ahbar' and harm that Ali had falled hors. 'Subavia continues. As he came remarks the spends abuling with joy it may saked ham if he had rerupped him of his armour, for it was the hear that could be found among the Araba. He staward. When I had grack him down he turned his private party inwards the and I fait askamed to destroy him and macrover he had and that he ded not want to shed say blood because say Suber was a friend of his."1"

1475 IT With Ame were hilled two men. Manablah h. Uthman h. Theret h. al-Sabhha h. Abdu'l-Life who was for hy an arrow and died in Mocal. and of R. Makhatim Nautal b. Abdullah b. al-Mughtra who had stormed the courts and willed down into it and they around him. He called out, 'O Archa. Death is better than thus, to All went down to have and departched him. The Maximu not somewice of his tady and mixed the apartle to let them self his effects. He sold them that he had no use for his effects or the grace they speaks fetch, and it was those affect, and he lish those a free i----d.1.

"All mid concernate that

ardi.

In his folly he fought for the stone pillant.

While I fought for the Lord of Mulamond rightly

I reinsend when I left him organ

Like a scarce between said and regist.

I forhere as take his estrocum?

Though had I been the vacquished he would have when mine

Do not anaring, you cantederard, that God-

Will desert [4]s pullgion and His propinet (201).

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The process of the temporal about to the entered from \$1.50 Market and \$7.50 quantum Breeze and the day through 1.14, about it is not as the new

Thrims b. Abd Jabi three many his spent as be was emotion from Asre, as Ready b. Thilly said

The Lafe of Mahammad

As he fled he threw his swear to us. Perhaps, Thrusa, you have not done such a thing before? As you remed your back you run like so secrets. Turning peoples to make por left. You didn't turn your back as a lattern bring would. The back of your neck was like a young hymera's (:ms).

Abd Levit Andulish h. Bahi h. Abda'i Rahman h. Sahi at Anaist. houster of B. Härides, sold me that A'ules was in the fort of B. Härreha on that day. It was one of the economic form of Medica. The mother of Sa'd h. Mullide was with her. 'Aliaba and 'This was before the will had been argumed upon us. By 4 went by wearing a cost of soul as about that the whole of his breezes was exposed. He harried along curving a lance, don acting the While.

> Wait a little! Let Hatto? see the fight. What marters death whose the name is wight?

Has purcher and, "Harry up, my how for he God was are late." I said up her "I wish that So d'a cost of mail were longer than it of "for I was alrush for him where the arrow actually bit him. So d was shot by an arrow which appeared the rem of his arm. The man who abot but, according to what Auro b. Umar b. Quitely told the was Hibban b. Ques b. at- Angu." one of B. Arresto. Leaver. When he has man be said. "Take that from me. the son of at Arrest, * So I good to bear. May God make your face proof. form up hell. O God, if the war with Oursysh is to be prolotered source per few it, for there is no perceiv wheen I want to fight more than those who insulted your monte called burn a list, and drave him out. O God serves that was have accounted one between as and there exact me more relation and do not jet me die until I have seen my deure upon B. Qurayea.

One where I do not support with one from Abouttable Kalle to Middle that he used to say: 'The man who lift Su 4 that day was Ab0 United al-Joshand, on ally of B. Makkeign. This Abb Union presented in sale about it with reference to Thrists h. Abd. Jahl.

> O Thrims, who did you blome me when you said. Khillid by your rangers in the form of Medina? Am I not be who sofficeed a bloody wound on 86 d The rein where the elbow bends gushed with his blond. So'd died of it and the grey-buried macross-And the high-invented surgest goads food famouration That has the one who processed him when 'Throda'.

The golds is presented. The resting was horsely bland, and head, and the storwe are not against an the studies of the eage complete.

A like way it took in a proposition that standing to says. It that is hapful, it, likes who was stant of Ulpad?

Called all of them in his street, What time some of them turned away from him And others made off an their turner?

God knows best about that (903)

Yatırış b. Abbad b. 'Abdullah b. al-Zubayı from his fisher. Abbad təld 17th 28 follows: Suffre d. Abdu 1-Muttalih was in Fari' the fort of Hazasa. b. Thibbut. She said. 'Hasalor was with us there with the women and children, when a lew cume stone and began to so enund the fort. The R On a subject party or that he is no new participation process and the appearance gard from the first term of the state of the If the same through anything a many through the part is all property section. un. I sold Hessia that he could see this lew going reused the fort and I feated that he would discover our weakness and inform the lews who were In OUr cear while the apostle and his commanions were too occurried to help to, so he must go down and kill him, "God forgive you," he said. "You know quite well that I am not the man to do that " When he mad that and I gave that no help was to be expected from him I garded mysalf. and took a club, and went down to him from the fore above and his turn with the club until I killed him. This done I with back to the fort and rold. Hassin to go down and steep han: I could not do at myself because he was a man. He mad, "I have no need to strip him, Best. Abdu'l Muttalib."

As God him described, the sporte and his companious remained in fear and deficulty when the runny came on them from above and below. Then Nu sym b. May'dd b. 'Amur b. Unsyf b. The inba. b. Quarted b. Hill! b. Khallwa b. Ashja b. Rayth b. Ghajaffan came to the spoorle saying that he had become a Muslim though his own people did not know of it, and let ham give him what orders he would. The spootle mid 'You are only off in if you can, for war is dead: 'Thereupon Nu sym went off to B. 'Amur's and your children, we is it you cannot leave it and go somewhere

property and these every nor set have an theory are use We may If they are required to a superference there and angle the result of a large of though perhaps and go that is there are used and not some one to have the train in many paragray and you will not be able to do so if you are laft above. So do not they are using a set of the property and the set of the paragraph to be an about the paragraph and the set of the paragraph to be an are of the paragraph to be a superfered as the paragraph to be a superfered as the paragraph to be a superfered to the paragraph to

Them he were in Question and and in this had in a fitter and his antiquency: "You have say affection for you and (but I have said Mahanagan) have a trace to the action of the fitter and the action in the property of the property of the fitter and the action in the property of the prope

The type of the same is a despite post agent. The person shock and not beauty the company of the transfer of the test of the transfer of the test of t

والمرادات للمراج والوار المجورة والمحاجرة والمحاجرة والمحاجرة والمحاجرة والمحاجرة professional for heart or of the second or state it, the brokeling stand of the depth of the course of the control of the transfer of the second char they had no permanent camp, that the burses and camels were dvine. decrefore they must make ready for britle and make an end of Muhammad. once and for all. They replied that it was the aphbath, a day on which they did nothers, and it was well known what had happened to those of their poonle who had violated the subbath. "Moreover we will not fight Muham. that along with you total you give us hostages whom we can hold as seturity until we make an end of Muhammad, for we fear that if the -tile goes against you and you suffer heavily you will withdraw at once to your country and leave us while the man is in our country, and we cannot face him alone." When the messengen returned with their reply Juraysh and Gharafan and (T. Now you know) that what No'ayan told you is the thus so send to B. Quraves that we will not give them a single than, and if they want to fight jet them come out and fight. Having received this Engage B Oursess said What No aven told you is the truth. The people

we to face this man here. So send word to them that we will not fight Muhammud with them until they give us hostages. Quraysh and Ghapafão vefused to do so, and God sowed district between them, and sent a bitter

which would appear there in the passes making which appear their making pass and reconstruct their least

When the special increed of their dispute and how God had broken uptheir alliance by called Hudbertis is, al-Yamiin and cost how to them unture what the array was decorg at night.

There is a first part on them. Management is the big in Operat of these of his control . The baseline is a way region and the groups and speciments have recognition. When he reprint You he send who they used to do said he tend have been appropriate a handlight. He said. But it is if he has fined as has the till the things and have altered here to go had so the ground had there has a mount from up one absorbing. Authority and Both. In special probabilities has be proposed for a pass of the neighbound shops thereof to be used up to 19 to part you up any one the security the grown in thing and the species the species supplies as the selection of Will take a self-rate to which the tree propagation is a parameter of the propagation of ger up have not in grow hear murger, and the arrest cold. When me was get up the aposch culfus use, seed I had to got up when he spligd me. He their first personal are return the arrest man decay are not up to the arrests on plus month is required to the first in the impact and appropriate rate sign graphs which the world and it is a family were display that there as they did. having makes you may bee mad not appearing their fluid building you and one of the east for every man are the authorized and have the fiboth both a the same who was at one same and second how who he was and the anial Co-code on.

Then the lighth and "O Quesch we are up a previous discrete to the participation of about the feet and the based discrete to a previous of about. You can see the sentence of the sum where there is necessary of the sum where the participation is necessary to be upon up to be a participation of the sum of the sum of the participation of the sentence of the sentence

"I returned to the operate in he was standing proving in a wrapper had improve to one of his wives (pag). When he may sto be saidly use comin in to or a located qual shows the and of the wages was one had to have at each prostrated which I was in jet (T. And I disturbed here). When he had become and has the proper to have married at what Queryant had dated they beakly up and returned to their some country."

he the manning the agreeme and the thereine better would ged congruent to Mericon by one shell mann made.

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Cabriel came to the spostle wearing an embroidered turben and riding on if he had abundoned fighting, and when he saw that he had be said that summing the enemy. 'God commands you, Muhammid, to go to B,

The propher ordered it to be announced that none about deforms the afternoon prayer until after he reached B. Qurayas (705). The apostle sent Ah forward with his banner and the men hustened to b. All advanced until when he came now the forts he heard manitum language used to the sportle. He returned to meet the apostle on the road and total him that it

Why? I think you must have beard them speaking ill of me, and when

har fashion. When the sportle approached their forts he said, 'You women't of monkeys, has God disgreed you and brought His vengtance upon you?' They replied, 'O Abū'l-Qita're, you are not a barbarota

The appendix papers i by a repetitor of but of represents to all functions in force for go at the set of the set of the set of place of the set of the set of the place of the set of the s

When the appeals come in R. Queryen he toked by one of their wells than their property and The West of Seat of The man papeal best. The man of their papeal best. The plant of the appeal to the seat of the seat of the papeal best and the seat of the seat of the papeal town and the seat of the papeal of the appeal of the seat of the papeal of the seat of the papeal of the seat of the seat

The foreign state to separative paths and that our was foreign and heat the terms are the foreign.

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home more and that It is he that you find promitteed in your perinters, and the and his year proper may make you to the his aid by good They seed. We will never abandon the laws of the Tarah and never change the the state of his the state of the state us kill new wives and children and sand mon with their weards drawn as Management and his consequences the high to interpret the plants for any an interpret Come to the terrories on part the suppopulation of the provide the property and the after the proper than the first of the party was account when it was used too took . They may be the ask of the games in the contract for the games of the states of the same games. For good . These of more made upon any other purposes upon the purpose of the pur of the applicable state is done with the teat Michiganisms and the immediation to the second section of the section of the second section of the section of and the first section in the contract of the same of the contract of the contr proved and the or the horizon time have before an all phones and and house did and were horned ante man? He morrowed. Not a givele man district our first the fact of tree in the lag year papers a sight property to the residence to be a proper or compared to the same of

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then they sent to the specific saying, "Send in Abd Lubilia Is. Which "life parties from the of R. Ame is the reason they also a of the reason they are not the reason they get up to their men. In the specific case they are the reason they get up to their men. In the specific of the reason their men and property of the reason their men absolute and their men algorithms. It is not to the specific their men algorithms have been proportionally as and property who are the transfer of the specific their medical parties. It had been folion to God and Hip aposting. Then be left them and sad god go to the apost to tap became became the specific their and sad god go to the apost to tap became became the specific their medical parties to the apost to tap became became? Then he left them and I have done up to the apost to tap became became?

When the quartic legach when their for his last have agreeny for him is being this for used. It is find a constraint and are not high year as the last for every thin he between mily and and not set him you may have place and their green bear. There is displacing to the property of any high the beginning or the displacement with quartic or appropriate and agreement of the last of the desire that have night they are people and may be appropriate.

Not I stating type these target on. And quart I grown I grow have the grand matter? and whom he must that size avoid size worst and stood at the down of her seems of a most article that the set has been proved than he account again most to set him from He seed. They not tarted the appeals from one with her

Who propher's been one part dance to the manner where that a party and and account

ment based. When the specials present here exists he was group on the morning proper he set him free (700).

The man is to be a series of brother and hand to these of B. Hadup, now an expect in B. Johnson in B. a. who there are quite a segraph that acceptary foliate the rights as who b. B. Quiteral automorphism the appeals in response

to had single. Note to the district Course were not and provide the apositivity graphs protectionally that had before the fit demonstrate to Minimum, who deploying Japan. Note 'Arrest had refused to join II. Queryja in these senactory reversals the apparent are say. If the three brighter was breaked reverse to Minimum and the apparent grows as the strong of the matter and the said grows are the say. He were to the action of the apparent at the say of the apparent at the same to be say the same to the apparent at the same to be say the same to the same to be said apparent at the same to be said apparent at the same to be said at the same to say the same to the same three to say the same to the same three to say the same to be said apparent at the same to be said apparent at the same three three three three to say the same to be said to be said the same three three

In the morning they submitted to the specific judgement and al-Austropt up and said. O Apostle, they are our allies not allies of Khazruj, and you know how you recently treated the affice of our breakness.' Now the sportle had beneged B. Qaynuql' who were affice of al-Khazraj and when they submitted to his judgement. Abdullah b. Ubayy b. Safal had saked

aportle stid. Will you be extended, O Am, if one of your own number pronounces judgement on them? When they agreed he said that Said be Mulidh was the man. The aportle had put Said in a tent belonging woman of Adam called Rufayda made his mosque. She used to nume the wounded and see in those Muslims who needed care. The speakle had took his people when Said had been wounded by an arrow at the battle of the Trench to put him in Rufayda's tent until he could visit him later. When the apostle appointed him unspare in the matter of S. Gurayga, his people cause to him and incurred him on a dookey on which they had put a feather cushoon, he being a corpolent man. As they brought him to the apostle they said. Dest kindly with your friends, for the spoule him made.

— unspire for that very purpose. When they persuated he said, "The time —.

them, because of what they had heard han say

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apostle creams the Angle, while the ratter throught that he means everyone. so they got up and said. O Abu Amr, the speatle has entrusted to you the affair of your ellies that you may give judgement concerning there. Sa'd asked. Do you coverant by Aligh that you account he sudeement I conmanage on them?' They said Yes, and he said. And is it incumbent on the one who is here? (looking, in the direction of the apostle not mentioning) him out of respect, and the apostle answered Yes. Said said, Then I give judgement that the men should be killed, the property divided, and the women and children taken as captives.

Agam b. "Later b. Qurada totel me from "Abdu"l-Rahoulo h. Amr. b. Sai d. b. Mu'adh fram Aigana b. Waggas at-Laythi that the apostle and to Said. You have given the judgement of Allah above the seven heavens'

Then they surrendered, and the apostic confined them in Medica in the quarter of d. at-Hierth, a warrant of B. al-Najiir. Then the apostle went but to the market of Medina (which is still as market today) and dug trenches in it. Then he som for them and struck off thur heads in those creaches as they were brought our to him in batches. Among them was the onomy of Augh Huyany b. Akhtab and Ka'b b. Acad their chief. There Were 600 or 700 in all, though some put the figure as high as 600 or 900. As they were being taken out in butches to the aportle they saked Kalb. what he thought would be done with them. He reolied. Will you never understand? Don't you see that the numeroner never stops and those who are taken away do not return? By Allah at is dearb? This went on annuthe aroustle made un end of them.

Huyaya was brought out wearing a flowered robe (200) in which he had made holes about the size of the finger-ups in every part so that it should type be taken from him as apoli," with his hands bound to his neck by a topo. When he saw the apostle he must 'By God, I do not blame myself for opposing you, but he who forsales God will be forsaken. Then he went to the men and said. 'God's command is right. A book and a decree, and massacre have been written against the Sonn of Israel.2 Then he am down area his blood, was atrack off.

rabat b. Jawwai al-Tha labi mud

The Alihiah did not blame himself. But be who forsules God will be torroben. He fought until he justified himself. And arruppled so the atmost in pursuit or glor-

Muhammad b. Ja für b. at-Zubayr cold me from 'U ven b. at-Zubayr that A ishi and "Only one of their women was killed. She was actually with me and was falling with me and laughing appropriately as the apostic was hilling her men in the market when middenly an unseen voice called

A region to that man should wore it also him to worth mention.

her name. Good heavens. I creed 'what is the marter?" 'I am to be killen, the replied. What for? I used. Because of something I did. abe answered. She was taken away and beheaded. A this used to tay, " abult never forget my wonder at her good spirits and her toud impatter son when all the time abe know that she would be kalled' (but

The Life of Muhammad

Ibn Shihab al-Zuhr totel me dan Thaber b. Qaya b. al-Shamonia had some to al Zahir b. Bata at-Qurazi who was Abii Abdu'l-Rahman. Al-Zabir had spared Thabu during the pagen era. One of at-Zabir's sone told me that he had appred him on the day of Bu'5th, having expected him. and cut off his forelock and then let him go. This bit came to him the wasthen an old man) and saked him if he knew here, to which he apparered Would a man like me not recognize a man like you? He mid, I want to repay you for your service to me." He said, "The poble repays the noble. Theber wear to the apostle and told him that al-Zabir had spared his life. and he wanted to repay him for it, and the apostle said that his life would be spared. When he returned and told him that the aposite had spared to 1 gt pg a gr

want with life? Thishit went again to the apostle, who promised to give him his wife and children. When he told ham he said, How can a household in the Hijas live without property?" Thibit secured the apostle's promise that his property would be restored and came and cold him so, and he mid, 'O Thibit what has become of him whose face was like a Change mirror in which the virginia of the tribe could see themselves, Ka'b b. Asad?' Killtd, he said. 'And what of the prince of the Desert. and the Sown, Huyayy b. Akhpab?' Killed. And what of our yanguardwhen we attacked and our reorganist when we fied (T) returned to the change), 'Azzāl h. Samaw at F. Killed. And what of the two assemblies ! meaning B. Ku'b b. Quruyga and B. Amr b. Quruyga. Killed." He said, Then I sak of you, Thabat, by my classe on you that you soon me with bty people, for life holds no joy now that they are dead, and I cannot bear to wait another mement to meet my loved ones. So Thibit went up to fee burn and struck off his head.

When Abit Bake heard of lun words, until I meet my toyed ones he said. "Yes, by Allah he will meet them in hell for ever and ever" (7:4).

(Thibit b. Quya and concerning that, mentioning al-Zabir b. Bith

My obligation is ended a was noble and persistent When others awerved from steadiastness Zabir had a greater claim than any man on me And when his wrists were bound with cords I went to the apostle that I mught free him. The aposite was a very sea of generosity to us.

The apostle had ordered that every adult of cheirs should be killed.

If the latter made is when a made to draw a furnish of spaces given the topology and present the **4 %**

Malik b. I mayr from Ariya.

al-Qurast. The apostic had ordered that every adult of B. Qurayse should be kelled. I was a sad and they found that I was not an adult and so they let me go

A many by deletion. Behavior by Childrental by Child Sound a terrology of B.

And the problem with our steps formally a linear secretary of the Manufact opposite
and built by Jacob sets or opposite of the Matter sea, described the opposite of the Santa
jurged matter and from the opposite opposite of the opposite of t

Then the analysis of that the property is the great distance of B Queening the B4 analysis in the master for the that the the above of the master part there above the term part even got that the term to the term because and master for the term because the first side. A name weakout a best got the above. On the gas of B queening these names whereas haven. It was the first there is moved any queen year and the term may again. According to the proceeding and they, the appropriate deal the design of these masters for made.

They the quality was for the Board of Angle' breaker of the Alada S. Adda S. A

The present and there's applied their electric by broaded Barbana 4, they be it remarks one of the superior of the latter to present and projected to come became on the second of the latter to present that projected to come became on the second to the present the track of the second to come present to the latter the present to one present to the second of the first that the second of the present that the second to project to the second to be appropriately the second to the second to the second the second to the second to the second to be second

I are given appearingly the proofs is just it Converse the assessment of the following to the plant of the Converse of the two trials are the particles of the two trials are the particles of the two trials and other in that it was able to the particles of the two trials and other in that it was able to prove the particles and the two trials are able to the particles of the part

gains Cond. There who came is not from about time \$1. Opening, strong gain, before these Aprileons and admitted. If you make the foresteen impaidingly obtains the action of the proper which. And where the displication and them of private houses on the action of the proper is not provided as a sample that a non-special motion in the proper is her gain to properly and a properly of the property of

والمنافق وال where would have correlated and would have horsered but a measure. Yes the has severe to these hims religion that there are also have back. the particular and project to graphers. For the first particular is \$ \$ areas. Then were the mon who thought to deport on the day of Uhud with II. Salama. when both committee a committee of the Charles are sensely and the first track world in the 1st was one to recombly from it when they that where we have not see Them. Plants will see part you it was the beaut despite of the control of the part of the part of the control of t gap garrier or the reason to take it. The meaning cost retaineds you, he wouldn't there is a last that that the time are treat in larger has being Allah hasen these of you who hasete, i.e. the disoffected people. 'And these who are to their invelores. Come to us and they come not to harde. are a return of fact a procurant to profes a protoner of sinceries, "species of their hole to you. I.e. because of their newderne nature. But when feer description on the first building it was a first of a first the same is a descriphave a strong man to the country from the first time that the described from the control of the state of t not plone you because their home is in this life, hape of (future) preced deep has the classes the case that deep state on details of National all National and home in a future life (714). "They donk that the embederates have not group proper in the report and increasing part of the course because planted and a second of the second There of were and if they were amove you they would fink but little.

The big program to the process of the life and special confidence on the profer appropriate the may proposed the first and and otherwise the process of the state of the state of the process of the process of the state of the

Then His measurement the believess and their truck and their belief in what God processed there of trief by which He sessed there and He said, that when to make the specific man has been all the process to be a true. It did but increase their facts and submissions, i.e., understand of true and submissions in the decrease and belief in the proph of what Cod and His apostic had

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producted chain. Then My and "Boson of the helicense are seen after one was to what they acceptanted with Allah and make of them have fulfilled. Quee was at death, 1.0 Specially have work and extension or their work of them who may be construction or Pauly and Dived (72.1).

"And many of them are still thorough, i.e. for the holy which Affalopositioned them and the many-releas. The that which hefall his compensation.

Ever and And they have not absent in the limit in they did not doubt,
may reveal the true man for them which are position the conflicted Affalomay reveal the true man for them which are position the conflicted Affalomay reveal the true man for them which are position the conflicted Affalomay reveal the true man for them which are position the conflicted Affalomay repeat them, and them, could be being up, received And Chairtering flow choose who destroyed a their writes are a justical and Chairtering possed on post true great approach them that if the Response
the They possed on post true are in Querypost their many-posts them as in Queryflow the country-post posts approach the halfest the time there
from one quarter and which they may superposed. In he halfest the time tool
may with the resonant and a haldout. And appeared them to return their limit
and their dwell-righ, and their property may a land you had not read, and
heartful to the first age of all themps."

We want to other of \$1 (Auggests was companied of the d'a wound book synta.

Also such is there is a 2-regal right was forgotte personal from the more of many purpose total one that indirect came so the operation where he distributed as the purpose of the improvements to conformal earlier of the major venering the conformal earliers, and used, to Maximus and, who as they should make for whom the charge of housest have been appropriate and in whom the charge of the appearing personal and in whom to the distributed have already about

Applying by App Balo sold on From Artes 4. Abdul-Raissin An "A sate was concerning trees biggers with I must be Respect to bound of the speak of a sold of his, and should intentionable prof. I take unit. Used forgots you, O Abr. Lates, wall one grows your a waters which you have but the non-of-year apple, for whom the throne shock?"

Our a do not compare and we from at Hanny of Sport Sp d way a fut manand whath the come anomal long their found that agree. Some of the Deaffected said, "He way a fut man and we have never severed a lighter biter than has. When the space beaut at ran to mad, He had other consent in well. By their Who hadde my left in New Sport the regule represent at dranginging) the spirits of Sold and the throne planck for him.

Montation is Paint's solid one from Idlamand, is "Abdu"l-Redention is "Assube all partials from latter in this both the Whate the a way beyond as an expension of the agreed for and Restation had send on and a with home. These has and About adding and the mean most o with home. Where they grand home why he had need Japanian Sale to upon The groups was manufacted only the grand mean small God actual home from it's (1997). of fall one of the Ragin and:

We have proof hand of the thesis of God Shaking for any dead man but Scil Abb Ame.

19. position and when his last our hong covers, in our was waying.
 (c)

Aim Union So'd for So'd the busine and hold, Londor glorious, height over ready. Supposes into the broads, section bunds to since.*

The specific still, 'Every welling women has among the our who want their p. Marking.

RESTAURT OF STANDARD STANDARD

1.4 F. Funnam h. al-Khanney of the class D. Subsec. at Today) h. di-National and The label h. Gramman, 2.

If M. F. of Norgh of the sine R. Sindy, R. S. S. S. Sayd where a combine some. Bit and alway (718).

These polychesons were billed

OF B. Concepte Howelds h. Debnis h. Ulaye is al-Saleby bis

by an attention and died in Marca (yea).

Of B. Minimator in Yaqama Nordal h. 'Abstralish h. al-Maphita. They mined stor grapes to be chosen here the heads his his my measured the transfer and tenness recipied as a send to be made the blockers got measurement from bady. The appears and they stop lend on one for the heavy and that not must to be made for it, and he for them, here it (ray).

Cit & America and service and a beside a blad Age to Ando World

tohous talk hilled (511).

On the day of Queryan these were marrying of the Maclista of R. al-Haveth h at history. It subto he forward he has into he have A pullments were shown on how and referred a statement were ad. They altage that the specific and, The will have the reward of two statetysts.

Abi Sinhi h. Milma h. Huethin brocker of B. And h. Klemyon dod while the species we become B. Querrye and we have at the counter; at h. Querrye which is seed used toppy. They haven them who deed to hillest these

When the detention of the treach left it I have beard start the specifical Question with my procedure that your but you will arreck them.

Question still not arread them what that it was he who arreaded them untill God conquered Meson by him.

POSTAR LEGUT THE TREN H AND K QUHATRA

Dirar b. d-Khattab b. Mirdds brother of B. Muharib b. Fibr said about the battle of the Trench

Many a sympathetic woman had doubts about us,"

Yet we red a great force, existing all before us.

Its size was as Uhud

When one could see its whole extent.

You sould ose the trag mail upon the warners

And their strong leather shields

And the fine steeds like arrows

Which we descharged against the sinful moneydown.

When we charged the one the other,

"Two in though at the gap in the trench men would shake hands.

You could not see a rightly guided rum among them.

Though they said: 'Are we not in the right?'

We besieged them for one whole month.

Standing over them like conquerors.

701 Night and morning away day

We attacked them fully atmed.

Sharp swords in our hunds

Curving through heads and skulls.

Twas as shough their gleom when they were drawn

When they fleshed in the hands of those that drew them

Was the gleen of lightning illuminating the night

So that one could see the slowds alearly

Bur for the tiench which protected them

We would have destroyed them one god all.

But there it stood to front of them,

And they took refuge in it from fear of us.

Though we withdraw we left

Said hostage to death in front of their cents

When darkoom came you could hear the keeping women.

Raising their lateest over Sc d.

Score we shall visit you again.

Helping one another as we did before

With a company of Kinana armed

Laks lious of the rangle protecting their dens.

Kab b. Milik brother of B. Salima answered him:

Many a women will ask of our fight.

Had she been there she would have seen we were steadfair.

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We were meadfast trusting in Him. We saw nothing equal to God in the hour of our danger We have a prophet, a true helpes, By whom we can conquer all mea-We fought an evil disobedient people Fully prepared in their bostile strack. When they came at us we struck them blows Which disputched the precipitate. You would have seen us in wide lone mad which Glistered like pools in the plain: Sharp swords in our hands By which we quench the spirit of the muchiceous. Like lions at the gap in the trench Whose tangled tangle protects their lains. Our homemen when they charged eight and morning Looked discomfully at the enemy 2s they were their budges To belp Ahmed and God so that we might be Sancere alayes of truth. And that the Meccana might know when they came And the people of different parties. That God has no partners, And that He helps the believers. Though you killed Sa'd wastonly, God's decrees are for the best He will admit him to goodly gardens The resting place of the rightcome. As He repulsed you, renaway fugitives, Fruities, described, despite your rage. Disgraced, you accomplished nothing there And were all but descrayed By a tempest which overcook you So that you were blinded by its force.

Abdullate to at-Zeberca el-Sahma and about the scentte

Salute the riwelling whose vertiges

Long dreap and time's changes have effaced.

'The m though their remanus were the writings of Jawa Except the sarebas and (morts of) tempega.

A desert in though you did not find diversion in it.

Happily with young girls of one age.

But speak no more of a life that has passed.

And a place become runned and deserted,

And gratefully remember the galantry of all.

If this points is stuffy Dishrium must have been imposed after Shru 33. Dated that the surproper of verse so. It is hardly likely that a Mushim would have bossed of the doings of Chalash, as shown polycholar would have bossessed linguings from the Chalash in would never of literately Asset Sally pureup so he possible in the ground that follows:

The trace of an old comp 'none) is compared to Telegra script. The word also means, welling

Who marched from the eacred stones." The stones of Mecca, making for Yathrib. With a soud-throsted muchty force Leaving the high ground well used paths In every conspicuous height and pass. The fine lean steeds and beside them. Then in belly, lean of flank, Poaled from long-bodied mares and stallions, Like a wolf who attacks careless watchmen. "Dynym purched with the bunner of the army: Sakhr red the confederates. Two chiefs like the moon in its solendour. The help of the poor, the refuge of the fugitive. Until when they came to Medina. And out themselves for death their sharp swords desum. For forty days they had the best of Muhammad. Though his companions in war were the best They called for withdrawal the morning you said. We are almost done for ' But for the trench they would have left them, Corpses for hungry hirds and wolves.

Hassin b. Thaber answered him and said.

Can the vanuhed traces of a described place. Apparer one who addresses it it A descrit where clouds of rain have effaced its traces And the constant blowing of every high wind? Yer have I seen their dwellings adorned by Shiping faces, heart of a glorious past. Bur usave the dwellings, the talk of towely mandene With soft breakts, aweer to converse And complete to God of cares and what you are-An angry people who wronged the apostle, Who merched with their company against him. And collected townsteen and desert dwellers. The army of "Lynyna and Jon Harb. Minufed with the horseness of the confederates Until they came to Medina and hoped to sleet The aposite's men and plunder them, And attacked up up their strength. They were put to flight in their fury By a tempest which dispersed their company

The could may mean either the successor up to much the boundary of the secred textitory, taken as remains to this day, or the owners of which the excellent victims were alongly. terrol

And the armies of the Lord the Lord of lords. God averted battle from the believers? And gave them the best of rewards. When they had abandoned hope, our hounestus King Sept down His aid and scattered them Gave ease to Muhammad and his companions. And humiliared every lying doubter, Hard-heurted, auspteious, doubtful, Not man of mure life, unbelievers. May privacy cling to their hearts, for In unbelief they persisted to the very end."

Ka'h b. Milik also answered biro:

204

War has left over to us.

The best gift of our bounteous Lord:

High white fores and resting-places for carnels where ffrom their rubbine]

Pales, are black and where milk is plentiful.

They are like law tracts and their bounty is laylabed

On the visiting guest and relatives?

And horses* swife to wolves

Fed on barley and cut luceme.

With builders ferlocks and firm-fleshed hindquarters.

Smooth their coats from head to tail.

Long-necked, answering the View hallo-

As bounds operd to the huntsman's call,

Now guarding the utbeaman's cattle.

Now slaying the enemy and returning with the spoil,

Scaring wild beares, swift in war,

Grien in combat, of noble spirit.

Well fed and sleek

Well fleshed vet thin belied.

They bring costs of mail doubly weven

With strong spears which hit the mark.

And awards whose rest the pelichers have removed;

* Africant an exect question frem Stre 13, 24.

To taken hearts mittery has clung.
So that their hearts paralet in hisbelled to the end of size.

2 & Dh. & explanation implies

High white forts and nerting places for carrels. Where the carrels have black needs and are rich in ralls.

Then (the reminer player) are like laws tracks

Their bounts for .

S. senders and Apix "police plantations" and judici "transles and then has to take ablab on 4 metapher of Trust

The verse is difficult, but it is possible so word operatural accomposes in an exemplation

The duce of the camelamade the ground took like a hora trace

1 sept 1 are horses imported from characters

700

All with a solendid highborn knight. His right hand holding a spear ready for the threat Whose fushioming was entrusted to Khabbab. The elitter of his tance is like. A flash of flame in the darkness of the night. And a force whose mail defies the arrows And repels the bolts that would place the thight-Reddish-black, assessed, as abough their socate Were a blazing forest in every encounter, Seeking the shadow of the standard as though. On the shaft of the opens there was the shadow of a heat. Their courage detested Abū Karib and Tubba-And their gallantry overcame the Bedoup, We were guided by admandtions from our Lord On the rengue of one radiant and pure. They were laid before its and we loved to remember them. After they had been laid before the confederates (and rejected), Axioms which evildoers assert they thought too strict But the wase understand. Quravsh came to contend with their Lord. But he who contends with the Conqueror will suzely be conquered (223).

Ka'b b. Mälik and about the trench

Let one who enjoys the noise of bottle where blows resound. Like the exciding of forming reads Come to the fight where swords are sharp Between al-Madhad and the aide of the trench. They were bold us amining characters. And surrendered their lifeblood to the Lord of the wavid In a company by which God helped His prophet And was granious to His serving. All in long real whose ends swept the ground, Looking like an undulating poor blown by the wind With mail well wrought and woven as though he nails Were the ages of a locust in the chain rings Braced up by the belt of a sword Of pure steel, catting, and shining. Such with prety was our clothing on the day of borde? And every hour that called for bravery. Whan our awards were the above to meet the enemy We made them reach by going forward. You could use skulls split spunder.

To say nothing of hands, so though they had not been created.

We mer the enemy with a compact force.

Driving away their force who went as though to the top of al-Masheig.

Against the enemy we prepared

Every swift, buy, whate-legged, piebaki borse

Carrying eiders who in bands were like

Lions on damo dewy soil.*

Tousiv ones who bring death to brave wen-

With death-dealing opeurs beneath the clouds of dust.

God commanded that the horses abould be kept for His enemy in the

(Truly God is the best guaranter of victory).

That they might year the energy and project the dwellings.

If the horses of the miscreants came near

God the mighty helped us with His strongth

And loval steadfastness on the day of the encounter.

We obeyed our propher's orders.

When he called for war we were the first to respond.

When he called for violent efforts we made them.

When we saw the battle we hastened thither

He who obeys the prophet's command (let him do so), for among in

He is obeyed and truly believed.

By this He will give us victory and show our glory.

And so mive us a life of case.

Those who call Muhammad a list

Disbelieve and go astroy from the way of the prous [724].

Ka'h also sard.

The mixed tribes knew when they gathered together against as

And attacked our religion that we would not submat.

Confederates from Coys b. 'Aylan and Khindif with one accord.

Made emunion esture, not knowing what would happen.

They tried to turn un from our religion while we

Trued to turn them from dishelief, but God as a seer and a heaver

When they raged against on in battle.

The all embracing help of God aided its.

"Twee God's protection and His grace towards us

(He whom God does not guard as lost).

He guided up to the true religion and chose it for up.

God can do coore than man can do.

The place water the pench was dup. Some say that it was between Sulf and the

³ Becrewed from Sign n 25. The tothing of part is the heat.

A mountain between 11-Sarii and al-Quien in Dabba country.

³ In such conditions then the mild to be most three, presentably because wet ground would roin the scena of their pary and so show model be greatered.
⁴ Ct. Star. 2. 6a.

NU

Tell Qurayab that Sal' And the land between al-'Uravd and al-Sammad' Is a send where camele who know war carry water. Where wells due in the days of 'Ad abound. Still waters fed by copious fountains That keep the welfs at a steady depth. The tangled growth and the rushes there. Seem to routle whea they yellow at the betvest. Our trade does not consist at selling donkeys. To the land of Dage or Muråd. Ours in a land well tilled, for hiwe fight If you have atomach for the battle. We ploughed and planted it in personts do. Never have you seen a valley bordered like it. We have kept every fine high-standing Powerful courser for great objects. Respond to our juvitation For clear statement and troth. Or take the blows you will get from us. At the side of all-Madhad. We will meet you with all our warriors. And well made tractable horses. And bloodmares whose sides throb. Like the beaung of a locust's wings? Swift of amb, flem fleshed. Perfectly made from head to tall. Horses which live through famine years When other men's bornes die Which tog at the raise, turning their necks to one side,2 When their master calls them to war. When our warmers say Be ready's We put our trust in the Lord of men. And we said. Nothing will one our toobles. But amung the believes and desperate fighting." You have seen none among those we fought. Whether townspeed or tribesmen. Bolder than we were at attack Nor centler in affection. When we tied with trusty knots Fine costs of mail upon them late long armour we put every fieree noble warrior

All these places are in the neighbourhood of Medina.

* An unusually fact dying species of locuse is means.

The Life of Muhammad

Careful in his preparation for battle:
Haughty as an angry lion
When someone appears to his valley,
Who shutter the shull of the doughtsest warrior
With the middle of a award carried loose on its languard.
That we may make Thy religion victorious, O God.
We are in Thy hand, so guide us at the right paths (725)

Musifi' b. 'Abdu Manaf b. Wabb b. Hudhāfa b. Iumah, weeping for 'Ame b. 'Abdu Wudd and mentioning how 'All killed hun, usd.

'Army h. Abd was the first borseman to cross Madhad

And he was the horseman of Yaiyal.

Mild in parties, noble, firm.

Seeignes aggood combatt thever ahowing fear.

You knew that when they fled from you.

Ibn Abd only hursed not

Until the best fighters surrounded him

Seeking untimogly to aill lidm.

On Salma aides the apears autrounded.

A horseman who was no unarried coward

You asked Ghalib's horseman to dismount. O Ali,

On Salf a sides. Would he had not done so.

Away with you, AB Never have you overcome his like in renown

Nor coped with such a difficult task.

My life be a raruom for the horseman of Ghālib.

Who mer death unperturbed

He who crossed al-Madhad with his mare

Seeking to avenge the men he would not deser-

Mushfi also said, reproaching the horsemon of Arar who documped as deserted him:

'Amr b, 'Abd and the fine bornes be ted—
Horses ted for him and horses shod—
His horsemen decamped and his clan left.
A great pillar, the first among them.
Marvet as I may I saw at
When you, 'All, saked 'Amr to dismount he dismounted.
Be not fur,' for I have suffered by his death
And vill I dis I have a borden heavy to bear.
Hubayra who was despoiled turned his back in flight
Festing the fight feet they should be kilfed.
And Dietr who had shown courage
Fled like a miserable manned wretch (726).

^{*} This benchmen is repeated verbanes in the poors staribused to Harsto in W. 420. 8

¹ A weed in Bigle.

^{*} The dead are thes spostrophised.

Hubayra b. Abo Wahb making excuses for his flight wrening for Ame. and mentioning bow All killed him, and:

On my life, I did not turn my back

On Muhammad and his companions in cowardice or fear of feath.

But I considered my position and could find

No advantage in sword or arrow if I used them.

I scooped, and when I could not go forward

I wishdrow like a strong lion with his cobe,

Who turns his shoulder from his adversary when

He can find no way to return to the free much has always been my

Do not fur. O Ame, silve or dead.

Such in you descrives the highest praise from one like me

Who (new) will dains an burns checked by spears

Be not far, O Area after or read

You have goes (from 14) field of prime, noble of anceswy.

Tell of his glory when the caroola beliew tond v³¹

Had the 'Abd been there he would have gone to them

And relieved them, that never spooble man.

Away with you, 'All, never have I seen one who behaved like you

Agunez a brave man advancing like a stallion.

Never have you schieved such a proud boast.

As long as you live you can feel rafe from stumbling thereby.

Huberry also said:

4

The poblest rese of Lu'zyy b. Ghalib knows That when minfarture came their knight was 'Assa, Their length was 'Ame and 'Ah asked him to dismount. (The lion must seek his mermy.) He was their bright when 'All called to him When the equadrons basely left home.

Also thus I test 'Ame in Yathrib.

May masfortunes never come there?

Hassan b. Thiblit bearing of the billing of 'Amr b. 'Abdu Wudd

"Arm", the last of you, we slow with the lance As we defended Yathrib with our small force.

We killed you with our Indian swords.

For we are musters of year when we stack.

We killed you in Badr too

And left your tribes threating their way through the dead (727).

So found was the course if as to could be brand above the graphling or the convelors be technical of the tribe a prove of

The Life of Muhammad

Hazata also said

The warmer Ame b. Abd is on the flants of Yashirb. Requiring to be overiged he was not given respite. You found our swords drawn And was found our horses ready. At Bady you meta band. Who amore you with no weaking's blow. No more will you be susumened on the day of great things. Or to important distasteful tasks, O. Amri (727).

Hussin also sald:

Give Abu Hiden a message One with which the camela hasten. Am I your friend in every hardship. And another your friend in a time of case? You have a witness who saw roe Lifted up to him my whild is carried (728).

Hapala and concerning B. Qurayta mountain Sa'd b. Ma'5db and 710 mendoone his sudgement concerning the farmer.

Tears streamed from my mes,

"Tis right that they should ween for Sa d

Lying on the butlefield. Eyes that flow with resear

Suffer his loss without cessing.

Slam in God's relience, he inherits paradise with martym,

Theirs a noble company.

Though you have and forewell and left to

And tie it the dusty darkness of the grove:

You, O Sa'd, have returned (to God) with a nable testamony

And garments of honour and praise.

By pronouncing on the two tribes of Qurayes the (ourse) judge-

Which God had decreed against them you did not judge of your own. welition.

Your judgement and God's were at one And you did not forgive when you were ruminded of a covenant

Though fate has brought you to your death

Among those who sold their lives for everlasting gardens

Yer blessed in the state of the true acces-

When they are summoned to God for favour and regard.

The reading of the Japaneser is exter but not necessarily original Waterman for June is not in he expected

Hassin also said mounting Sa'd and the prophet a compensions who were purefyed and mentioning their merits.

O my people, is there any defence against what is decreed? And can the good old dave return? When I call to mind an age that is passed My heart is troubled and my tears flow, Yearning acrow reminds me of friends Now dead, among them Tufayl and Raff' and Sa'd. They have gone to paradisc And their houses are empty and the earth is a desert without them. They were loval to the spostle on the day of Badr While over them swords Bashed and the shades of death. When he called them then unawared layour, All of them obeyed has uncerly They gave no ground till all were dead (Coly battles cut short the siloried spon. Because they hoped for has intercession Since none but prophets can intercede That, O been of mon, is what we did, Our response to find while death is certain. Outs was the first may to live, and the last of sa Will follow the first in God's religion. We know that the kingdom in God's alone And that the decree of God must come to page.

Hassim also said about B. Qurayya.

Qurayes met their misfortune
And in humiliates found no helper
A calculity wome than that which fell B, al-Modir befell them
The day that God's apostle came to them like a brilliant moon,
With fresh homes bearing between like huwks.
We left them with the blood upon them like a pool
They having accomplished nothing.
They by prostrate with vultures circling round them
Thus are the obstinate and unpions reverded.
Wash Qurayah of a like purchasent from God
If they will take my warning.

Hassan also said:

Quanty a rest their misfortune And shameful humiliation befell their castles So'd had warned there, saying Your God at a majestic Land. They soon broke their treaty so that.

The speade star them in their town.

With our troops be servereded their fort.

Which resounded with ones from the best of the battle.

Hassan also said

May the people who helped Qurayth miss one mother,³
For in their tand they have no helper.
They were given the scripture and wasted it,
Being blind, straying from the Torah.
You disbelieved in the Quran and yet
You had been given confirmation of what the warner and
The pobles of B. Lu'ayy took lightly
The great conflagration in all Buwayte.²

Ahō Sulvan b. a) Hāruh b. 'Ahdu'l-Muttalib answered und

May God make that deed immortal, May fire born in its quarters?
You shall know which of us in fix (from the fire And which of our lands will be harmed.
Had the pains therein been horsesten.
They would have said. You have no place here, be off?

Jobal b. Jawwii at The labi also answered him, mourning at Nagle burayza

O Sa'd, Sa'd of B. Mu'adh.
For what befell Quruyga and al-Nadir
By thy life, Sa'd of B. Mu'adh
The day they departed was indeed steedfatt
As for al-Khazeji Abd Hubdb.
He told Qayunqi' not to go.
The allies got Usayd in exchange for Hudayr,
For circumstances sometimes change.

This is the teating of the same for yield again. Quality a plan belonging to a plan belonging to the plan to be a plan to

This is, in any took mode the given to object on al-Bureau was al-Bureau wad the first new or She Servan's research arrests to serve the serve of the form

Site and make that her facilities perfectly the perfect of the but of the facilities was eight after white the proof of the facilities for the but of the facilities for the facilities of the f

4.4. In event on Abdullah 5. Day interference in favour at B. Jamuaga, up the principal of the State of Aug, the town were so use him the suffered when each 100 invariance or power.

BITTER

² Dinds grans. Obviolaly this discr facts a later ope. "The good old drys" per idealized.

7 [

Al-Rawayer perialised and was deprised of Sulface and Sa've and Ibn Alchub Yet as their sand they were weighty man Like the penderous rocks of Maythn.² Though Salara And Justian is deed

His weapons were not useless or
And both the tribes of kāhn too, among them
Hawklike men, after kindly and generous
We found their glory established on glory
Vhich time cannot obscure
Dwell there, ye chiefs of Aus,
As though you were blind to shame.
You left your per with acthing in it,
The set of a propie with accounting as ever in the half

THE RICLING OF SALLAM SAN ASU'S-HUGAYO

When the fight at the trench and the affect of the B. Querran were over, the source of hallen b. Abull-Hugave known in Ahii Rafi came up in respection with those who had collected the mixed tribes together against the apartle. New Ann had added En'b b. at-Ashra' before I had because of his empity towards the specific and because he mangeted mon against him, as known wheel and obvioused the specific's performed to itali hallon who was in Khaybar.

Muhammad b. Muslim b. Shihib at-Zolet from 'Abdullah b. Ka'b h. Mikh tole me One of the langs which God did for Hu aposte was that these two tribes of the Angle, Aug and Khazra; emported the one with the other like two singleon. If Aug did anything to the aposte a advantage Khazra; would say, 'They shall not have that appendix a war and in the aposte a system and millian and they would not rest until they shall do notworking similar. If Khazra; did anything Aug would ony the same.

When Aus had killed Ka'b for his earnest towards the spentle K aging used these words and esked themselves what man was as hastile to the apastle as Ka'b. And then they remembered Saltam who was as Khaytor and mind and obtained the epostle's permission to kill buts.

Five men of R. Saloma of Khanenj went to less: 'Abdullah h. Ath. Men det h Sanim. Abdullah h. east. Abdullah h. Ath. Men det h Sanim. Abdullah h. east. Abdullah h. Ath. and Khanin' h. Asmed. an alle from Adams. As they tell, the appoints approximal Abdullah h. Ath as their leader, and he forbade them to kill wasses or challen. When they get to Khaybar they went to Saliton a house by right.

2 jewhed every door in the actitement on the untuberants. Now he was an an upper chamber of his up which a CT. Roman I ladder hid up. They

the most came was and mixed who show and saked to be allerated to question. Her outs came was and mixed who show were and they total her that they was a search of supplies. But told them that their man, was here was must that they could come in. When we entered we belied the door of the room, on her and correctives feating lan accretiong about come between an and him. Her wide shricked and warned him of us, so we can at him with our swords as he was on his bed. The only thing that guided us in classification of the night was his whiteness tibe as Egyptum blanket. When his wife shricked one of our number would lift his sword against her then his would remember the apostle's ban on killing women and wishdoor has head but for that we would have made in end of her that maght. When my had amorais him with our swords. And allow as I may top down only his precipitation, and in he was any only that he was any any last through him as he was any only the partie, i.e. It a enough

We went out. Now Abdullah b 'Arik had poor aght and fe'll from the bedder and apraised his arm (729) severely, in we carried him notif we brought but to one of their mater channels and were into a. The people hi amps are mean to take their matter and gathered round him as he was dying. We maked such other have we could know that the energy of God was dead, and one of as volunteered to go and are, so off he went and margies with the people. He said, I found his wife and some Jews gathered round have. She had a savey in her hand and was poering us to he face and manny to them. By God I certainly heard the water of Abdullah b Arth. Then I sheaded I must be wrong and thought "Flow one they 'Arth he in the country?" Then she turned towards him, looking into his face, and and, 'By the God of the Jews he is dead!' Never have I heard sweeter words than those.

Then he cause to an and told on the seem, and we picked up our compution and took him to the speakle and told him that we had killed God's steems. We desputed before how as no who had killed him, such of an keening claim to the deed. The apostle demanded to see our swords and when he leaded at them he said. In the sword of Abshallah b. I may what tolled him. I can see traces of food on it.

Hasata b. Philbit mentioning the killing of Ka'b and Salting and

God, what a fine hand you seet.

O Ibru'l-Huqayq and Ibru'l-Ashra's
They went to you with sharp awords,
Brish as liens in a tangled thicket,
Until they caste on you in your dwellow

The change area the first present without map approximate of the specific is excitate in approximate in Artifect for a matter when the major and the party who beam still place to be severed in a present map approximate in a travel of a major to be severed in a beam in the party of a severed in a beam of the severed in a severed in a

the second of technical and the second of the

The Tale of Minimum of

And reads you dright death with their with obvious proceds. Looking for the victory of their prophec's volume. Desputing every risk of least.

AND A. A. Brand Bulleto & or Gratin Avenue in an

Taxes by the Habita trace States recent of Platch by the date of Thomas from Habib told me that Ame b. at As told him from his over manch These we save your form the transit with the though order to be with all breath traction are the state of the stream and or the same the contract and in the paper of the contract of the other or Management will as to unward or hearth and indicated one to have a heart on the old the special field the sentinger is the beginning as the beginning

Management consistency may project our other for which the Names and plantary product to be purposed to the surface of the following by the purpose of the other band, if our prouds get the appeal hand stary course as and and the many the first through that are expenses may be about in I had affects to reduce agree have the sector of take an a process of their inches and the the property of the stand plane for their related to contact and a second tunnelity and tentrit to him.

We also are never many many order planning course for how how there is a financial the based where the agreement of arts constraints for the good to company that He had an experience much the Newton and others to come any send to our removement that if a first to the in the Northean and that have to the same house has be proved great time in the stall are proved that will be bound and other I had done that Ostrovik would say that I had served there wall to a com-Management's developer the Forest part the Nagrac and the other parts as the one warm. He assumed not us a freed and mind if I and brough بينين والخويسية فيواز ليبة حبة بينواء ويكه فيها بحبيس ببد كبدة ويدخنها quarters of the set and producted in the way proper planted and property as That, I still, 'O King, I have that man a man have wore necessary on a the secondary of the regions of pages on our my have been up any page 1.3 beau. the territory of the control of the control of the season Browling our he had be seen buy one such a been stay I service by though their bridges in . It he ageth had opened I officed note process in to Occase has mean. I send that had I have a that my request we see here. disputable to him would not have made to the same in way our up on It does not the Milescope of a right to wheat the group belong a state as he ment to be a first to be a first one many and the first to be a first of the were smally so great he said. 'Wor to you, Arac, obey me and follow hom, the first the parties of the results and the parties of the partie Proposition were the period and his primer and the decided groups the adoption to Makaning in James and he goes and our his time are I prove the properties. Where there were one or one experience that the entering Character for Build, that I was sense from the manufacture of

Then I make all regions for Malamanai to prive hiter, and one White-A of the Paperson Street, Married That may a first which tenden the service. sing of Marcon, I seed. Where are you seems, Abb Substitute? He said. The two has become class . In they is inches to present, and he hash For more to be a Marijon. How much larger should I dates?" I sold him. may be a way to providing what the agree where we will not see you may be Market. as the assert to the special per figure from their personal strength and personal field of the special field of the special strength and the speci and the same of th as an amount that the part forces are bury-on and he assesses a made at their car print before. He said if he alreaded have bet blam done and the first product of the description of the common statement. and west away (710)

One where I is the proper sold to the University to Talka to Make Talks who was with them accepted Johns at the same time.

أمدد المطابق بالراق والكالات

I should be Talke by one work of freewistory. And he the corresp of the pandols at the stone of business And hy every elliance our fathers made, Khalid not be ar exempt from such. Do you want the key of a house other than yours." And what can be more desirable tion, the slove of an ancient forms? Treat par Khilled and Thibrada After that they have brought a first disease

The annual of the bearing on at the Palls the first the beautiful of The Princ. In principles pure at charge of that year resist.

THE ATTACK ON B. LINTAN

in Marine Agency THE Library, Managers, Beller and the transport of their man in facility. If the many plan the mamany of the same to make a many the first terms of the same and the sa man day and work have an incompanion. The posts of the party the many is to be a profession and the major by particular. dent in particular compression open. We have on the react on forces, there in Makey thing to at larger above to become off in the last and cares out to By the party for the first party and the term for the first Message the read the control of their man, he come above to therefore the having a first the same and the same and the same and the action is not paint, and, the foreign than the phone had been wrough tited taken ust attract mentioned on the trace of the entire years. When the Martin are short and one test to have been to make them by making on the

[.] The contract of the first of the highly that Ψ then Ψ the Ψ then Ψ to Ψ , where ψ is prompt with that in Ψ

Annual of Section 2018 Prints Name and Market

The Life of Muhammad

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249 had intended, he said, "Wiret we in come doug to Unlin the Meccani would shink that we return to come to Mecca." So he went out with two handred riders until he came to "Unlin, when he sent two homeones from his companions who went so far so Kurtl'u'l-Ghamles. Then he tarned not teen back

Jabin b. 'Abdullah used to say, I beard the apostic say when he are he face towards Medina "Returning repentant if God will, giving thanks to tax Lord. I one refuge in God from the difficulties of the journey and us published ending, and the evil appearance of men and beart.

The traction about the raid on B. Lahvin at from Asim b. "Limer h. Quilde and "Abdullah b. Abū Bakr from "Abdullah b. Ka'h h. Malik.

Ka'b h. Maile met

If R. Libyus had united

They would have met bands as their conferents, the fighters.

They would have not and communities whose terror fills the page.

In front of an irredictible force glittering like stars.

But they were as weesels who stick so the

Clefts of the ruchs, which have no mann of many.

THE ATTACE ON DHE CARAD

The quarte had open only a few nights in Median when 'Uveres h. Huntherda h. Badr al-Fasart with the cavalry of Cohaptin raided he apostle's milein-carech, as al-Ghiba." A men of B. Ghifar, who had he mis with hom, was in charge of the caseds. How they tailed and carried will his wife with the careds.

Asen h. 'User b (2x-2de and Abstellah b Abs Bahr and a men I de met mapert from Archallah b Kalb b. Miled contributed to the story which follows. The first to know of them was Selama h. 'Ame h. al-Akwa' al-Astatal. That discriming he was making for el-Childre agreed with here and attrove accompanied by a slove trivinging to Tulka b. . 'heydrallah with a larent which he was leading. When he got to the pass of al-Wada he are just some of their cavalry and lasted during in the direction of hal and goed aloud. O 'what a' marriage'. Then he humsed of after the making purty like a lies. When he came up with them he began to heep them at hey with arction, asping as he shot

Take that, al-Akwa"s son sen 1, Today, mean econd, yea die!

Whenever the horseness made for him he fied from them, then back he would come and take a shot at them when he could, saying "he same worth. One of them mid, "Our little Alwa, careas early in the morning?"

Property bleve, and Medice, a well mant sight policy from "Units.

United a different tree of this name."

A versus as remost of Histo.

4 Many Martins in the direction of from.

I has "Akum"s call for and reached the spouds and he cedered the alarms to be attacked in Medica and the cavalty railed to him. The first bostement to tracks was at Migdial b. Americalled b at Arward alle of B. Zuhra. The next to arrive from the Acade were Abbidd b. Bash b. Waspin b. Zughha b. Za ant one of B. Attach Ababal. So d b. Zang, note of B. Kalb h. Attach b. Ashbal. I med b. Cabath brother of B. Hiterian b. at both, though there is some doubt about hope I thinks h. Mishian, further of B. Anad b. Kalbinary has doubt about to be a supported by Anad b. Kalbinary and Abd Called at Hitrib b. Rab't, brother of B. Sarang. When they had gathered to the operate he see Sa d b. Zana over them according to my informance and told them to go in pureous of the band onto be himself everyook them with the nexts.

I have heard from some men of B. Zurnyn that the apostle had said to Ahu Ayylah. How would it be if you were to give this home to a man who is a better rider than you and be cought up with the hand?" He explied. I am the best homeous of the people! Then I best the home, and by Allah he had not make me fifty cubits before he three me. I was assequated that the apostle should my that he waked that I had given have a better homeous and that I should have mud that I was the best homeous Man of B. Zurnyn allege that he specie gave Ahu. Awyteh a home to Mu Jah b. Mi'm, or to A. dh b. Mi is b. Quys b. Whilede who was the eighth. Some people count faiture b. Amr b. if Ahwa as one of the eight end exclude Ussya b. Zuhave but God knows what happened, seeing that Nalama against riding has day but was the first to carch up with the bend on foot. The homeone went in premaint of the band until their overtook these.

Apire b. 'Umar b. Quilds told me that the first horsesses to catch up with the hand was Muhrie b. Nucle who was called all-Atheres' and 'Occasive and that when the starts wounded a harse belonging to Mahroud b. Mashens can round the plantation when it heard the neighing of the horses, for it was a treasured animal not put to work. When some women of B. Ahdu'l-Ashhal naw the horse running round the plantation with the stump of wood to which it was tied they said. How would you like to take this house Quinayr? You can see what it is like. Then you could oversite the sportle and the Muslims.' He agreed and hey handed it over to lum, and he ason cutatripped the cert of them because it was full of apart. When he overtook the hand and came to a halt in front of them he said. 'Stop you reacula, until the emigrants and Angar who are behind you catch up with you. One of them attacked and kitted turn. The noise who let and they could not stop him until it stood by its stable among B. 'Abdu'l Ashnal. This man was the only Muslim to be

Mahmud's horse was called Dhiill-comma-

One whom I do not suspect told me from Auduliah b. Ka'b b. Milik that Muhriz rode a home of Ukasha a called at lands. Muhriz was killed

C. has Majorous But gives no extineer for the realing-

and al-limah was captured. When the cavalry engaged, Abû Qatāda al-Härith b. Rib. killed Habib b. 'Uvayna b. Hisp and covered him with his. mantle, then he joined his force. The aposite advanced with the Muslime (*14) and there was Habib covered with Abit Ostada's manule. The zuenexclaimed. We are God's and to Him must we return! Abu Qualife has been killed. The apostle and that it was not Abil Qatida but a man be had killed and covered with his mande so that they much know that he was het prev. Likasha overtook Auhar and his son 'Amy who were riding. the same camel, and run them through with his tonce, killing the two of them at one stroke. They recovered some of the milch-camels. The apostle went forward until he halted at the mountain of Dhu Qarad, and the men joined him there and he stopped there for a day and a tright. Salama b. al-Akwa' asked if he might go with a hundred men and recover the rest of the herd and cut off the heads of the band. I have heard that the aposite said. By this time they are being served with their evening drank among Gharafan. The aposale divided a burchered carnel agroung every hundred men, and after a white he returned to Medine. The wife of the Childrif came upon one of the aposale a she-camela and told him what had becomed. Having done so she said. I wowed to Allah that I would claushper her if Allah ici me escape on her. The aposite smiled and said. "You would repay her badly when God mounted you on her and delivered You by benand then you would slaughter her. No yow in disobadience to God not concerning property that is not your own is valid. She is one of my carnels, so go back to your famuly with God's blessing. This story of 923 the Ghifari's wife comes from Abu'l-Zubayr al-Makki from al-Hasan b. Abo'l-Hasan al-Bami.

Among the verse composed about Dhú Qarad to the following from Hussin b. Thibit

Were it not for what our horses suffered and what hart their from As they were ted to the south of Says last night,

They would have met you at they carried well-armed wartiors. Noble in smoothly protecting their standard.

And the beatards would have rejoiced that we. Did not fight when Maqdad's horsemen came.

We were eight, they were a great force.

Lond-voiced yet procked by (our) laves (and) scattered.

We were of the people who followed them.

And we gave free real to every noble steed.

Yes, by the Lord of the tamels that go to Mina.

Traversing the great mountain passes (we will pursue you).

Till we make the horses code? In the midst of your dwellings.

And some back with your women and children.

Walking gently with every swift horse and make.

That name swiftly in every bands. A day in which they are led and a day of charges. Has worn out their quarters and altered the appearance of their backs. Our houses are fed on milk. While war as hardled by passing winds. Our sharp awords glittering cut through. Iron whiches and pagnatous beach. Allah put obstacles in their way to protect His sacred property. And to protect His dignity.

They lived happily in their home, but
On the days of Dhu Garad they were given the faces of slaves (725).

Hasasio also saud*

Did 'Uyayaa think when he visited it'
That he would destroy its cantles?
In what you said you were roade a lim.
You said, 'We will take great spoil.'
You touthed Medana when you visited it and suct coaring lices there.
Back they turned running fast like canches Without getting near a single cancel.
God's apostle was our storr,
What a beloved amor to us.
An apostle whose message we believe
Who recites a luminous light-bringing book.

Ka'b b. Malik said concerning the day of Dhū Qurad with reference to the horsemen

Do the basterds think that we Are not their equals in horsemanship? We are men who think killing no shame, We turn not from the percing inners. We feed the guest with choicest camels' ment. And smite the heads of the haughty. We turn back the conspicuous warriets in their pinds. With blows that quash the zeal of the unyielding. With heroes who protect their standard, Noble generous, fierce as rungle woives. They preserve their honour and their goods. With swords that smash the heads beneath the helios. Ask the Bant Badr of you meet them. What the brethers did on the day of battle.

^a no Madion

^{*} Resting with with C. and Diago countil

¹ This line as abscure. Perhaps the award property masses the prophet's carries. Possibly the verb is an optically.

751

Tell the truth' to those you must whenever you come out. Conceal not the news in assembles.

Say. We slipped away from the claws of the engry lion With rage as his heart which he could not work off (736).

Sheddad b. And saids once is ing the day of Dhu Carad with referent to 'Uyayna who was surnamed Abū Baalik

Why. O Abit Maik, did you not return to the fight When your cavelry were in flight and being slain? You mentioned room back to August Noncence it was too tate to return. You trusted yourself to a spirited horse Quickly covering the ground when given free min. When your jeft hand reined him in He reared like a flareing craidron. And when you are that God's servanus Did not wait for those behind to come up You knew that harmened had been trained To chase warrion when they took to the plain. When they chare the cavelry they bring diagrace on them. And if they are pursued they dismount And procest themselves in svil case With sweeds which the polisher has made bright.

THE RAID ON B. AL-MUSTALIQ

The apostle stayed in Medina during the larger part of Juruldi'l-Akhiro and Rapab' then he attacked B. al-Mustain of Abust's in Sha'bin A.H. 6

(737).

Astern b. 'Usern b. Quelida and 'Abdullah b. Abu Bake and Muhammad b. Yahyi b Habbin each told me a part of the following story. The sportle received news that B all-Mustalog were gathering segment against him, their leader being al-Härath b. Abu thile, the bather of Juwayaya d. all-Härath (afterwards) wife of the spoute. When the spoutle heard about them he went out and user them at a watering place of theirs called all-Mustayai in the direction of Qudayd cowards the share. There was a fight and God put he B all-Mustaliq to dight and hilled some of them and gave the spoutle their whose, children, and property at booty. A Muslim of B. Yah Kath b. Aut b. Amir b. Layth b. Bake called Highlian b. Subhba was hilled by a man of the Angle of the family of subhds b. al-Şteur who thought he was an enemy and killed him in error.

While the aposite was by his water a party came down to it. Umar had a bared service from B. Cahilla called Jahith b. Maridd who was leading his horse. This Jahith and Smith b. Wabar ab Jahan, an ally of B. And b.

 all Khazyn, thrust one another away from the water and fell to fighting. The lubind called out 'Men of all Ansar' and Jahjah called our 'Men of the Muhāgrān? Abdullah ir Uhayy b. Salut was enraged. With hirs was a number of his people including Zayd b. Arquin, a young boy. He said, Have they actually done this? They dispute our promise, they our number us in our own country, and eaching so his us and the regulated of Quraysh as the precient paying "Feed a dog and it will devour you". By Allah when we return to Meding the atronger will drive out the weaker. Then he were to his people who were there and said. Thus is what you have done to rounselves. You have let them occupy your country, and you have divided your property among them. Had you but kept your property from them. they would have gone elsewhere. Zayd b. Argam heard this and went and told the apostle when he had dispused of his enemies. Umar, who was with hum said, well within to flight in go and an inter. The apostic angle even, But what if men should say Multanamad kills has own compensiona? No. but give orders to set off." Now this was at a time when the apost le was not se altorned of a silfne medidu intered the

When Abdullah b. Uhuyy heard that Zayd had told the aposite what he had test he went to him and aware that he had not eard what he did say. He was a great man among his own people and the Arajar who were present with the aposite said. It may well be that the boy was mustaken in what he said, and did not remember the man's words, sympathizing with Ibu.

Ubayy and protecting him.

When the apositic had begun his journey Joseph b. Hadayr met bien and saluted him as a prophet, saying. You are travelling at a disagresable time.

a thing you have never done before? The specific said. Have you not beard of what your friend and? He asserted that if he returns to Mediata the attronger will drive out the weaker. He answered. But you will drive him out if you want to he is the weak and you are the strong. He added here him hands for A at brought out leave to a leafer the wife. Inguing beads to make him a crown, and be chicke that you have deprives him of a kineduto.

Then the apostle walked with the man all that day till nightfall, and through the night until morning and during the following day until the two distressed them. Then be halted them, and as soon as they courbed the ground they fell usleep. He did thus to distrect their minds from what Abdullah b. They had used the day before. He continued his journey through the Hijas at far as water a little above at haqf called Baq a. As he assetted at night a violent was a distressed the men and they dreaded it. He told them not to be alread because the wind atmounted the death of one of the greatest of the unbelievers, and when they got to Medina they borno has because the about a secret shelterer of the disaffected, had died that day

The size came down in which God mentioned the dualfrored with his Ubayy and those like-manded with him. When it came down the apostic

took hote of Zavd b. Arques's ear, saying, "This is he who devoted his at to Adah." "Abdullah, Abdullah b. Übayy s son, beard about his father's affair.

Asim b. 'Umar b. Qatāda told me that Abdullah essue to the spous taying, I have heard that you want to kill. Abdullah b. Ubayy for what you have heard about him. If you must do it, then order me to do it said I will bring you his head, for at-Khazraj know that they have no man more dutiful to his father than L and Lam afreed that if you order so:

to kill him my sout will not permit me to see his slayer walking among and I shall kill him, their killing a between for an unbetween and at I should go to bell. The apostle said. Nay, but let us dea kindly with him and make much of his companionship while he is with us. After that it happened that if any misfortune befell it was his own people who represented and upbraided him roughly. The apostle said to 'Umar when he heard of thus state of things.' Now what do you think, 'Umar' Had I killed him on the day you wanted me to kill him the teading men would have trembled with rage. If I ordered them to kill him today they would kill him.' 'Umar replied, 'I know that the apostle's order is more blessed what mass.'

Mayon be Subilite mater from Moran as a Maytern on he predomed opening, around to you go a filterior processing the binarium for my level but with term is been at event. The appeals reduced that he around here the bounders, for his breather Michigan much be supposed a above while with the appeals. If we he attached her best her a three said taken but med went off in Moran an appealant. He appeals the following lines.

It enced my smal that he died in the lowland,
The blood of his made veins dyoing his paramete
Before I killed him I was baset by caces
Which prevented me from secting my cauch
I gave fine went to very vergamen
And was the first to return to the idule.
I averaged Pite on him and hid his bloodwin
On the chiefs of R. al-Najde, the larde of Phil'

He also said

I feached him a stroke in vargeance Which draw blood that abbed and flowed. I need as the wrinkles of death covered him "You con't be safe fewo II. Bake when they are wronged" (730)

(va) I'M B. Mantalog who sepre shor that the All school reco. M316 and his ann. "Abdu"t-Rammes, b. "Auf hitled one of their homeomes, called Alphon or Appears. The apartic that, many appears and they many described among the Manters. The of these takes was Jamespeye of al-hidrage to Auto Diete, the amounts's wafe.

production and it is to be at Subsection of the suppression of it is Manuscopping to properly delicate the appropriate the suppression of it is Manuscopping to the subsection of the Subs

The more left the apostic had marginal hymperies was Mared abound and now that R. Martalin ween the prophet's relations by marriage the same procupal these three hold. When he married her a hypothesi tension were relevant. I do not know a warmer who was a greater bitman to have the way

Table to Bancie wild me Cart the month period of World to I who to you Abd My set to them after they had accepted below. When they beard of have they read our to read how has below to broad of these to was alread and over tech to the south and told two that he poster had detectated to hill have and had withheld their due nour use. The Missions talked a tor plant making their such in against bestell mediants dring in White the real economic at the evolution of the control of the enterior arrival. We housed about your memorage when you must been to us and we went out to more him to allow have respect and to pay the poor tax that was thus, and he were truly as that as he sould. Note we have the her alleged, her we went out to hill him. By Allah we did not go out with such secont. So God agest theway encouraing him and them. O you who believe if an avil 731 man came to you with a report comming it classive but you do ill to a people. in anternacy and he seem for what you have done. Know that the amounts of God to amount you. If he were to object you in shorts of the adversariant John wordel he as template."

THE LIE THAT WAS UTTERED ON THE RAID OF B. AL-MOSTALTO

Asserting to what a man I do not support said the loan at Zubri from I run from I also the . had gone forward us that present of his little by was most Mechan. I also having bean with how to the photons. When the lines apalic about her

Al-Zulet told on from 'Akquine b. Waqqiis, and from Sa Id s. Judays and from 'Urwa b. al-Zuhaya and cross UtavduReh b. Al-LuVah b. Urba, and contributing a part of the story, one remarkering more of it than

Yahyi b. 'Abbid b. Abdullah b. ab Zotsaya told me from his father from A take and Abdullah b. Aba Bohr from Amen d. Abdullah Rahmin room A late from her says wards when the ham said what they did. The whole of her story some on these man on a whole. One relates what another does not. All of them are improved by witnesses, and all of them related what ham. He did this on the accusion of the raid on R. al-Musquiiq and the let fell on me, so the apostle took me part. The wires on these necessors used to one light rations, ment did not fill them up so that they were heavy. When the musch was burds and file for me I would to sit in my however.

head and welk with at-

And the proper work of the control to depose the special table good ladest when he was geer Median and percent a part of the night there. Then he gave permission to start and the rore moved off. I went out for a and the property forms is noting to the second transfer to the second afanahed it should from MY nack nurbout say incomision, and when I and the same of th beginning to the same time to the same type of the same take a few pages have been taken that they have been paged to be to many with the property of the first the same of the property of the same of the same of The second secon what I was in it is I recessely was suched it up and beyond it on the carrel. the same of the course of the same of the same of depend on the second of the se The men had gone. So I wrapped myself in my emoth and then by down desired the company and there are the latter and the and he Allah I had but had from sleven when Bafwin in al-Mulaital al-Name with the sales have below to been the sales and the sales and had not appet the purit with the typons. His new my faces and caree a firm with the manufacture of and the second s while I was wrapped in my greatents. He saked me what had kept me but to be red and to T to the set of the the same of the same of the same of the same of the state of the state of the state of described from the large late where when the description is not told

hartest and office they are sensor up one for man control to me to have approach states expected ment this arrany was nation disturbed. But by Allah I have not been about it

has we came to Medica, and immediately I become new ill and an the process of the court of the process of the graduate of the strength of the strength of the second handness to rec. When I was 24 he used to show communion and himdrane to the last to that Albana he did not any I spined his attentions The state of the s and was, "How a ske?" I as that I was passed and saked him to let me be values to my macher as that she make more ma. "Bo what you like," he and the first of the second of the second of the last last many or any first from the contract of the con and the state of the second section in the second section in the second section in the second section is a second section in the second section in the second section is a second section in the second section in the second section is a second section in the second section in the second section is a second section in the second section in the second section is a second section in the second section in the second section is a second section in the second section in the second section is a second section in the second section is a second section in the second section in the second section is a second section in the second section in the second section is a second section in the second section is a second section in the second section in the second section is a second section in the second section is a second section in the second section in the second section is a second section in the second section in the second section is a second section in the second section in the second section is a second section in the second section in the second section is a second section in the second section in the second section is a second section in the second section in the second section is a second section in the second section in the second section is a second section in the second section in the second section is a second section in the second section in the second section is a second section in the second section in the second section is a second section in the second section in the second section is a second section in the second section in the second section is a section in the section in the section is a section in the section in the section in the section is a section in the section in the section in the section is a section in the section in the section in the section in the section is a section in the section in the section in the section is a section in the section in the section in the section is a section in the section in the section in the section is a section in the section in the section in the section in the sec on their because the fourthe and detect them. Our practice was to so our same the peer specut of Median. The warner, such to go out every night, and ome night I was one wish Herm Missah d. Abil Robus h. al-Muttalib b. Abdu Mentit. Not machine was d. Sixthe b. Amire b. Ka'h b. Sa'd b. Tanna was of Ahii Bala: As size was walking with me she stumbled over her was as to your day to pay you as a way of the and the first the second terms of the second مستهين المرابع والمرابع والمتهامة والمهاور as Ahr. Bake ?" and when I said that I had any beard she went on so tell me and the first term and the second term are the second term and the second term and the second term are the second term and the second term are the and the contract of the contra had to six and went back. I could not stop crying until I thought that the the property of the same of th The to proper by god to be stored at the second ? the term that the last the term that the term the page of the based of the company of the contract of loves her but her rival wives posses about her and men do the mene."

"The apostic had get up and addressed the men, though I have anthony have only good of them, and they my those though of a som of whom I know anight but good, who maves seems a house of nine but in my womants."

and Misesh and Herriso d. Johan, for the season that her sixter Zaynoh d.

The same to provide a second point officials

erders, for they ought to have their heads cut off. So d.b. Ubada got uporfers that he had beer thought a prous man—and said. "By Alah, you
use. They shall not be beheaded. You would not have said this had you
not anown that they were of Khazers. Had they been your two people you
would not have said it." Usayd answered, "Last yourself! You are a dis
effected person arguing an behalf of the disaffected." Feeling run to high
that there was almost fighting between these two class of Aus and Khazers.
The speake left and came in to see me. He called Af and Julius b. Zayd
and asked their advice. Ushon spoke highly of one and paid. "They are
your family" and we and you know only good of them, and this is a lie and
a falsehood.

As for All he said: "Women are plentifus, and you ere easily change one for another. Ask the slave girl, for the will sell you the math." So the apostle called Burryes to sak her, and All got up and gave her a violent bearing, saying, "Tell the apostle the truth," to which the replied, I know only good of her. The only fault I have to find with A'isha is that when I am knowledge dough and tell her to watch to the neglects it and falls asleep and the sheep (T) per hand, comes and esta to!"

Then the sportle came in to per. My parents and a woman of the Ansar were with me and both of us were weeping. He sat down and after praising God be eard, "A take, you know what people say about you. Fear God and if you have done wrong as then say then repent towards God, let He accepts repentance from His slaves." As he said this any years gress! and I could not feet them. I waited for any parents to answer the 4000th but they said nothing. By Allah I thought myself too margin forms for God. to send down concerning me a Queun which could be read in the musques. and used to evalver, but I was horone that the mouth would see something. in a dream by which God would clear away the lie from the, because He knew mrs knowcedes, or that there would be some communication. As for a Quests coming down about me by Allah I thought for too facts of myself. for that. When I may that my parents would not speak I saked them why and they replied that they did not know what to answer, and by Alban I do not know a bousehold which suffered as did the family of Abi Bakr in those days. When they remained sale at 500 weepens broke out afsetb and then I said. "Never will I repent jowards Lad of what you mention. By Allah, I know that if I ware to confess what even any of ree, God knowing that I am innoceous of it. Labould admit what did not have an and if I denied what they and you would not believe me." Then I racked my brane for the name of Incob and could not remember it, so I and, "I will my what the father of sueph said. My duty is to show becoming passence and God's and as so be soked assurat what you describe.

And, he God the specific has not marted from where he was a short them aged over how because a short was put index ins head. As for me, when a sould not treat me anjusty. As for my parents, mesons and their week would not treat me anjusty. As for my parents, mesons and their week would not treat me anjusty. As for my parents, mesons as the specific recovered I thought that they would defrom fear that confirmation would come from God of what men had said. Then the specific recovered and an appeal there fell from him as it wast drops of water on a winter day, and he began to wape the swear from his brew, saving, "Good nave, Alisha. God has sent down word) about your innocence." I said, "Preuse be to God," and he went out to the norm and addressed them and recited to them what God had sent down concerning that (I, "me"). Then he gave orders about Mistah b. Othtuhe and Hassian b. Thaibit and Hassian d. Jahah who were the most explicit in their slander and they were flogged with the prescribed number of othips.

"My father light b. Yankr told me from some of the root of B. at-Najjin that the wife of Abû Ayyûb Khâlid b. Zayd and to bim, "Have you heard what people are anying about A'isha?" "Occurry but it is a se?" he said, "Would you do such a thing?" She answered "No, by Allah, I would not "He said, "Well, Tipha is a better worsen than you."

I also continued. When the Qureat came flown with the mentro of those of the slanderers who repeated what the lists had end, God and Those who bring the lie are a band among you. Do not regard it as a bad thing for you may it is good for you. Every man of them will get what has earned from the sin, and be who had the greater than become will have a paraful platishment, "I meaning Hassis b. Thisbit and his comparation who said what they wild for

Then God said. Why did not the behaving men and women when you heard it think good of themselves? i.e. say what Abb Ayrijb and his wife said. Then He said, 'When you welcomed it with your morphes and apoke with your mouths that of which you had no knowledge you thought it a share, you with God it is grown.'

her, Abu Bakr who used to make an allowance to Mastah because he was of ris him and needy said. Never well I give roything to Mustah again, nor

evitors us. She commuted 'So God and down concerning that "And let not those who possess digitly and sme among you swear not to give to known and the poor and those who emigrate for God's sake. Let them forgive and show forbearance. Do you seet with that God should forgive you? And God is forgivener? (742).

Abil Bills said, "Yes, by Alleh, I want God to forpive the," so he conquiped the allowance that he was accostomed to give to Mintah, sayong, "I will never withdraw it from hom.

⁵ CE 90m d. 199

I Care to taken to available the get "A jety a surror

238 Then Safwin b. al-Mu'erral mer Hassin b. Thilbit with a sword when he heard what he was saying about him, for Hassan had also intered some werse alluding to turn and the Arabs of Mudar who had accepted foliam:

> The vegebond immigrants have become powerful and numerous And Ibnu'l-Purav's has become solitary in the tand." As road as bereated is the mother of the man I fight. Or caught in the claws of a limit The man I kill will not be oud for By money or by blood. When the wind blown in the north and the sea rides high And besoatters the above with foam "Tis no more violent than I when you see me in a rare. Deviatating as a cloud of hail. As for Quraysh, I will never make peace with there Until they leave error for righteousness. And abandon al-Lat and al-'U azd. And all how down to the One. The Eternal, And tentify that what the aboutle said to them is true. And faithfully fulfil the soteron oath with God.

Safwan met him and emote him with his award, saying according to what Ya qub b. Utba pold me

Here's the edge of my perord for you! When you lampoon a rean like me you don't get a poem in return.

Muhammad b. Ibrahlm b. il-Harith al-Tayori told one that Thibit b. Quye b. al-Shammas leapt upon Safwan when he smote Hassan and tied has hands to his pecit and took him to the quarter of B. at-Harlih b. at-Rhazzar. Abdullah b. Rawāha mes ham and asked when had happened, and he god 'Do I surprise you? He smote Hassie with the sword and by Allsh he must have killed him. Abdullah asked if the apostle knew about when he had done, and when he said that he did not he told him that he had been very daring and that he must free the man. He did as. Then they came to the apostle and told him of the affair and he summoned Hassan and Safwan. The latter said, 'He insufied and antinized me and 700 rage to overcaroo rue that I more him." The apostle med to Haista, "Do you look with an evil eye on my people because God has guided them to Islam?" He added, "He charitable about what has befallen you." Hussin said, 'It is yours, O'spostle' (743).

The same informant told me that the aportle gave him in compensation Bir Ha indey the castle of B. Hudayla in Medica. It was a property belonging to Abû Talha b. Sahl which he had given as alme to the spostle

who pave it to Hassan for his blow. He also gave him Sirin a Copt showgirl, and she have him. Abdn't-Rabouta. 'A selps used to any, 'Questions were asked about flyny' [-Mu'etta] and

they found that he was unpotent, he never touched women. He was killed. - a moreor often this

Hassin b. Thibit said, excusing himself for what he had and about - Allaha

Chaste, keeping to her house, above suspicion, Never thinking of reviling annount women, A noble woman of the class of Lu'avy b. Ghālib Seekers of honour whose glory passes not away. Pore, God having purified her mature And cleansed her from all evil and cuisehood. If I said what you allege that I said. Let not my hands perform their office. How could I, with my lifelone affection and support For the family of the apostle who tends unleadent to all eatherings. His rook to high above all others that The highest seep would fall short of it? What has been said will not hold. But is the word of one who would stander the track.

A Muslim said about the flogging of Hassan and his companions for planderuse 'A'isha (544)

Hassin, Hamme, and Musah tasted what they deserved For utterme unseemly slander: They slandered with ill-founded accusations their propher a wife. They engered the Lord of the glorious throne and were charteed. They impored God's apostic through her And were reade a public and heting disgrace. Lather mined upon them like Raindropa falling from the highest clouds.

THE ABBAIR OF AL-HODAYPIYA, A.H. 6. THE WILLING HOMAGE AND THE PRACE BETWEEN THE APOSTLE AND SUHAYL B. AMB

Then the apostle stayed in Medina during the months of Ramadan and Shawwai and went out on the little pulgrimage in Dhu'l-Qa da with no intention of making war (746). He called together the Arabs and neighbouring Bedouin to murch with him, fearing that Queaysh would oppose him with arms or prevent him from visiting the temple, as they actually did. Many of he Arabs held back from him, and he went out with the emigreats and Ansar and such of the Araba as stuck to him. He took the

Howe in a bad same. He is speaking of himself submerged in a sea of reference.
 The language is remaindeent of the Cutton. The point of the reference to Sulvain as not. elane no mei

more found victimes with him and donned the polynom purk in that all weight. Dancer that he skid not instead were said. But his programs was to wish the

remote and so venerate it.

Mahammad h Mindish h Midhab al-Zuhri from Tires h al-Juhaye from Marce h Mahamma and Marceto h al-Haham sold me The apostle went out in the year of al-Hodaybiya with percent orbits manning.

The were seven hondred men to that each cared was on behalf of ten men.

Jibo h Abdullah, so a have heard, and to very. We, the men of al-Huday.

Ar Zuhri communed the apoetie was in Lidão, Bathr b. Sofylo pit Ro'hi mus him (147 and said. There are Qurayah who have heard of coming and have come our with their milch-camely and have put on with their envelopment of them. This man Khthid b. al-Walld is with their envelop which they have sent in advance to Kara'u'l-Gharolin. The apostic said. Aras, Qurayah, war has devoured them. What harm would they have suffered if they had left me and the rear of the Araba to the community of the communit

Then he said. Who will take us out by a way in which we shall not meet

THE PARTY OF THE P

Abdullah b. Abs Bake taid one that a man of Asiam volunteered to do so and he took them by a rugged, rocky track between passes which was hard on the Muslims, and when they excepted from it on to the easy ground at the end of the wadi the apostle said to the turn, 'Say, We said God's forgoveners and we repent towards Him. They did so end be said.

But they slid not my the words."

The appeals endered he force to turn to the right through the subty growth' on the read which leads by the pass of al-Morte to the declivate of all freeding to pe below Merch. They did on, and when the Querosh caveley had a special way to at a most caveley to the al-Morte and when the causel hade and the men said. The camel won't get up, in seed. It has not refused that such as not set to means, boards. One

who purchased the simplant from Meson is keeping it both. Today whatever condition Corrects replie to which they are one to show kindson to Jamingd I shall agree to . Then in sold the people to diamount. They was abjected that there was no unser there by which they could hab so be took an arrow from his quiver and gave it to one of the components and by both it down man one of the matches and produced the matches of it and the unsert past qualitation man matches were introduced with develope and by dipon there.

One of the B. Asign tool me that the man who went into the hole will the appendix a arrow was belong a handard b. It mays b. Ya may b. 'Marine b. Asian's Marine b. Satamen b. Asian b. Asia b. Abia. Highlitan who classes the appendix's causely to secribes (745).

A traditional officered to one that its Bara' b. And more to say that is well be often except down with the aposite of one, and Cook however which it well.

The Asiam quantal versus from the irray who, believe made. We think that a new he who were down with the proof. Asiam allege that a size-pri of the Anale came up with her backet white billings was in the well supplying the people with water and each

O put down below my burket is here.

I can her all our men who with you good theer
Printing the one who draws weller here (749).

Najiya and as he was as the hole getting the water.

The Yamest slave-girl knows
I had no highly down below graving water
Many a wate throug would i've made
In the breasts of advancing from

In his tradution at Zalot and When the specie had record Bades b. Warge of Khapit's and asked him. Warge of Khapit's and asked him. what he had come for. He said there that he had not come for wir but in go as polynomie tool reports. The second precures. Then he said to them, what he had said to block is histyles. Then they returned to Quayar and was them what them what chey had hence they chap suspected them and spoke roughly in these saying. He may have come use nonning war has by Allah to shall never some in more spained over my dost, we have allowed it.

Khuat's were the speach's confidents, both their Muslims and their polyclasies. They kept have inferred of every say has adopted as Morra.

Then Queryah near Mikeus is Hafe in al-Akhvest bereiter of B. Smit is. Lie systemass. When he new han apprenching the apartic sate. I us to a trackness fellow? When he came up and apole to have the apole gates both the name reply in he had given fluctual and he companion, and he returned and told the Queryah what the apostic had used.

Then they get to him al-Holory to 'Alexant to Hea Zobbits, who was at that time chief of the black troops, being one of II, al-Hirich b. 'Abdu March 5. Rosent. When he are buy the agends must. This is not at he de leur marche est annu che me le constante de Royal bene el retur de resi per change. Which he goes them were must been from the main of the west week. their fastlys collers mand their nachs and how they had come their hair! because they had how so look here back from the above of sacrifice, he write back to Quençale and click not game to the aparele, as greatly was lar impressed by what he had now. When he said thou that, they mid. "Sit dewn! You are only a Redouin, utuely ignorant."

Ababallah ta Abb Baha said menghat this province of blomas, who said: You may of Output, it was not for this that we made so afficted and and the contract of the contract of the property of the first property of the first belongs that he was recited from the first have been been used from the probability and be-We assumed our plant to have come to do not habit, take an as the heart or ever the thirt new control. They may be given by along the principle of the principle of grangeration is received.

In his narrows of Early) and . They then see I may b. Me 4d d-Thereof to the monite and he said. "You man of Guravah, I have you the The Development and make worsh with which you have received these one more to Management when they removed to some You have that you are the torbor and I am the son-in- Town was the see of Subay's d. 'Abdu Stone-I based of what held! you and I collected those of my people who showed. and then your a year to bely two. They appear and said that they slid not mannet him. So he cause to the amounts and set before last and and, Muhammad, have you collected a rained people together and then because There to your own people to dustray them? Caretyols have cause not with They was a smooth was as beginned at an experience that was obtain reverstates Manage by home. He was though you wan described by those people. (beer) tomorrow." Now Abia Bohr was situate behind the mostly and buand their other by the property. When it we open them. He extent in the heat appears and when to have a way he have by the his he and it. A sak def I not seen you a favour I would not you back for that, but new we are quen." Then he began to miss hold of the apostic's heard at he talked in here. Al-Mustakes by Sthee'les was standing by the appearie's head clad on many and he become in the time have in the held the mounts a beauty are the Take some has a proper those that appearing a few before you have it . I want part - makespel was have result and read you are . In some it was bemed when Down saled who the man was he total how that it was but houseoft you, al-Maybba to Shalbs and he said, 'O wretch, it was quite venerates that I washed your dirty metal! (7 to).

The apostle sold him what he had sold the others, samely that he had Bot come may fee was. He get up from the apartle's assumer having area

here he remaind the Whatever he perfectled he different there ear to be an in terms to had much or up your stops can up at a hard of that he had hill they can be such it up. In he supposed to Controls and mad-"I have been to Chromes to be binarious, and Catter in his binarious tool the Arpen is his simplicial, but he of have more a sing groups a proper his Makamana arrong his prospersions. I have steen a provide who work market absorber him for new reasons, on force want over countries.

The Life of Muhammad

A tendingwist told me that the smooth called Khyriah h. Usuwen, at Effect and see her to Queryal at Manya amounting top, as any at the manufa called al-The lab to tell their charle from hors what he had aroun the . They become my the agency of course and exceed to but the date, has the Mark proops provinged has and include as his may be also be assess. back to the specie

One whom I do not assessed from Proints affect of Plus Whiteh from the fallerer and a tree that the people had noted haven no lifter many much assistant as perfected the agreety a cause and per half of one of his consequence by there, but they were recept and brought to the appeals, who happen than and let there are two one. Two task procedure the same with moons and preven. Then he called 'Unite to sand has to Morro with the same man. larger, but "Denor said from that he forced for his life work Convents, because there were more of B. Adiv b. Ka'ls it Messay to protect him, and Quantum January of his sandly and his sough treatment of them. He programmed Were a more report private share there is because about the most manager of receiving for manyle purposessor. The section and more hand to delice because one can where of the second in the same was to be found in the same to the same the same to be set of the same to the same

visit the house and to voucence on conceive

An "Debastin emerged are year about to more Mount Abits h. 3h M h. at-As the case and correct hope as from all two. There he as a face are profession they note to south solver the quality a payment to them. Having board White the state and the same other specified and proper to the property the property white no record it." He said that he apple not do no unto Mahamanad did no, and the way part for a property of the dept. The appeals and the Manham were infurmed that Unhungs had been called

THE RILLIPE HOMEOU

Appendix 6. 434 fishe sold on that after the amount hand that I though had been hilled to said that they would not inoversall they fought the elections, and he entercomes the property page (here under appear of the execution of all the water people phase greater is time. More man if we are these than the greater to ditheir placine mate dooth. Itipir is, Abdullah upad to pay that the mouth did but take the production and death has been been suppressed up that they formed now that price . This same of the Millianian is be force present award to more his hand encount all loads in Once, becaller of \$1. Strings. Iddn't total to were the Allah. I got about one had now sticked to his autolic side

nothing more.

The Life of Mahammal

904

VALUE AREA TO THE

As Z-len and The Quantity can be such a Assessment R. Lamb Lu'ayy to the speaks with instructions to make peace with him on condition due the went back this year, no that note of the Araba could my that be made a tereible entry. When the apostle saw him coming he said, 'The people wars to make peace seeing that they have sent this must.' After a long discussion peace was made and nothing remained but to write an agreement. Brown jumped up and went to Abd Bake saying, 'Is he not God's specific, and are we not Muslims, and are they not polytheaus?' to which Abd Bake agreed, and he went on: 'Then why should we agree to what is dementing to our religion?' He replied. Stick to what he says, for I centry that he is God's apostle.' 'Umar said, And so do I. Then he went to the apostle and put the sense questions to which the sportle answered, and God's alove and His apostle. I will not go agree this commandment

giving alms and fasting and praying and freeing slaves because of what did that day out of feat for what I had said, when I hoped that my plan) would be because.

Then the assemb communicate AP and told hat the even To the manus of Alloh the Compassionate, the Murciful. Barbard and I do not recognise then but from the stry agent. If AAath 7. The specific total from in firms the latter and he did so. Then he said. "Write. "This is what Multersment, the seconds of God has agreed with hisborich in Assert 1 Section and 1 1 revenued that you was I safe specific i would be limber fought that I was New york cares and the paper of your linker. The appear and 19 year her is what Mahammad by Abductate has agreed with Nation by Amer The a later regression has been provide your part has require absorbing which is more man, but aufe and referen from hossilities on condutor that if anyone curren to Makamenat regions the personnel of his paperton he will return his tophoto and if paymer of these with Mahammad compare Queeyes, they will not review him to hom. We will not above monity and to mother and there shall be no secret reservation or had faith. The who wakes to enter enter a bond and appearant with Mainmand may do so and he who wishes to enter into a bond and operation with Querysk may do to." How Khant's hept up and med, 'We are in a beed and agreement with yet. Multiplement again It that, begin up and send the same work report to Overeigh, address Time most record being up they may and not every March. property and well, and there are not well trade over he are not see that server in such most companies, and other have show makes. You may entry a twice's measures, the excepts in plate Amelia. You can being atJanuary to the special and taken was a trace to the special of death. When Subayi saw Ahū Jandal he got up and but him in the face and took to concluded before this man came to you. He replied, You are eight. He

note to Ournysh, while Abū Jamial shrieked at the top of his voice. Are I is be returned to the polythesia that they may entire me from my religion O Muslima? and may increased the people's dejection. The sposite said 'O Abū Jamia: be perent and control yourself, for God will provide relief and a means of escape for you and above of you who are helpless. We have reade points with them and we used they have invoked God in our agree ment and we cannot deal falsely with them." 'Umar jumped up and walked alongside Abū Jandai saying, 'Be patient for they are only polytheista, the blood of one of them is but the blood of a dog, and be brought the hilt of his award close up to him. 'Omar used to say, I hoped that he would take the sword and kilf his father with it, but the man spared his father and so the matter ended

When the aposite had finished the document he nummaned represents of the Muslims and polynheists to witness to the peace, namely Ahū Bakr, 'Umar and Ahdu'l-Rahman h 'Ant, Abdullah b. Suhayl b. 'Ame, and St'd b. Abb Wegqas, Mahmud b. Maxlama, Mikraz b. Haf, who was a polythesis at the time, and Ah who was the writer of the decument

The spoutle was occumped as the profuse country, and be used to pray in the sucred area. When the peace was concluded be slaughtered has victions and set down and shaved his head. I have beard that it was Khirdah to Umayya b. at-Fadt at-Khuze't who shaved him then. When the ones saw what the apostle had done they leaps up and did the same

Abdullah b. Abū Najih from Mujabid from Ibn Abbis wild me. 'Some men abuved their heads on the day of al-Budayhwa while others can their heir. The apoule said, 'May God have mercy on the sharem.' They mad The curters, too, O apostle?' Three times they had to put this question until finally he added and 'he currers'. When they saked him why be had repeatedly confined the invocation of God's mercy to the shavers be reptied. Because they did not doubt.'

The same authorities told me that the apostle sacrificed in the year of al-Hudaybiya among his victims a causel belonging to Abū, ald which had a silver pose-ring, thus enraging the polysheuts

Zuhr? continued. The apostle than went on his way back and when he was half-way back the arter at-Fath carre down. We have given you a plan severy way Got man improve you proof part on and the set which in

the residence and many communities have become trained training their states. Street and The street property of the for any by the company of notif he cames to mantion the coth of allocated and He said: "These who preser allowance to was really print allocated to God, the hand of God became above these handles as he who became his such breaks it to his own have, while he who to forthful to what he has arrenged with God, so how will He sive a great seward."

Then to management the Buddens who hold buck from but. Then the dead where the world open to take the larks are himself of the previous content. The Badonin who were left behind soil say to you. Our processions and this the fact of premium about all they believe an increase of from uses the markly three who were left before a department on the condenied. Les les ferfores unes le refronte de la format de la final shalf me tailow us. Thus has Got said beforehand.' Then follows an measure of them and have it was engineed to those that they room field.

(That means) Person. One whom I do not autoett from al-Zuhr! cold me that 's people of great prowest ungant Hantis with the arch-lian

Then Ho said God was plemed with the believers when they swore allegiance to you under the tree and He knew wher was in their heurs, and He sent down the Sakina' upon there and rewarded, hem with a recent vactory and much spail which they will take. God a mighty wise. Cou has promised you much spell which you will expense and has given this in advance, and best med's hands from you, that it may be a given to the believers and that He may aude you on an upright path, and other (though which you have not been this to get. God encompanies them, and God in almost WV

Then He mentioned how He had been him away from battle after the victory over them, meaning those He had beet from him. Then He stall He it is who has been their hands from you and your bands from them. the vale of Mecca, after He had given you victory over them. God is a seen of what you do. Then He and "They are chose who disbelieved debarred you from the secred morage and the offering from reaching goal' (1922). And had at not been for the believing men and women whom

that you know you wan should resid them under foor any those more goods for shern unwittenedy. Met area mounts a fine the 1948 you should suffer free for there admittingly and pay as bloodwith as for real guilt he

Then he said. When those who disbelieve bod out in their hearts tealous. the realizary of pagangam, i.e. Suhaylib. Ama when he accomed to write. In the name of Ailah the Companionine the Merciful' and that Muhammad is God's appeale. Then He said. God sent down His gasting upon His apopule.

कारों के प्रतिकारक क्यां कारक में जा किया के अपने में कार के कि क्षेत्र के कार है है and wantley of it, are, the doctoration of God's masty, the mirrors that there at the world than the beat has black assumed by the place and the assume.

The Life of Muhammad

There are easily would have been not been assessed the appropriate to the Table affect were the up-real resource of their all pulses with heart, above, and have and short fearing part. For He knows what you do not know, 1,2, the vision which the asseste new that he would enter Macca safety without fear. He neve "with your heads aboved and hair out about about with how without fear, for He houses when you ain not laters of that, and more than that He has wrought a past victory, the mare of al-Hashrings.

No provides expect to block was present him by. There was bothom but havele when more mee, but when there was an accounted and was was abolished and men met in matery and consulted sweether more talked above Islam lateNegently without animing it. In those two years double as manat more than double as many entered lelant to ever before (year.)

THE CARE OF THOSE LEFT HILPIDES ATTEN THE PEACE

property in Madeus Say Basts 2 that he failed by Marine was represented to Maria committee him. Agree he thinks for he This is not the only of their rest of this way is referred to the only to the only The sale process to the process above now and they were a time of \$1. Above 5. This Lis ary with a freed slove of theors. When they came to the accepte with the serve or and the comment of the party because or profession procedures and at ill becomes us that treachery abould more our release. God will bener-Appell and a part of our paying the design little are not as the propasseds." He said. Would you return me to the polytheress who will seduce me from any reliators?" He said, 'Go, for God will brank relief and a way of appropriate for the second of for an Dhai'l-Hadayfa' tologer he and the guarantee att approp a wall. Also, Basic mid. 'In your sweet phorp. O hundrer of H. 'Amir'. When he and that it was he said that he would like to look at it. Look at it if you wasto the regard to be those productions a part of the principle that falled from The continue to reflect to the about the experience on a continue to provide and When the appetle saw him propert he and. This than has seen seenthem: Freiteful 1. When he came up the mouth mid. What's the statter. were to you?" He said. Your plan has hilled pay man, and almost at once AM Basir come we give with the award, and standing by the speatic he end. Your obligation is over and God has removed it free you. You duty handle the grant to the man and there are a not a part of the part of the I should be unjuced therein or scotled up." The apostle said, 'Wor is his mather, he would have kindled a war bud there buts others with how."

Bude to Planta delical marker territoria markers the section of the second section of the section the section with a supplement of the section of Co. The demand. They have been been been seen berry.

Then Abu Betar went off until he heled at all Ir in the region of Dhd I. Marwa by the sea-shore on the road which Qurayab were accustomed to take to Syria. The Musibia who were confined to Mecca heard what the aposite had said of Abij Başir no they went out to son how in al. Is. About seventy men attached themselves to him, and they so harried Qurayah, killing everyone they could get hold or and extring to preced every caravantase passed them, that Qurayah wrote to the spoude begging him by the ties of kinship to take these men in, for they had no me for them so the apostic took them in and they cause to blue to Madion (756)

When Subsyl heard that Abu Basir had killed his "Amuri guard he learn his back against the Kalba and aware that he would not remove it until this man's bloodwit was paid. Abu Sufyšn b. Harb said. By God, this is absertiolly. It will not be paid." Three times be said it.

Mouhab b. Rivab Abd Unays, so olly of B. Zahra, and (256):

A brief word from Suhayl reached one And wate me from my sleep. If you wish to reproach the Then reproach me, for you are not for from me. Would you thretten me when 'Abdu Manif is much me With Makhadine! Alas, whom are you attached If you put me to the test you will not find sto A weak support in grave distinctance. I can rival in birth the best of my people. When the weak are illetreated I protect them. They defend the beights of Maces without don't At fir to the well-ye and the wad sides. With every blood mare and flery horse Grown than from lone fighting. Majadd know they have in at-Khayf' A cavifion of glory exalted high.

Abdullah L. al-Ziba'rit merened hen

Manhob has become like a poor donkey
Braying in a village as he presen through it.
A man like you cannot stack Bobay!
Vain is your effort. Whom are you attacking?
Shot up, you and of a blackement.
And stop talking noncense in the land.
Don't menuon the blame of Al-C Yazid.
There a a great difference between occass and puddles.

THE WOMEN WHO PROJURATED AFTER THE ARMISTICS

Union Kutchiam d. 'Under b. Abu Mu'aya magrated to the apostle during that period. Her two brothers 'Unidea and al-Walid sons of Trajba came and asked the apostle to return her to them to accordance with the agreement between him and Qurayab at Hudaybiya, but he would not. God forbade it.

At-Zuhrt from Jawa b. al-Zubert told me I came in to him as he was writing a sector on Ibn Abû Hunayda, the friend of al-Walid b. Abdu'i-Malik who had written to ask him about the word of God: 'O you who believe when believing woman come to you as rengizers test them. God knows best about their faith. If you know that they are believers do not send them back to the unbelievers. They are not saviul to them not vice versu. And give them (the unbelievers) what they have spent on them. It is no sin for you to matry down when you have given them their dues, and hold not to the use of unbolieving women' (75°). Ask for what you have spent and let them ask for what they have spent. That is the judgement of Allah who judges between you. God is a knower, was:

"Hywn b. al-Zubaya" whose to bim. The apparls made peace with Quenyah. on the day of al-Hudsybiya on condition that he should return to them these who came waternt the permission of their guardians. But when women migrated to the aposale and to Jalam God refused to allow them to be returned to the polythesats if they had been tested by the test of lalam, and they knew that they came only out of deare for Islam, and He ordered that their downer should be returned to Quraysh if their women were withheld from them a they returned to the Muslims the downles of the women they had withheld from them. That is the judgement of God which He judges between you, min Allah is knowing wine. So the spoulle withheld the women and returned the men, and he asked what God ordered 159 him to set of the downes of the women who were withheld from there. and that they should return what was due if the other side did the same. Had it not been for this judgement of God's the spostle would have returned the women as he returned the mon. And had it not been for the armistice and coverage between them on the day of all-Hudaybya he would have kept the women and not returned the downles, for that is what be used to do with the Muslim mission who came to him before the corespon-

Justiced all Zuhol abrest this passage. And a any of your wives have gone to the unbelievers and you have your form at triumph, then give those ablone arrest have gone the take of what they apart and fear Allah is whom you believe. He said, I fone of you loses his family to the unuclievers and a woman does not come to you you may take its her the like of what they

A place in Miss

Some the tree that producted authority on approvales reads on. Her latter was a roughly of the prophetic term resulted Asiro was a daughter of Abril Bear and his bookers was a suiteless. The abbotics are a way closely was seed much A observed making and 3 to your outside.

take from two, then consequence them from may heavy that yet between these two come after a sec. It you what between we set bettering weeken come to sole it examples in the new a send head for the rests of absolutering amount is referred to I make a content to the Chero had discovered in the content to the after the above to their they make both publishments to the content to the above to the rests and the content at Khuzeffte weeken, it. Japanel mat had of they dulitie to the whom a both judge to the the state of the publishment of the publishment to the publishment of the pu

THE EXPEDITION TO KNATHAR, A.E. 7

After his section from at the decision the aposite second in Medical decouption. Hope and page of at Markon and the polisherous improvements the not may every. These he are then against King has been as

But for Aliah we should not have been guided.
Not given alone our project.
If people treat as unjustly
And if they with to seduce no we resist.
Send down Sakina' upon us.
And make our feet firm when we must wer estument.

The specific and May Cool later stretch as I was stad. You have make on drasts executable to apartie of that. Where that you last he go early each beauge. He must be not at later has an amount. I have been that an proceed turner appearance in he may higher good good beaution in particular would also be died of it. The Muslims were in doubt to to whether he could a majorar moving that he had doubt be because acceptable to be necessary that he necessary that he had doubt to good a thought in the last was a respect to the appearance of the second of any had well stressed a respect part for good, it greatly be as a majorar and by and the Muslims proyed over how

One where, I do not suspect sold me from 'Att' b. And Marwitt al-Admit from his father from Abit Ma'still h. 'Asser that when the special backed direct to Khaykar he told his companions, among when I was one, means. Then he said

> 'O God, Lord of the harmon and what they o'ercheden And Lord of the lands and what they make to grow And Lord of the davile and what jugs come they throw And Lord of the winds and what they window.

> > 2.40

We sell Then for the good of this town and the good of its people and the good of what is not a post of this order in Theorem its rest and the good of the people and the ovil that so in it. Forward in the masse of Allais.' He used to not that of every soon is uncored.

One where I do not suppose told one from Asses by Mittle When the ages in many a propin he represent the suppose that the braid of the stad one has a test to present the test to the test of the heart of the stad on the test to proper in the stad on the test to proper, and the agent to be and to reduce the test and the reduced and the reduced the suppose the specific appears a result to proper the test for a test form the specific appears a result the test and the test for the test test appears a result the test and the test agent to the test the test appears and test the test and the test (but affect). Management with his force, and test and test total field. The specific model is in a hed providing for those who have been prepared. History told in force Kanaged from Asses estimated.

When the appoints marched from Mericas to Kharday for these to make all Tar 1 and a recognic map tech for happy there when the map of at the 6.7 Then he map formation were the arms upon he hadred on a major casted at this best and between the mass of Khayday and Ghajaffe, as on to prevent the latter produces the first for the series on the prevent.

I have been determined in the control of the specifical stands of the specifical stands on the stands of the stand

The specific seized, he property passe by passe and conquered the forest on he was as he seems to hem. The fact to full our the fact of hit on the fact of hit on those Mahasadi b. Madoria was killed by a militarous which was there as plant to he has at James the layer of B. And Harring. The appeals took copying from these moving whom was Softyn d. Huyayy h. Aktomic who had been the wife of Kimlan h. al-Rabi' h. Abb'l-Huqaya, and two empares of here. The appeals from he's a high party.

"In value K able to Kaite had maked the appears for before and when he there are be hemost to give him because amount. The winterfort is in his bag two describents among the Muriaus. He Musican are the regist of the demostic deschape and the apostic get up and forbade the people to do a must be of things which he enumerated

Abdulish to May be Datest to Partie sold one from Abdulish in Abd Balls brown his factor. The spenting perfections of the flesh of terrorise distance reproced on as the puls were pushing with al, at we thereof here would show.

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I send in the characters is a Common and gas often he may make those in the set of the common in the case of the common and agreement to begin as the latter or walk problems are great when an action was the gates were. For some five good was trade gates are supplied as the agreement to the special set of the form and the property one by one.

Abdollah is, Aliq Bake hold my that man of Advanced him that its Salam of Salam name is the quanto and assuperated that step has bringed and got making god brand marking sook the quanto which he step provides. He had been been specified and that had have been to morphise, and then have making in providing the consequence for these the magnitude of the appearance is bring with the statum that . The highway ship God attributed to the or of all high is the which amongstad has to been trust as it has been all the best to be about the first trust of the statum.

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When the two met at-Zohnye killed Yhir.

Michiga h. "Upon told me that it was said to al-Enlays, "By God, year much have had a sharp swood that they," so which he replied that it was not made. but he wood it with great force.

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and came to him saving, "I took two model though." He said, "Two though

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When the a set married fullys as filterior or on the way the larring Total State Sty. 46, and represent in by firsts of even

Becam because forth and in product, we also seed to a discrete fine time amonths to. I would Surgery of Millian marchan of Sman in Million the smooth passed at L. p., after mark mer programmer and the control of the days for the collection of pays because of the col-Nalife person the night girt with his sword, guarding the apostle and guarge reach) he have not us the married the aposts are the charge and mixed him what he means by his action. He replied, "I was afreed for you with that women for two have lated our parent, he insulated, and her progate, and tall records also was an unbested, on I was advant for how on her account. They affine that the apartic and O Cod, primary 464 Applib to be more than night remercian me.

As-Zuhrt mid my from Julie h. al-Manyrole. When the aposts first Election and was on the copy to end towards the end of the night. Who their world over an oil, the drive on that we may sloop? Built entersoons to the me, on all the choice and steps. But there up and percent as long as Good, perwelled that he should then by propped humanit agrees, he seems and here was the down as he was leaking as it, and his eyes were house and his page The first thing to white the values was the feet of the sign. The ghottle was the first to wave up and he mixed field what he had during to rigin. He said. that the more thing had becorred to hair in had happened to the searth. and he advected that he was right. Then the questly set hereaff he taken a given dustance, that he made has these haved, and he and the pays, payforward their observants. Then he undered Built to call to comes, and the appeals fed them in prayer. Having finalled no sees to them and and . If you forget your provers, new them when you recommon them, for God has Perform proper for My commissions, "

I have haves that the apartic give the Luqueen of Abut the hope and demands arough which were in Adequate. The assignment step place or Befor. The Liegares and

> Notifiers stored by the grey is a second-on-Fully arrect, powerful, and score It was certain of homelastics when it was make one With the men of Asiam and Glasfar in its marks. They attacked R. 'Aver b. Zur's as the marriage. And Shaqq's people met a day of gloom. There is sale of their clouds on their phases And left only beat making among the trom? Every fort had a man of 'Abstati-Ashbal or II, al-Najike Bury with their horses. And Emigrants who had displaced their bedges Above their being, never trunking of dight I know that Mahamanal would conquet And would stay these many Salara.

The Jews on the fighting that day

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have Market desire over 1995 to appear in Relative and the specific photosic dates a mass perfect of the basis. He doesn't give that a defeate there.

where at it. Children which are from I remove to the " fact from a woman of it. Children whom he named to one. The said. I come to the growth with these seasons at \$1.00 for god on with the apparatus or to make the monant death is not proved to go both them where to read the monant death is not to the Ministers in the six of which the total of the provide the monant apparatus and the standard of the monant with the total of the specific and the provide and the blood was on it. It was the first time that the this had happened to me. I represent to the apparatus of the standard to the apparatus of the standard to the specific and the blood was on it. It was the first time that the transfer make the decrease and the blood to growth it to make the transfer to the said to the model and the back to provide and the said they were said put some only in it, and they would the land of the models and so back to now respect.

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described in the " has been distinct and the great of the their of charge in his new homeonic to have been the constitute have surrounced as Jew there. He select the specific to region falses to him, and when he did going groupes of the the agreed agent throught the first of groups to every been a market same. We say however a Market by and the greater has by were the hired servers of the owner of the show which were contrared to has easy, and what was to so do with them? He sold has to hit them in the for the first make at the first or the recent for an April 20 and and make the a baseline or good on your recovery represent these factors are the conthese desires for 1 and next above one or many. They make of any basis on Should appear to the loss from the first time and the last the fact. was as he advanced to the fact with the Muslims and was struck by a seem and hidded speed having a treat a course orders. He was brought to the menter and and between two and account to the physically mad. The positio, who was accompanied by a mumber of his companions, turned wards into and then turned away. When they asked him why he said He has with him now has two wives from the dark-eyed houris.

Abdullah b. Abu Najih told me that he was told thus, when a marryr is alam, his two wires from the dark-eyed houris per him, imping the dust from his face, saying the while, 'May God put that me the face of the man who had dust on hour face, and slow how who had dust on hour face, and slow how who had alary hour says."

THE APPARE OF ALMANIAN B. TERY ALBURANT

When Earthy had been commonwed as blacks in it. The of believe of the days all flows must be the agreement. I have become much the made in the life of a Any term when our and area sugarant to task a segment 10, on to her—and manney stattered among the Mostan smeshana, so got the premanufacture of the control of the co hos. O accorde.' He said. 'Tell them.' Ai-Habb said. 'When I came to Married B. April of the peak of the fit. So the desire when all paragraph or need to det term and advance over the grounds served because when had appeal over he had. more to Khaybur. They hope that it was the principal town of the Hiter. as highlight from the process made parameters and their price proceedings for highlight and intervocating passing ridges. They did not know that I was a Mushau and when they are no they said. "It is at March to This I have now to the service of these table to the services that are service to the size to be able to the service to the servic renorman has more to Khaylear which to the turns of the love and the narries. of the Hillar." I said. "I have heard that and I have some news that will proved we. They came up superly on either side of my camel, softme. the service of the se from these of an indicate partners upon both characteristic true have been heard the blee, and Muhammed has been concurred." The man of Kharbar

¹ The glossy open of the dept was manne. Who meating next has been with plants bushings of as "feet" manner much telephone.

and. "We will not full have up til we pood hum to the Meccare and let them. kill him amount chemicalism as present for their men, whom he has killed." They got up and shaped in Marca. Here a news for you. You have only to wait for this fellow Muhamenad to be sent to you to be killed in your midnt." I said, "Help me to collect my tooney in Mecca and to get in the explain they form at wait go b from Mohammad and his companious' before the merchants get there. (757). They not no and collected my money for one quicker than I exalt: have runpowed possible. I went to rev wife and saked her fee the which she had by her, telling her that I should probably so so Khawhar. and sense the opportunity to have before the merchants out there When Abbis heard the news and heard shout me be eame and stood at my nide at I was in one of the merchants, tents, ashing about the news which I had brought. I select him if he could keep a secret if I entrasted it to him. He said he could, and I said. "Then walt until I can meet you T refty privately, for I am collecting my modely as you see, so leave me IT and he let may until I have finished" and so, when I had collected everylung I has in Mesca and decided to leave. I mer Abbits and said, "Keep my story pecrey for three nights, then say what you will for Lam afrage the me our eved." When he can say he would say he had a page areas see for the averagle entire through training measurements and as using both a limit bear been conquered and all that is in it removed and become the property of Michard and his companions. He said, "What are you savine, Harpay?" I said, "Yes, by Ashit, but keep my secret. I have become a Mustim and have come only to get my money fearing that I may be deprived at When three nights have passed publish the news as you will." When the In a Lay care. Although our on a righe or low any exempe, it much than from To his stick, and went to the Kalba and went round it. When the people gree him they said. "O Abo'l-Fadl, this is indeed steadfurthers in a great menformane?" He answered, "By no means, by Allah by whom you swear, Muhammed has communed Klerving and was left narried to the daughter of their klass. He has seized all that they possess and it is now his preperty and the property of his companions." They asked, "Who brought you this news?" He said, "The man who brought you your news. He came in to you as a Muslim and has taken his money and gone off to roin Muham. mad and his companions and to be with hom." They said "O meet of A shi the enemy of Allah has escaped. Had we known we would have dealt with

> Among the verses about the day of Khaybai are the following from Human b. Thubet

How body the Kheyberts fought. To preserve their crops and dates?

him. Almost at once the coue news reached chem.

The total Jaff, but which L.H. quarter the various flay "qual" may provide maps star mean sharp mean office is reason a delayant house. For the local detector in get many advantage from the delete of "high-terraph and the quantum rays. They distinct the thought of death and so their preserve became a sense!

And they believed like relacible coveres.

Would they flee from death)

The death of the storved is not seemly

Hamilia also and, excurring ferross b. Limms Ayrests b. Uband who had simple induced from Khayber (for was of B. 'And b. al-Khanra. His manner Limms Ayrests was a freed slave of the specific the specific of Laham b. Zayd who was then heather to Ayrests by his method.)

At the time when Ayman's mother said to him.
You are a coward and were not with the homeoness of Khaybur
Ayman was no coward, but his home
Was sick from dracking fermanted barley-water.
Had it not been for the state of his home.
He would have fought with them so a homeoness with his right hand.
What stopped him was the belowings of his home.
And what had happened to it seemed to him more serious (168).

Nijiya b. Jundah să-Ashrul mid

O servante of Allah, why do you prove When is nothing but food and drink When Persides has amazing joy? 773

No physical

I am the Jundish to one who shout not know me Hear guger on adversary when I charges turned at the He manahed to the focuses-place of subsects and potable your

THE ACCOUNT OF THE DIVISION OF THE SPOIL OF

When the speal of Khaybar was divided at Stage and Northfell to the Muslime while at Ketthe was divided into five sections. God's fifth: the prophet's shore 'T fifth) the shore of kettheed, explains, the proy (T and wartures) management of the prophet a wreat, and resourcement of the man who acted as intermediates in the power suppositions, with the race of Falls. T Mushayana, who was one of these race, the apomic gave that's looks of laster and harty takes of datas. Khesher was apportuned among the man of al-hudaybays without regard to whether they were present at Khesher or not. Only Jibir b, 'Abdullah b. Amr b. Hartin was absent and the course the spear share in the others. Its two wades, al-humyr and khize, formed the territory into which is hardwar was divided. Note and al-Shape 13. These two places were divided into 1, loo shares.

. will

The number of the remountain proper whom Kinstee was 45 shell was If the truth places for house, and fore: Easte than and too house; every Bases get two shares and his roles our every features gut our above. There's was a chart over every allowment for every the man, i.e. of higgin of photos (774).

The check were All al-Zahore h. al-Awerine Tatha h. Thousandship "Dense Abda", Rabesta, "Aum h. "Adv. David h. Mudery. Then the where of all Pthree by at hydron, that the share in Niller, then the share of B. Bootde, D. Theret, B. Harten of B. Salaria, and 'Uhard, of the sharm' print, N. alu, Catolie and Asiani, al-Nagar Hillerine, and Ant.

The first let in Nova felt in al. 7-hard mannets of Khan, and of Surger. or deflewed to the account to B. Borlide, the third to Userd, the fourth to If all Hersts, the title in Nation to B. And to it libraries and Managers and stony married. In it Makes high Machana was halled. He may halled Nation.

Then they were down to al-Money the first to deline "Louis". After Breefing of R. al. A the und with in the parieties where their the shares of Abdul Rahmilla, Stade, al-Narde Ali, Talka, Greek and Astata, American Salaron by based and it Hurston Hiles by based of the about 10th Cat. show of Anniches was the shore of at a lift to which between and the cent of the Arabe who were or Kha wher was select, appears it was the sportle's above which he got with Associations.

had the attentic distributes at Karlin which is Weds Elvier between has been add and owner and to arbut man and owners. He must be described Planne non leads, Alt use Upless h. Zord non and to leads of same. "A man nen Abre finder me Agir fr. Abrit , mate tag. It is vor any Rapp a feat Planck your all fall h. Mustimum and his reconous on ac of them for na tair tamacht. Ann Mahone yn Rubten b. Abulu benid de Tjobe b. Whiteman to the brusher AM Officer up the congress of I hards in at Hirak and the cases for at at Popular is aboth its as ill. I have be Appear thanks the Time It in the Makhaman on Marcol & Colores and Their That to come Russiantha as No even to Heat to Behavior die 45 tech to the first board on Loren Hatter of at Zabary in Abelia to were Moreoth an Domina of Abil Talib and Lud-Aronn on Abdull-Rabouts h, Ahu Baky an Hanna d. Jahah, 50; Umma'l-Rabaye an Theba's d. st. Enterer as I Also harmonic up to Table as Also Bours pe Numerica and shalled any. Adolphilase is, Whethe and his 1995 decayle in our of which we were

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When the mouth had finished with Eligibles God areals serve to the haven of the man of Fastah when they haved when the apost a half done to the man of Klarker . New year to him as offer of proper on considerer than they should here built at their pradient. Their proportion cause to have it Charles or on the result of after he oping to Madein, and the attenues howterms. Then finder become his proper property decome a had me been two errached by home or causel-

THE NAMES OF THE DESIROR

They were Book little h. Hind h. Habib h. Number h. Lakhen who had game to the apparence of the force marriedy. Thereto, by Aut, and No. 1990, has beather Total & Over, and Arafa to Mark whom he apartic named Abdull-Rahman (et a and his heather Moreley h Miles and Patch to No cain. Inbate b. Math. and Abb Hand b. Burr and he breaker of Torockwhom the spoule named Abdullah.

Accurations to what Archebols by Abd. Babe told me the avoide small to ented to be awher Ababallah by Resulby to get an assume between the Mon here and the form the his made his assument they would not been have proposed as," and he would say. If you wish it as yours and if you like It is carry upon the forms would are. On their breakdown. However and worth mand." The Abdullah acted as assessor for one year only before he was

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following Meric. After that, plates is regard to 1 convers to 2 largest touches and R. Saliena took error the week. All went well and the Muslime found no final an error in terms are provided at these final transactions of 8. If the largest touches have a requirement of the final section of the final s

Al-Zubet and Bushove h. Yarde told me from Sold h. Ahr. Rashmar-Above and it is not man against an independent of a real or other transplants of the same the same and the same is a plant with a proof tention. being been shouse them. In other said type gard beinger tops and him with some in the species and mild from strong the office. He became that I have Between make in the in conjugate to be the owner the special and Bright-van brigging March New Asia, Brighting against Jugen & The spirit file arranges of heart good a propping to these yearing the garages and plant to speak to use he say obtain the speak and . In supple can, the Principles and put to brought super. The trace commences are as an extinct appears after the control of appearance of the property of the second party. Britain in the state of the policy of the second of the state against the state of we should deliver him up to you?" They said that they multi not present tothey have due to report the good of they seem the copies due that the as the contract to the page the discount of the factor by the page of the dead than property the annual property of the conplanter is in past thereto many print years. The prints had the because a provider of proper one because progress returned by And I shall be suggest using our over the proper or in I we nating

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makes I or the deep care — we can a stop the growth put the B op of B on the filter come above the green stop to a total tips. — At the grouph these there are no neglection or do to go a store than the put of the providers replace. — He had the stop the green that I agreed by the green

also direction and it begins to provide their first gave in time on being The property of the place is the party and developed a payone to Marriage. many state of the first the contract of the state of the first first ها منهم بي د چه عبد بند خية ميش بالمنهدية . بوليد بنسان respected by shown have the progressly on constitute that they weeked it and the Annie haven been policy and he mand true dings and the same of th many the property on these professors. The second country is never to see Instrument to second direct the propher and define any appropriate. These and and year the property files field authorate the grandered. make the break and as dold it are the tip traderiously of the discourse T and As heaps that the specific half and to the specific stage in the specific stage. product against a the production of the dealer and the explicit section of he and confirmation. Then he sent to the Jone seeing, 'God has given prevalence. For you in emigrate," quoting the apostic's vegrals. "If payous has an agreement post the graphs of their regions to the post of the series of out; he who has no such excessent for him out ready to evaluate. Then The property dates who has to appropriate tests for quarter

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at the day the graph representative if we tracked that the test attached Abdullah is Timer and distincted his many, as they had beard, in addition to their attach on the America previously. These was no dealer than two upon the grantes of these trackings for their than the grant in the case of the previously of the property of the grant in the case of the previously of the property of the case of the previously of the property of the property

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The Life of Muhammad

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Rabrolin, 'Aeur b. Abō Salama, Amir b. Abū Rabi'a, Amir b. Surdas, Ushaym (275), Mu'ayqib and Abdullah b. al-A qam two shares each to Abdullah and 'Uhaydullah one share each to the son of Abdullah b. ahih, Ibnu'l-Rukayr Mu temir. Zavd b. Thibit. Uhayy b. Ka'b. Mu ādh b. Afrā' Abū Talha and Hassa, Jabbār b. Şakhr Jāhur b. Abdullah b. Rr'āb. Malik b. Şa ya y. Jābur b. 'Abdullah b. Amir the son of Huda the son of Sa d b. Mu'ādh. Salāma b. Salāma Abdu'l-Rahmān b. T

Abb Sharik, Abb Abe b. Jabt. Muhammad b. Wautama and Ubāde b. Çiriq (776) tall a share each to jabr b. Atth and the two sons of al-Härish b. Qaya one above to Jbn Hazania. Such in our information about the allocation of Khayber and Wādēl-Qurā (777).

TRE RETURN OF THOSE WHO HAD MIGRATED TO APPROXISIA (778)

These are the names of the propher's companions who stayed in Abranton until he apart. Are is 1-converts Durant to the Nepastes freeh here but in two bears and who abstractely resourced him in Khayher after al-Hudaybetus:

From B. Histore — a fac b. Also Tatch with her sufe Armii d. L mays." and has see Abdullah who was born to him in Abyustass. ... "far was kided at Multa in Syria when action to the aposite's again, it man.

From B. 'Abdu Sharen, Khalid b. Sa'ld b. al- As b. Ureayye with his wife "mayne d. Khalid b. As ad 1779) his two children Sa'ld and Ame begotten in Abyssums. Khalid was billed at Man al-Suffer' in the caliphase at Abu Bake) has brother Ame whose wite. Figure d. Sabala b. Urrayye 48, b. Muhattib al-hamata, daed in Abyssums (America killed at Apatelaya at Syria during the caliphate of Abû Bake).

With reference to Amr b. Solid his father flabel b. al- As b. Umayya Abii Uhayka and

O 'Ame' I wish that I know about you whether When you carry area when your area have grown strong Will you leave your people's affairs in such disorder As will disclose the rage they retain in their breasts?

With reference to Ame and Khilled their brother Ahm said when the former had become Mushma, and their father 50 ld had ded in at Zurayles in the region of \$10%.

Would that a dead man in Zurayba could are What Ame and Khilid are falsely pareducing one religion!

þ. r	then	de la	-	To all	and the	. Ne	-	diam.	Tekn	of the Par	- dager	
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American in	1 N 1	or page										
7 4	14	4	41	strong	le lles 1 1	ib emini	d u	مسراحك ال	buce	dread: be	-	
A No. of	P 7	2017/10/16	- 40									

They abeyed the commands of women concerning to And assessed the very energies we were fighting.

Histlid answered here and mad:

I do not insult my brother's honour mace he is my brother. Though he does not refrain from cril words.

When affairs west all with him he said.

Would that a men dead in Zurayba would rise from the grove?

Leave the dead in peace, for he has gone his way,

And deal with the man at hand who has more need of you.

And Me eyeth b. Also Pittom who become 'Umor's guardism of the public purps: he belonged to the family of Ke'ld b at- As and Aba Mush at-Ash'ert Abdullah b. Quys, as ally of the family of 'Utba b. Rabi's h. Abdu Shama. 4.

From B. Annal h. 'Abdu'l-'Unat. Al-Arrend b. Norfal. x.

From E. 'Abda'l-Dir Jahas h. Gays with his two some 'Asse and Khumyma. He wife Umm Harmata d. 'Abda'l-Aswed (she ded to Abysanus) with her two children. 1.

From B. Zuhra h. Kilth. Amir h. Abii Waqqie and 'Utha h. Mar'od ---

ally of theirs from Hudbayl. a.

From B. Taves b. Muses. Al-Hibrith h. Khilad whose wife Reyts d. al- 70; Hirsth b. Jubeyla dued in Abymens. 2.

From B Jurnah b. 'Arm: "Crhopin b. Rabl's b. Uhbin. 1.

From B. Suhm b. Ame. Mahmaya h. at Just an ally of thems from B. Zubayet. The apart of put lum in charge of the fifths of the Muslims. 4.

From B. Activ b. Ka'b Ma may b Abdullah. 2

From B. Asur: 450 Hand b. Asnr Matth b Rabl's with his wife 'Amera d, al-Sa da b. Waqdin. a

From B. al-Hamb h. Fibr. Al-Hitrath b. 'Abda Quye. 1

The undows of those who had died in Abyuman were also brought in the two boots.

The rotal number of the men whom the Negus stat in the two home with Amr b. I mayre was 16.

Of those who magnitud to Abvarious and did not return until after Bods and the Neguri did not send up the two bosts to the sportler and those who came afterwards and those who died as Abvasinia were

From B Umerys b. Abdu Shame. . hewholish b Tabeh, as ally from And of Kleamyson with his wife Umm Hehiba d. Abs Suivin and his daughter Habita from whom Abú Suivin a daughter ger her hanve. her own name being Ramin. 'Ubavdulish had migrated with the Muslims, but when he got to Abyminis he turned Christian and died there as tuck having shundoned felder. The speeds afterwards married his wife

Muhammad billy at b. at Zubayr from Orwa said me about Ulary. He distants turning Christian and said. When he pound by the aposition compensates he said to any, 'Our sym are opened but yours resked, i.e.

the materials being taken from a paper who true to open its eyes and the materials being taken from a paper who true to open its eyes and the sea.

And Quya b. 'Abdullah of R. And b. Khwanyana who was father of

Company to the own materials of the party of the same of the same

From B. Anna h. 'Abdu'l-That. You'd b. Zama's who was hilled a magnet and the quarter of minute gard too. It means he deleted who

died in Abytema, 2 met.

From B. Zuhre h. Kilith Al-Murraith h. Ashar with his wife Rombs of the day of the property of the following the first transfer to the first transfer transfer to the first transfer transfer to the first transfer trans

man o gam to Marris Ages h. T strange who was talked in Oblinion

mith Salvi N. Alei Wassin, T.

prior in the present of the September of the September September and the September Sep

From R. Lange E. Board Black & property on the residence of the first three to the state of the

From R. Sotton h. 'Acces 'Abdullate is, al-Pferich who died in Abytainia's qualification is important and the same to be been and the same bloodies of all the appearance of the finite and the same bloodies with representation operate in the present and at the same to a few and appearance of the same in the same and the same is a few and appearance of the same to be same to be same to the same in the same in the same in the same of the same and the same of the same and the same of the same and the same of the same of

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" In Opinio, CT, Way, Spr.

Penn B. Age t to b. I comp t them be and a - And a thousand and 'Adly b. Nadle who also died there. 2.

Added had a new softent at this union who recovered such the billionisms. In the substance of the few has put the billionism as the manufact or have. He enterpoint animal version

Moun't al-Marsel's hourd that her hashand in Mayota to drinking from glosses and pare?

If I wished, the cheef man of the city would ping to purand denoting-pris pirouette on tipine.

If you so now ferend, gove one a detail in the largest eye-

Parhaps the commander of the feithful will rate it arrive. That we've deading together in a unabletown units.

When 'Unar hand of these versus houseld: 'He's right, by God I to take a grown to one who may have an each of an archive training to a After his deposition he came to 'Unar and pleaded that he has a material to the way that he remain mapping, but that he was a post who we are a management on I have made a management of the second particles are at a fact to be present of a second particles are at a fact to be present of a second particles.

From 8 Ame 6 and had be described up as appears a more or Headler b. 'All al-Hamel' to al-Yamilton. 1

The American Street Court to April James and Act to April 2014

The same property of their retainment of Back and A. And are to the parties of th

The names of those wise died in Abyssinia and their children were From B. 'Abdu Shome: 'Ubrydellah h. Jakah wise died a Christian From B. Ama h. 'Abdu'l-'Umi. 'Ame h. Usugwa h. al-HSreh

Proposition of the American State of the Control of

From I Street his five district his self-out.

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The being is control of constant with magnetical to the course is return unto comp black many from more thank shall using an eventual transfer or furgic is present the respectively with more back and who may make your with course above their forms.

The provided \$ 1000pts, Brown & of the country.

term R. Ummyne: Umm Ffebilde d. Abn Sufyan wein ber daughter ben an mit der der ber de

The first part in them, they make the brought hash

I do the beauty

From B. Tayes h. Murro. Ranto d. as-Harth b. Juhyyla who died on the sources and her two designers. A who and Zaynat by al-Hanch born in Absences. They all, towether with their breaker blanch at-Harris, deed on the seatour from dreaking fool water. Only her daughter Fitting, home there, survived to return.

From B. Sahan b. 'Azar Ramin d. Abû 'Auf h. Duhayra. From B. Activ h. Ka'b: LayE d. Abb Hathers b. Ghining.

From B. 'Amer b. Lat'ney Smela d. Zema's b. Ques, and Sable d. will Subass b. 'Anni and his daughter al-Mappilal, and Arres d. al-haid b. Wandler, and Lamb Kulthum d. Subert b. Ame.

From durant Arab cribes Annal d. . mann h. st. No min al-Khash amins and Filtima d. Nations b. L. mayor b. Muhamith al. Kinstyles. and Fultaylas. d Vater and Bacaka d Vante and House, I man Shurabbillis, mana-

These are the names of the takings who were been to them in Abrasians

From B. Hissburn: 'Abdullah b. In for b. Abil Talib.

From B. Aude Shares: Multipromoted b. Abb Hudbayfa, and Scill b. Rhillid b. So ist and has water Ama-

From B. Makhetim: Zavnab d. Abt Salama h. al-Anag.

From B. Zuhra: Abdullah b. al-Muttalih h. Ashar.

From B. Tavm. Miles b. al-Harith b. Khalled and has nintern 'A ashe and Fatirus and Zeyneb. a best and a sirle.

THE PULEFALED PILORIMAGE. A.H. T.

When the aposite recorded from Khaybar to Medina he mayed these from the first Rate, used Shapewill reciding out randing parties and expeditions. Then in Dhu latte da-the month in which the out betate had percented him crain pilgramage by many out to make the halfilles palgraphics the at clace of the same from which they had encluded him,

with These Muchins who had been excluded with him went out in 4.8. 7, and when the Meccana happy of it they got out of his way. Qurayah told among themselves. Muhammad and his companions are in destribution, want, Albeit de samena.

A men I have no remon to monest rold me that Ibn. Abbig and "They enthered at the store of the assembly house to kind, as here and his turnproxime, and when the apostle guerred the most up to three the end of his churk over his left shoulder less that his meht apper arm from Then he had "God have mores on a most who shows them below that he is strong " Then he knowed the stone, and weep out tropped as did his companions tuits) when the semple concealed has from them and he had kested the invalues corner be walked to kim' the black stone. Then he trotted) many

water three circums and realized the rest." The Abbits used to any Propieuntil to though that this practice was not incombant on them became the smartle only due at for this class of Character because of what he had beared shops there until when he made the (secwell atherimage he affaired to it.) and the same carried it can't

Apatoliab is. And Bake sold rue that when the mouth entered Moore on that pilenuage Abdullah b. Rawtha was holding the balter of his came! and severe

> Get use of his way, was unbelievers, make wor.2 Every good thear ages with file spetch. O Lord I believe in his word. I know God's truth in accepting #. We will fight you about its interpresental." As we have tought you about its revelation With strolan that well remove breads from aboutless And make freed summedful of friend (1911).

Abbe & Shift and Abriellan & Abb Naith from 'Ant' k, Abb Rabih and not Multible Abu I-Hanti from The 'Abbin told on that the questle sourced Maximitta d. al HSroth as that sources of but when he was harden. Al- Abbits h. Abdu'l-Muttalib ameried him to her cyllaus.

The aposite remained three days in Macca. Herewith h. 'Abde'l-Last b. And Chris b. Abdie Wade b. New b. Mank b. Hall with a few Ourself streets have no the third day because Ourself had entracted here with the duty of produce the apartle out of Meyes. They said. Your taret in on, we get out from me." The mouth approprial. Their would it have you if you were to be one after and I were a wedding feast among you and we prepared food and you came 100? They replied, "We don't need your food, no get ust. So the apostle west out and left Abb RES his client in charge of Maymone until he brought her to have as Barti * (* The speeds greered them to change the (normal) sacretical around and did so humarif. Carneja were hard to come by an he allowed them to offer own.) The apratic oppositested his marriage with but sheet, and then went as to Medan in Dhû'l-Hina (1984).

THE BACK ON MU'TA IN A.E. &

704

He remained there for the root of Dha'l-Haja, while the polytheises reperwant the pregrammer, and decompose at Mabarrara and Safar and the two

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The majoret which makes of motors as many Myslin terrors. Of I believe. The Origins of Machanescotton Sprinterminest, Confinal, 1972. B. 153-

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mention the say be supported by yen we appropriate two glicenstance in response that is not to the original address of methods to mean

Rabl's. In Jumida'l- 'Ill's be seen to Syma has force which met with disaster in Multa.

Mahammed b. Ja'fer b. al-Zubayr from 'Urwa b. al-Zubayr and. The apectle sent ine expedicion to Mu'ts in Jumada's Ola in the year it and put Zoyu o. Haista in command, it Zayd were claim then Ja'far b. Abd Talib was to take command, and if he were killed then. Abdullah o. Rawsha. The expeditions got ready to the member of 3,000 and prepared in start. When hey were about to set off they hade farewell to the months of the chiefe and saluted them. When Abdullah b. Rawsha took has leave of the chiefe he wept and when they asked him the reason he said. By God, it is not that I love the world and am inordinately attached to post, but I beaut the apostle read a verse from God's book in which he mentioned hell "There is not one of you but shall come to it, that is a determined decrease if your Lord," and I do not know how I can return after I have been to it. The Muslims said, 'God be with you and protect you and bring you back to us eafe and equad. Abdullah and.

But I sak the Merciful's pardbo
And a wide open wound discharging blood,
Or a deadly lance-thrust from a zealous warner
That will pierce the nowels and fiver,
So that two will say when they pass my grove,
"God guide him, fine raider that he was, he did we'll!"

*** Then, when the people were above operari. Abdullah carge to the apported to bed from farewell and made:

May God confirm the good things He gave you As he confirmed them to Museu with victors. I perceived goodness to you by a natural gate. God knows that I can see deeply.

You are the special and he who is deprived of his gifts. And the sight of him has no ceal worth (184).

Then the people marehed furth, the sportle accompanying them until he stirl forward and returned. Abdullah sud.

May peace remain on the best comparison and friend. The men I and good-bye to amid the palms.

They were not her was as to as Mado in Syna where her heard that hereefood and othe Cawo to Valab in the Bulga' with annurous Copy ke prince by 100,000 men or of Lastim and justifies and of-Qayo and Balina' and Bulga commander by a man of Bulga of Jesoha cause health he Aufila. Where the Bulgatons heard her new specifies at Reading poundering with 10 the. They were so favour of wideligets (the appeals to will him of

Source, 79 The dubers overtage and leader stayme in above three in eightly connected by LFB. the enemy's numbers if he sent reinforcements well and good, otherwise aboy would await his orders. Abdullah b. Rawtha encouraged the men saying. Men, what you dislike is that which you have come out in search of, wire, manyidem. We are not fighting the enemy with numbers, or strength or multipude, but we are confronting. Thighting) them with that religion with which God has honoured us. So come on Both prospects too are, fine victory or marryrdom. The men said. By God, Ibn Rawsha is right. So they went forward and Abdullah said concerning their holding back.

We weged on mer horses from Ajil' and Par' " Their belies gorged with the growthey had exten We gave them as shoes the amonth band ground, I'm surface amnoth as leather. They stayed two mights at Ma and After their rest they were full of spirit. We went forward, our barses given free cein, The hot wind blowing in their costrils. I awear that we will come to Ma'ab. Though Autos and Greeks be there-We promote their bridles and they came formusly. Their dust arose in streamers With an army whose helmers as their points appeared Seemed to share like start. The woman who estays life our spears directed, She can remarry or remain a vadow (78x).

Then the army went forward, and Abdullah b. Abū Bakı old me that he was told that Zayd b. Arqam mid. I was an rayban child of Abdullah b. Rawāha and he took me with him on this expedition riding on the back of his saddle, and as he journeyed by night I heard him reciting these terms of his.

When you have brought me and carried my year.

A four nights' journey from the swampy ground,
Then sojuly the and bear no blame.
And may I never return to my people at booms. (And when)
The Muslams have gone and left me
In Syria where I wish to be.
And a near relative of mane in God,
Though no blood relation, has brought you back,
There I shall not care for fruit that depends on rain
Or palms whose roots are watered by man.

I wept on hearing those words and he flicked the with his whip and said,

Two noneminent Tepp? He abbreves to some! *Why worry wretched fellow, if God grants me martyrdom and you return family in the middle? Then in one of his rotat poems he mid

O Zayd, Zayd of the swift few samels, Long is the night you have been led, so dismount.

The people were forward until when hey were on the borders of the Balqa' he Greek and Arab roters of Heraclius met them in a willing called Mahārit. When the enemy approached, the Muslims withdrew to a village called Ma'ta. There the forces met and the Muslims made their dispositions, passing over the right wing Quiba b. Quidda of the B. 'Odhra, and over the raft wing an Angari called 'Obaya b. Malik (786).

When fighting began Zayd b. Haritha fought holding the apostic's standard, until he died from loss of blood among the apears of the enemy. Then Jaffar took it and fought with it until when the battle heraised born in he jumped off his roun and harnetring her and fought till be was killed. Jaffar

Was the hirst man in Islam to humatring his home.

Yahvil b "Abbild b. Abdullah b. al-Zubayr from his father who said.

'My foster father who was of the B. Mures b. Auf and was in the Mulia raid and. I seem to see Jalfar when he got off his sorre) and hamatrung her and theo fought until he was killed as he said.

Welcome Paradise so near, Sweet and cool to dank its cheer Greeks will snon have much to tear Infidels, of descent unclear When we must their neets I'll above." (58)

795 Yahri b. Abbid on the same authority told me that when Ja'fer was brilled Abdullah b. Rawaha took the standard and odvanced with it riding his borns. He had to put pressure on bimself as he felt reluctant to go forward. Then he said

I ever, my soul, you shall come to the bettle You shall fight or be made to fight.
Though men about and excess aloud.
Why should you spore Paradase?
Long have you been at ease.
You are nothing but a drop in a worn-out skin.

He also sain

O soul, if you are not killed you will die This is the fate of death which you suffer! You have been given what you hoped for. If you do what these two did you will have been guided sright

meaning his two companions Zayd and Ja'far. Then he dismonsted and a There is a play on the words here. count of his come up with a meas bone, saying, "Strengthen yourself with this, for you have met in these batrles of yours difficult days." He took it and see a hinle. Then he heard the sounds of condusion in the force and threw it away saving, "And you are still using?" He seized his amore, and died fighting. Then Thäbit b. Agram took the stundard. He was brother of B al. Ajlan. He called on the Muslims to rally tound one man, and when my wanted to rally to him he democrad and they railied to kinālat b. al. Walia. When he took the standard he tried to keep the enemy off and to avoid an engagement." Then he retreated and the enemy turned ande him him on he say away with he men

According to what I have been told, when the array was scritten the apostle said. Zayd took the standard and fought with a until he was killed as a martyr, then Ja far took it and fought ontil he was killed as a martyr. Then he was silent until the faces of the Ansar felf and they thought that something disastrous had happened to Abdullah b. Rawaha. Then he said Abdullah took it and fought by it until he was killed as a martyr. I saw in a vision that they were carried up to me in Paradise upon beds of gold. I saw Abdullah a bed turning away from the beds of the other two, and when I asked why I was told that they had gone on but he heritated before he were forward.

(T) Abduttate b. Abū Bakr told me that when the news of Jaffar's death . 5. reached the aposite he said, Jaffar went by vesterday with a company of angels making for Bisha in the Yaman. He had two usings whose fore-feathers were assued with blood."

Abdullate b. Abū Bake from Limm 'Isa at-Khuza'iya from Limm Je far d Muhammau b. Is'far b. Abū Tātib from her grandmosher Asmā' d t mays said. When Is'har and his companions were talled, the apoetle came is to me when I had met tanned forty skins (788) and kneeded my dough and washed and oiled and cleaned my children. He asked me to bring into Ja'far's sone and when I did so he amely them and his eyes filled with ours! I asked here whether he had heard bad news about Ja'far and his commonions, and be said that he had and hear should Ja'far and his commonions, and be said that he had and her women gathered to me. The spottle went out to his family saying. Do not neglect Je'far's family so as not to provide them with food (in they are occupied with the disaster that has happened to their head.'*

"About. Relimin b. al-Qiaim b. Mubanound told me from his father from Aliaha the prophet's write who said: When news of a lar's death came we saw sorrow on the sportle's face. A man ment to been and said, "The women trouble in and disturb us." He told him to go back and quieten them. He went but came back again saying the same words.

to the property of the propert

799 'A intuition commented, 'Meddling often injures the meddler. The apostle said. 'Go and tell them to be quiet, and if they refine show that in their mouths.' A ishe added. I said to myself. God curse you, for you have neither sparse yourself the indignity of a trub nor are you able to do what the accepte said. I know he could not throw dust in their mouths."

Outhor h. Outside al-'Uddet who was ever the right wing had attached. Malik b. Zarlia. T. render of the ratered Araba, and kifeth him, and said.

I pierced for Zefile b. al-Irah with a speer Which went through him and then broke. I give his neck a blow. So that he bent like a bough of mimora. We tel off the wives of his course. On the day of Raquesyn as sheep (789).

A Author of Fladar who heard about the advance of the apostle's stray had said to her people who were a clan called B. Ghanes:

I want you of a proud people. Who are house in their gase. They had their houses in single file. And shed turned blood.

They took beed to her words and separated themselves from Lakhm. Afterwards Hades remained a large and prespersus tribs. Those who took part in the war that day, the B. Thallaba a class of Hades, remained inagonificant. When Khilid went off with the men he took the homeword read

Muhammad b. Is I'm b. al-Zubayr cold me from 't run b. al-Zubayr that when they gor near Medica the apostle and the Muslims met them and the boys come running while the apostle came with the people on his-best. He said, 'Take the boys and carry them and give me Is for's con-They gave him 'Audullah and he took him and carried him is front of him. The men began to hrow dire at the army saying, 'You runnways, you field in the way of God! The species said, 'They are not runnways but come-grains if God will.'

"Abdulla" b. Abs flair told me from "Amn b. "Abdulla" b. at-Zubayr from one of the Jamily of al-Harith b. Highsin who were his nasternal tarcles from Umm Salama the prophets wife who said to the wife of Salama b. Hishim b. at-As b. at-Mughira. Why is it that I do not see Salama of prayers with the aposite with the rest of the Muslime" She replaid. By God, he can't go our Whenever he goes out the men call out. "Runnawy! You can away when in the path of God?" until he has caken to eitting in his house and not gottes out at all.

Quys b. al-Musahhar al-Ya'muri composed the following versus in which he must extract for what he and the other men tild that day and

shows how Khillid took precautions for their safety and per every with them.

By Cod, I never ceese to blame myself for stopping When the houses were leaping forward with bolting type. I stopped thest mether asking belp nor string decisively Nor protecting those for whom death was decreed However, I did but satisfie Khalid And Khalid has no aquet in the stripy My heart was moved for In far in Multi When in move was no good to an archer And be linked up their two wings to us psychipins not polythelets nor unstruct.

Thus Qays made clear in his verses the facts which people dispute, namely that the army keps their distance and were aband of death, and established the fact that Khālid and life men prophed battle (790).

Among the immemations over the about a companions who died at 700 Martin are the lines of Hamila b. Thishire

A materable night I had in Yathrib. Anxiety that robbed me of sleep when others slept soundly. At the thought of a friend my team can fast. (Memory is of the came of weeping-Nav. the loss of a friend in a calmaity, And how many a neble coul as afflicted and endures parently b I saw the best of the believers follow one enother to death. Though some held back behind them." May God receive the slain at Mu'ts who went one after another. Among them Jaffar now borne on wings, And Zayd and 'Abdullah when they too followed When the cords of death were active On the day they went on with the believers. The formante radiant one teading them to death Bright in the full recon-of Hashum's some. Haughty against wrong, duringly bold, He fourfit till he fell unpillowed On the buttlefield a broken shaft in his body He has his remard with the martyre. Cardena and green spreading trees. We gave in Jaffer a man toyal to Muhammad, One who gave decuive orders: May there ever be in Islam of Hishma line. Pillars of strength and an endless source of pride

tegetwoop for a laterating was to group the first of the first for a ment when the Distance for a mean term of the first the good for

The Life of Michanimas

In Islam they are a monutain and the people round there Are rocks piled up to a recourt surjectic and talty.

Splended leaders: of them Ja for and his broules "An And of them Almond the choose one And Manne Almond the choose one And Manne and al. Abbie and "Aqil And the sap of the wood troop which he was approved by them relief comes as every hard dusty high.

Whenever even are in a tight except. They are the friends of God Who sent down His wasdom to these And among them is the position brouger of the Book."

Roffe to Nationard

While the eyes of others slept my eye shed team Like the dripping of a faulty water-skin. In the night when corrows came upon me When I was not subbing? I turned realizably on my couch Greef came repeatedly and I paged the night. As though I had to shapbard Urea and Pages 1. Two as though between my ribs and bowels A burning piercing pain afflicted me, Socrowing for those who one after another Were left lying that day in Multin. God bless them the horoest And may plenteous mine refresh their bones! They forced themselves for God's sake To ignore the fear of death and cowardly failure. They went in Front of the Maslima. Lake stallion foals, clad in long mail When they were led by Ja Far and his flag-In front of their leaver, and what a fine leader. Until the runts were breached and faller. Where the ranks were trapped fav prostrara. The moon lost its radiance of his death, The sun eclipsed and wellnigh dark A obtof of high lineage from Historia. In lafty communicated and authority immovable. A people by whom God property The servants. To them was sent down the revealed book They excelled other tribes in glory and honour And their enlightened rounds covered up the ismorance of others. They would not einbank on a vicious enterprise, You could see their speaker deciding justly.

2 Papulat Impress — duite of place.

If the order the grade pumping of the tradition of the grade pumping of the tradition of the grade pumping of the grade

Their from welcomed, their hands gave freely
When days of Junius would access passimony.
God was pleased with their guidance of His constant,
And by their good for use the apostolic prophet was victorious.

Herem b. Thabet mourning Jaffur.

I wept, and the death of Jaffar, he propher's friend Was greevens to the whole world.

was distressed and when I heard of your death and. Who in for fighting by the flag Hawk and its shadow With awards drawn from scabbarts. Striking and haves purcing again and again? Now Jaffar, Fahma's blessed son, is dead. The best of all in origin, and most powerful. When wronged, most submissive to right. When it was indubitably one. Most open-handed, least in unseemliness. Most lavish in generously and kindness. Atways excepting Muhammant, Whom no living being energial.

Mounting Zayd b. Heriths and 'Abdullat b. Rawtha be taxed

O eye, be generous with the but drop of thy tears And remember in thy case those in their graves. Remember Mu'ta and what trappened there When they went to their defeat. When they returned leaving Zayd there. Happy he the abode of the poor one, imprisoned (in the grave). The friend of the best of all creatures. The lord of spon whose tave fifth their breasts. Ahmed who has no equal, My sorrow and my joy are for him Zavd's position with us. Was not that of a man deceived. Be generous with the tears for the Khazrajite," He was a chief who give freely there. We have suffered enough by their death And pass the right in joyless grief.

A Muslim port who retained from Natural adds.

Enough came for grief that I have returned while Jofer And Zayd and 'Abdullah are in the dust of the gravel

Or That his relige of the past and the captive 2 day. Abdullab is Rowshim

They ract their end when they went their may And I with the surrovers am left to life's corrows. Three men were sent forward and advanced To death's louthed pool of blood.

The same of those who died a martyr's death at Mu'ta:
Of Qureyah of the cha of B. Hinbito, Ja'fur and Zayd
Of B. 'Adiy b. Ka'h: Mas'ad b. al-Aswad b. Härsthe b. Nadie,

200 Of B. Malik b, High Wahlo b, Said b, Aba Sarh,

Of the Anniles of the class of R. al-Härith b. al-Kharraj, "Abdullah b. Rawiba and Abbild b. Qava.

Of B. C. Americk, Makik b. al-Najjir, al-Härith b. Na'mila b. Usef b. Nada b. 'Abd b. Auf b. Ghanara.

Of B. Mann b. al-Najpit Suzaga b. Amr b. Afiya b. Khamai' (201).

THE CALLES THAT A THE C. PATINGS MECCAL A.H. 8

After he had sent his force in Mu'ts the sposite stayed in Medina during the latter Jurnitdi and Rajah. Then the B. Bakt h. Abrit Manife h. Kinana anacked Khuzi'n while they were in a well of theirs in the rower region of Medic called al-Watir. The cause of the quarrel was that a man of B al-Hadrard called Matik h. Abhad—the Hadrard being at that time allies of al-Aswad b. Bazn—had gone out an a trading narray and when he reached the maddle of the Khuzi's country they attacked and falled him and took his passessions. So B. Butt attacked a man of Khuzi a and hilled him and just before Islam Khuzi's attacked the sons of al-Aswad b. Razn al-Dill who were the most prominent chiefs of B. Kindine—Sahul, Kulthun, and Dhu'ayb—and killed them in Arafa at the boundary atoms of the states of area.

One of the B. at-Dil told me that B. al-Asward during the pages were paid acouste bit. A for success to position among from while they only got a sargle bloodwit.

While B. Bakr and Khugi's were thus at entirely Islam intervened and occupied men's mands. When the peace of Hudaytiya was concluded between the spoots and Qurayah one of the conditions—according to when at Zuhri told the room Urwa is at Zuhaya from at Miswar is Mathrame and Marwith is al-Hakam and other traditionate—was thus anyone who wanted to enter into a treaty relationship with either party could do so, the B. Bakr joined Qurawah and khuzi's joined the spouts. When the emission was enablished B. at Dil of B. Bakr took advantage of it against Khuzi's in their desire to revenue themselves on them for the sons of Arwad whom they had killed. So Naufai b. Me Iwaya al-Dill, who was their leader at the time, went out with the B. at Dil, chough all the B. Bakr did not follow him, and creathed Khuzi's by aught while they were at al-

Water their well, killing one of their most. Both parties fell back and continued the fight. Qurayah helped h. Bake with weapons and come of them fought with them accretly under cover of the night until they drove Khush's into the sacred area. When they tracked it the h. Bake mid, 'O Naufal, we are in the sacred area. Remember your God, remember your God? He replied in humphonous words that he had no god that day. 'Take your reverge, we soon of bake. By my ide, it you used to steal in the accred area, won't you take verigentee in it?' Now on the night they attacked them in al-Water they killed a man called Munabish who had gone out with one of his inheritance called Tamim b. Asad. Munabish had a weak heart and he told Tamim to escape for he was as good as dead whether they killed him or let him go, for his heart had given out. So Tamim made off and escaped and Munabish was overtaken and killed. When Khush a entered Mocce they took refuge in the house of Budayl b. Warqu' and the house of a freed slave of theirs called Röh'

Tambo to extensing himself for running away from blumabile and

When I saw the B. Nufatha had advanced. Covering every plant and hill, Book and uplend, no one else in meha, Leading their swift wade-negatified horses. And I remembered the old blood feud between us. A segacy of years gone by . And I smelt the odour of death coming from them And ferred the stroke of a sharp record. And knew that they would leave him they emore Meat for mother lions and carrier for erows. I set my feet firmly not fearing stambling And threw my garments on the bare ground. I run-to wild an strong, lean-flanked, run as I run. She tury blame use, that had she been diere Her disapproval would have been units wetting her Men well know that I did not leave blussabbib willingly. Ask my companions (if you do not believe me) (792).

Al-Akheat b. Lo's al-Dilt describing the fight between Kantan and Khana's said:

Have not the reon distant Ahabha' heard. That we repulsed B. Ra's in conjutent disgrace?* We made them keep to the dwelling of the slave Rhi' And hey were confined halplets with Buday. In the bouse of a low person who accepts burnifistion. After we had staked our vergenace on them with the sword, We hald them there for many a day.

President the Abrahamana are makens with across an approx of near the teachers are Until from every pass we charged down on them.
We strughtered them like goats
We were like lions mong to get out teeth in them.
They had wronged us and behaved as enemies

And were the first to shed blood at the secred boundary

Sos When they pursued their with their vangitud in the wad?'s bend They were like young outnotes in full flight."

Budayi h. Abdu Manit h. Salama h. 'Amr b. al-Apabb who was citible Budayi h. Limm Asram answered him thins:

May those people lose one another who boast Since we reft them so chief to cell them to assembly save Náfil.

Was it for fear of a people you scorn.

That you went past al. Water fearful, never to return?

Every day we give to others to pay broadwis for those they have killed. While we take no help in paying our bloodwis

A large in must become in all latural

tun seconda saloscod all e moplo ota.

From Bayd and I wad? to the slopes of Rajwa.

We held off the attacks of pushion

On the day of al-Ghamim⁴ Thays run away

We terrified bim with a doughty leader

Was it because the mother of one of you defocated to her house in her trepidation

While you were leaving about that we met no opposition?

By God's house you lie, you did not fight

But we left you in latter confusion (793).

When Quraysh and B. Bake had combined against Khuga's and killed some of there, thereby breaking their coveranted word with the sportle in wellsting Khuga's who were in treaty with him. Amr b. Salam al-Khuga of the clan of B. Ka'b went to the sposses in Medium. (This less to the conquest of Merca. He stood by him as he was satting among the men in the mosque and said.

O Lord I come to refirm Muhammad
Of the old alliance between our fathers
You are none for whom we provided the mother.
Then we made peace³ and have not changed our minds.

¹ Rátbo is a place in Playd or A.Dh. says, but unless the action referred to occurred before they reached the arraw it is hard to see what the combinious were doing. As faithful manny the contingent that leads the parault of a fleeing effection is so be oreleved here so W. in 1850.

A well belonging to B. Kinans. The second hemsetich is a reference to the present. The second comes before recrimination

Help us, now God guide you.

And call God's servants to our aid.

Among them the apostic of God prepared for wire.

When he is woonged his facts becomes black with anger.

With a guant array foaming like the sea.

Verily Qurepais have broken their promise to you,

They have violated their pledged word,

And they not room to watch out for me in Kedi.

They claim that I can get no one to help us

And they but a miserable few.

They attached us at night in al-Wattr

And killed us as we performed the titual prayers (204).

The appeared in the sky be said. 'This cloud will provide help for the B. Ka'b.

Then Budget b. Warest came with a number of Khuzi'a to the apostle. in Medieu and told him of their misfortune and how Ouravsh had helpeu-B. Bake against them. Having done so they returned to Messar The apostle mid. I think you will see Abû Bufyan coming to strengthen the agreement and to ask for more time. When Budayl and his companions had got as far as 'Usfan' they met Abū Sufyan who had been sent by Ourageh to extend her the agreement with the aposite and to ask for enextension, for they were alread or the consequences of what they had done Abū Sufvān asteu Budavi whence he had come because he sespected him. B of traving visited the aposite. He replied that he had come along the shore and the bottom of this valley with the Khuza a, and demed that he bad been to Muhammad. When Budayi had good off to Mecta Abii Sufyan good. If Businglicame to Medina he will have given his camela dates to eat there," no he went to where the camels had knell and split up their dung and rooked at the stones. 'By God, I swear Budayl har come from Muhamannad. he asid.

Having arrived at Medans he went in to his daughter Unom Habiba, and as he went to sit on the apostle's carpet she tolded it up so that he could not uit on it. My dear daughter, he said it hardly know if you think that the carpet is too good for me ur that I am too good for the carpet." She replied "It is the apostle's carpet and you are an unclean polytheist. I do not want you to sit on the apostle's carpet. By God he said, 'since you left me you have gone to the bad.' Then he went in the sportle, who would not speak to have, he then went to Abb Balar and asked him to speak to the apostle for him, he refused to do so. Then he went to 'Omer who said, 'Should I intervede for you with the apostle'! If I had only an air I would fight you with it.' Then he went in to see 'Ali with whom was Flitting the apostle's

On testing tober add, examped * A piece on the brights above blocks.

Or perhaps surits here means "You shall be helped" *
Two days journey on the road from Messa to Mediat.

described who had not been full a body son blanch much larger from all her His assessment we will are the arroward of their fear from more as to a companie. with the appeals in their to reseal and have to present disconsistants. But M. processing the state of the control of the processing the state of the an event on talk to have already to be builted as I brown and much at Managara and our properties are type as an appropriate terroral desire on their territory because work of the Araba had over 1. The respect that has been been more out of amounts to project the mark in table and in one of the find these course give process and agreement your expectation this about expect for the a and will be the company the others. Homes I do not see anything that the marks below one and one are the chart of R. Rossina as not un and small preserves became one and they as both hope. When he gold . In throught that that would do any soul he rented that he did not, but that he will be probably the Therefore the white get up to the respect good and it were given place to become one the ten discussion to agency and make off up Company, who agend he has speed. We send that Management would not usual to torp, that he gas no great from \$100 Control and the his his word manual experience the manner was the half Bases 197 has recommended into the hard from its factors of the section of he did not come titlewher it toward the site about the best where is the had drawn and whate they asked below to Microsoperal had each could be world he had to adout that he had not. They complemed that 'Ali had study a And or how you is an his production reason togs operating and he again that he analy) final mathing also to the are one.

The Life of Muhammad

The answer or trend pressurewes in he made for a force and blot fight make an investment to the second of the seco management. He report if the mounter that analysis in to not shown much and the seal that he had and then the latter has been an evenly one. We that her has the dat on those where he become does notice. Large he appeals and extend the rape that he was away to Marca and as over them to make excelul preservitions. He send, 'O God, take ever and sem' from Union at a thin we may take them by appropriate at their speak, and the menand the most wearendy.

House h. Thirty on many the men, and many around the a beginn the man of Khard's, said

> It painted mu though I slid not see in Mecca's railer. The man of Borol Na b with their heads cut off Der meen who had not thrown there awards: And the many dual who were jest polyured." Would that I know it per help with its biring series? Would some Subset b. Mose, and Safado.

the first of the control of the cont territory. This is supplied to the mil to the absorbe which has quite a same Stores was no faloue. He selied up his terrain to host the enough

That sid count who areas a from his won-That is the time for wer—its girths are highlyword." Den't feel pale from us, see, of Uram Musikid. When its page milk is extracted and its touch are emphasi-Thus, I be disconnected, for our sweeds. Will open the door to death | 706).

444

Management by a track of Parager from Through at Enteredant another of pur traditionary said that when the spentic decided to go to Moon just to be Anna Payers a grown a larger or gardened review their that grounds monday to come at them. He neve is to a woman whom Multimormal h. In an alternative was from Managers while the inter-programme and the way have a bread woman of one of the B. Albert I. Morento. He have the agree makes to come a to discrept. The part the array on her final and their assemble to both over a polymer of. The appet more on, over their beavon of Mitth's action and and 'All and al-Tabage h. al-'Awadia, with appropriate and the party of the state of the second state of the second of the Arith. A result. They made for distinguish and sear had bee harmon for heard managers. At some that the mounts count for its mounters our goods there and that if she did not produce the latter they would orne her. When she and that he was an account the hold been to turn made, and then the let down har looks and draw out the letter and more it to kint and he took it to the paralle. The para to provious if the and party has that deposed bett to are then. He remains that he to arrest in facet and the agents and had never second to do so, but that he was not a man of standing second Ourseak and he had a see and a family there and that he had to deal prodently with them for their sakes. 'Done wanted to cut off his bead as a hypocrite but the apostte and, 'Flow do you know 'Umar perhaps God tooked (avourably on those who were at Bach and east, "Do as you pleme for I have to reven you." Then God sent down opportung Hitrib. "O you who helieve, choose not. My energies and yours as friends to show them kindness as for so the words. You have a good example to Abraham and chose with him when they mid to their people. We are gulf of you and what you sunship bende God, we reconnect you and between us and you ty and hatred sall ever endure until you believe in God alone.

Muhammad b. Muslim b. Shihib at-Zuhri from 'Ubaydulish b. Abdul igh h. 'Utha h. Man'od from Abdullah h. Abble told me: Then the sportle went on his journey and put over Medina Aba Ruhin Kulthum b. Histayo. fundari. He were not on the roch of Romadan and ed until when he reached at Kudavd between 'Usfan'

with to one blueling: Sulavas membered rest and seems see 1,000; and by payone your good to be in resident force may a parameter take appropriate and have. The Murgin warm to specify the same man, and one support to bank.

Fillman, Francisco The property of a specific

When the month had reached More al-Zaluria Ourseak were completely for however of the fact and did not even know what he was doing. In thous pughts Abd Sufvin b. Harb and Hakton b. Histon and Radoul b. World ment that apprehens for news by eve or our when at Abbus had met the

In the way (797).

dea.

Aby Sulvin h. al Hareth h. "Abda"l Murtalib and Abdullah h. Aba Limitary is all Mighten had not the arousts also as New's U ash between Marca and Merima and most to set at to him. Unon Salatina shoke to han about them, calling them his consum and his brother-in-law. He " hed: I have no use for there. As for my cousin he has woomted

and the second second of me in Merca. When this was conveyed to them Abb Sufran who had his little to moth have and. He God he must let me to us I will cake his both buy of mine and we will enoder through the land until we are of Joseph and there. When he heard that the aposite felt some for them and his these quair in and they assessed laken. And Burbin region the followand verses about the liders in which he exceed butwelf for what had wone before

By the life when I carried a beatest To give al-Life saveter the victory over Muhamened I was like one givent garage in the durknose of the north. But now I am sed on the right track I could not mude muself, and he who with God overcome me Was in whom I had driven away with all my rought I used to do all I could to been men from Muhammad And I was called a relative of his, though I did not class the relation. They are what they are. He who does not haid with there Though he be a man of some is blamed and given the lis.

I wanted to be on good terms with these Muslime's But I could not pain them while I was not product. Say to Thank I do not want to fight them: Say, ton, Theeses somebody che?" I was not be the army that attacked Arms. I had no past with hand or toneue "Two reibes that came from a distant land, Strangett from Subten and Surded (708).

They allege that when he recuted his words. He who with God assessment me was be where that develop many with all my proget the aportion purched him so the chest and said. "You did indeed?"

When the genetic cornered at Marc al-Zahrifa, Abbita and "Aug. Ourwork of the mountle general frience by force betwee they come and mit for production that will be the end of chartests for ever. I gut a not the apostic s

white mule and went out on it until I came to the arab trees, thouling that I mucht find some woods piters or malkers or property who could go on Meson and tall these where the sportle was so that they could come out and sat for addit before he entered the town by angult. As I was seene along with this intent suddenly I beard the sound or Abb Sufvito (T. and Hanm b. Harten and Burterl tallung together. Abu hufem use termet. I have never seen such fires and such a case before. Buday! was present. "These, by God, are (the first of) Khund's which was has handled." About Bufyte was sayong. Whenhip are too poor and few to have fires and campa late shore. I recognized his water and called to him and he recognized out some. I told him that the another was here with his atom and expressed that concern for him and for Qurayah. I he takes you he will behend you, so gide up the back of this male within I can take you so him and sak for your has betherefore. But he rade believed me and his two corresponds principal. Whenever we pleased a Muslim fire we were challenged, and when they and the specific projection in robby at they mad it was the propher's made redong his made until I powerd by I may a fire. He challenged the and mat and and come to the, and when he are: Ahd Sufylin on the back of the basis he cred. Aski Bulvila, the means of God? Thanks be so and who has delivered you up without agreement or world. Then he can towards the appette and I made the mule quito, and the mule was by the distance a alow beset will outrue a slow than. I discounted and went in the or speeds and 'Umar came in saying the pame words and adding, 'Let me take off has head. I cold the apostic that I had promised him my protection, then I sat by him and took hold of his head and mad, 'By God many shall talk confidentially to have the night without my being present and when Limar continued to remonstrate I and, Gently, Lynar II he had been one of the B. Adiv b. Ka'b you would not have said that but you know that he is one of the B. 'Abdu Manaf. He replied, 'Gently Abhast for by God your laten the day you accepted it was dearer to roe than the Jefam of al-Khattah would have been had he become a Muslim. One those I surely know is that your Islam was dearer to the aposale than my father's would have been. The aboutle told me to take him away to my districts and bring hom back in the morning. He stayed the night with me and I took him in to see the apostle surly in the truring and when he saw hat he soid, 'Isn't it time that you should recognize that there is no God but Allah? He answered. You are dearer to me than father and mother. How great in your element's honour and lundness. By God I chought that had A section production of the section of the section

He said: "Woe to you, Abt Sufylin, 180": it time that you recognize that I \$14. are God's apostle? He arrawered. As to that I still have some doubt

I said to hum. Submit and tentify that there is no God but Allah and that Muhammad is the mostle of God before you tone your head, so he did so I pointed out to the apostle that Abū Sufvan was a man who liked to have Active charge for prade and asked him to do something for him. He said. The

^{*} T. pfine f. full-room Vibran's regress of any line a stately larger test. Daily agriffence differences by he would

per stoom has haben a house or get god he she to be he has a sight and he who excess the message in stain." Where he went off to go head; the specific hold see to details here in the survey part of the world where the mountains go that and a probably transfer path is seen, he were the depart to a seen god distance who where we are not as the material.

The appealment present was sort, then therefore now to actual who they want to the second of the transport of the present of the second o

to be the common of the process. When he game is then the print of the top of the common property. He wise answer Abb the lyst's house as safe." He was answer Abb the lyst's house as safe." He was answer to be supported to the common of the common of the process. He was a section of the process of the process. He was a section of the process of the process. He was a section of the process of t

provided to take Pape to be one diget unless the appearing strong to The Torong to the Company of the provided to the Pape to

I seek a desired to the treath to at Juliper from the treath from the grantestate based to the back to the grantest and appears and the control of the contr

page of the state of the state

Abdulish h. Ash Najily told me that the specific divided has force at Disk J'awa ordering al-Zubaye h. al-'Awarten to go in with some of the pass time had a harmonic analysis of the pass time had a harmonic or an arranged to go at with some of the men from Kada.

Borne tombicomoun allows that when he'd stacked off he said.

Transmit a design our America y a sur russ.

and one of the analysis. The based from goal cube the specific time is suggested to be supported to the first time. It was not been used to be supported to the first time that the grantifer birth sold base time that they from how and makes with it birthough.

Electric to come from a law or property life against grown maps. It has been an accommodate of the spite and prove because to a second spite and prove because to a second spite and prove the spite and the spite and with the type-proving state before an accommodate of the appearance of the spite and accommodate to the spite and the spite and with the type-proving state before a spite and the spite and the

Associated in the North part for exchange that, fight right age that having its first and age of the part of the same of the s

I have no cause if testay they advance, Here is my weapon, a long-blocked mass, A two-select count in their faces will describ

Then he was a place in an indicate with highlage the tips of the first and when the Hamiltonian special is solved.

The Photogram and the photogram is at the constituent demonstry by al-destroy, blotten, and the constituent is a constituent of the constituent of

Kurs b. Tibir, one of the B. Muhtinh b. Filer, and Khungen b. Khillid b. Robb a 6. Acram, an adly of B. Manquelle who were on Repail J's envolve. were tilled. They had taken a road of their even apart from Khillid and were called regarder. Advances was fulled first and hard put him between has feet and fought in his defence until he was sixtu, wying inconvinted

> Bafril' of the B. Fibr known. The pure of fees and heart That I fight today in defence of Abb Sakbe

Khuters was surnemed Abil Sekhr (\$01).

Salaron b. al-Mavia', one of Khaled's housewest, was killed, and the polythesis for about 12 or 13 men, then they took to flight. Himle can off and wrat used has home and told his rafe to holt the door. When she mixed What had become of his former words he said

> If you had witnessed the beyds of Khandama When Sufwin and Theires fied And Abu Yazid was standing file a pollur! And the Masters met there with their promis-Which cut through areas and shalls. Only confused ones being heard. Behand us their cost and armana. You would not have attered the least word of blome (\$02).

The specific had instructed his commanders when they entered Mexical only to fight chose who resisted them, except a small number who were to be killed even if they were found beneath the curtains of the Ku'ba. discount them was Abdullah b. Said, brother of the B. Amir b. Lauren The resson he ordered hum to be killed waarhar he had been a Muslim and used to write down revelation, then he apostatized and returned to Ourney's and fled to "Lithman b. Affan whose feater-brother he was. The tame, w ii. I but until he brought him to the apostle after the situation in Mesca and cranguil, and taked that he might be granted immunity. They allege that the apostle remained atlent for a long time self finally he said yes. When Athman had reft he said to his companions who were sitting around him. "I kept silent so that one of you might get up and strake off his head?" One of the Analic and, 'Then why didn't you give me a sign. O speake of God?' Fise answered that a propher does not kell by poeting (80)

A Kart H _ hg w sing · Mushes out the apostle sent him to collect the good by an couppage with one of the Analy. He had with him a freed slave who served him. The way a Mindim. When they halted he ordered the latter to tall a goot for him. and pressure yours, food, and went to sleep. When he wake up the man had

The prince of the sea to the state of the seasons of Nº 44 pt last the control of

stone nothing, so be specified and fulled him and appropriately. He had two automorphism Factoria and her friend who used to some approach posses about the appetle, so he erelered that they abould be hilled with home

Another was al-Huwayeth b. Negaydh b. Wahb b. 'Abd b. Ostany, one of those who used to small him in Mexic (804).

Another was Mayon b. Hubibal because he had lailed an Anniel who had salled has beether accordentally sand returned to Quantum to a polythese. And Sam, freed show of one of the B. 'Abdu'l-Muttallb, and Tknrus b. About his Ritro has resulted him in Meons. As our Thronia, he flad to the Yaman. He wife Urem Hakim d. al-Harith b. Histain became a Muslim and mixed internating for him and the aposite cove it. She went to the Yamun in nearth of been and bequarks burn to the apostle and be accepted. without (T) a some took to relate according to what they say that what T issue turned him to later when he had gone to the Yazum win that he had detetprinced to cross the sea to Abrasania and when he found a ship the matter and "O segregat of Cond. and capped travel in the thin could fee acknowledge that God is one and disavove any rivel to Him, for I fast that if you do not do so we should gerial. When I eaked if some but noth persons was allowed to creed to his abid be replied. Yes, and he made be process. So I thought. Why plyingly I leave Muhammad when this is when he has brought and Train our God on the sea is our God on the der land. Thereunon I recommed labor and it entered into my beart.) Abdollab b. Attagal was sales by Spild by Harryoth at-Makhzaret and Abu Berre at-Askers' acting together. Mayves was killed by Newsyle b 'Abdullah, one leeof her own people. Microsa's stater asid of his fulling.

> By say life, Numayla sharned his people And distremed the winter guests when he slew Midyes Whoever has seen a men like Matrix Who previous fixed for young mothers in hard times.

As for the Khatal's two singing-pirk, one was killed and the other ranseems until the spreadly pulsed for impresently gave it has bernalativ bire. who lived until in the time of 'Umar a mounted soldier trod her down the the radies of Metal and killed per. A) Hawaysiah was killed by 'Ali.

Salid b. Abo Hand from Abu Murra, and date of Aqui b. Abu Thib. told market Upon Hani'd. And This said. When the apostic hafted in the upper part of Mocca two of my brothers-in-use from H. Makhalon field to me who was the water of Hubaves h. Ahiji Waht, al. Makhaumi. All came to prespring that he would half them, so I haked the short of my boute on them and wear to the apostle and found him washing or a large head in which was the remains of dough while his daughter betting was accessing lines with his garment. When he had washed he hook his garment and Wrapped harterif in it and proved eight bendings of the morning prover

who is

更佳的.

They be seen forward and entersood on and using on the I had reco. When I told him about the two men and 'Ali he mad. 'We sine protecturn to whomsever you give protection and we give nakes to these you present. He was no full their New

hit, homeonick is, the current of a contract front of the best follows in the historical in the David tran Saltry & Sharing read on that the about plant Moreov when the previous has been one of drawn more to be terrain and reprompagated a group cause on high areast would not been the black areast much a the good weight he had as he hand. They does be presented to which he Talks and book the key of the Ka be from here, and when the door was against for too he were at. There to found a first made of send. He broke it in his hands and threw it were. Then he stood by the door of the Ka'ha while the men in the morque gathered to him."

the case of the form and a state to the form the state of the Addition of the state months present Marca on the day of the parameter and a summered the when which fields had promptioned und und. The proofs was recology by them with a girls or he hard garage. The most has some and taken Board has been all proper works benefitied a bath to proper owner. Notice 19, 1935. There is recognized an above week the proof and they are because on the banks

When the property proposed that passes property see that dark of the consequence for applicated that at the color who is more trace. The first in stress is increased and horsed with fire and broken up., Facilite h. al-Malasswih id-Laythi anid commenceration the day of the conquest:

> Hed you seen Muhammad and his troops The stay the atala were watched when he entered, You would have some God's light become manifest And derbases opposes the Jace of Edulatry.

II from Histon b. Athlid b. Harri and other rentments. Ourseld. had not person in the Kallin metadage two of Janua and of Mary and Mary on both of whom by your R. I. Shihib and: Anna' d. Shaor and the a woman of Laborate comes in the programmer of the Arpha and when the tipe the parties of Mark in the Kalla site and Mailton and the menter in your moreon: You are morely in Arch regions? The appeals: meteorial. But the encourage about the second except forms of some and Marc. The

A read whom work one character appeared ground in the choose of the big high god upon 1 have a his hand had felled along the last up provided. He has made good His presence and beload His servent. He has put to finds the

A Other explanations given for the trend intuitable are 'thred their may on and 'rur.

A wealth restriction on the partners of a fitting on physical streets was that the pink

appear of the processors of the contract of th

* T. harr comes the industrians on "Views to Riberial at-Weith from Challet at Being."

confederates alone. Every claim of privileges or blood or property are edgrims. The unumentionally also in a quant-intentional way by club or them to be pregnant. O Qureysh, God has taken from you the baughtment of careanism and its verseration of ancestors. Man springs from Adam. We created you from male and female and made you into peoples and eribes that you may know one another of a truth the most noble of you in God's sight in the most prous' to the end of the passage. Then he added, 'O thurwish, what do you think that I am about to do with you?' They replied, 'Good. You are a noble brother, see of a noble brother.' He and, 'Go your way for you are the freed ones.

The Life of Mahaman

[T] Thus the apoutle let them go though God had given him power over. T their lives and they were his soult. For this reason the Meccans called 'the freed ones'. Then the populace gathered together in Mecca to do homoge to the apostle in Islam. As I have heard, be sat waitute for them on al-Suff while I may remained below him imposing conditions on the people who paid homage to the apostic promising to hear and obey God and His aportle to the best of their ability. This applied to the men, when they had firmled he dealt with the women. Among the Gersych wereen who came was Hind d. 'Utba who came vailed and diswas afreed that the aportle would out tab her. According to what I heard when they approached hum be mixed if they gave their word not to associate

you have not laid on the men and we will carry it out. He said, 'And you shall not steel." She said. By God, I used to cake a little of AbG Sufyan's

Sulvin who was present when she said this told her that so far as the past

'Urba !' and she said I am forgive me what a past and God will forgive you.' He said. And do not commit adultery' She mayered. Does a free woman communicativity, O apostte of God?" He said. And you shall not kall your children." She said, I brought them up when they were little and you killed them on the day of Bods when they were grown up, so you are the one to know about them? 'Urner laughed approductively at her reply He sand. You shall not invent standerous rates. She said. By God, stander in discreceful, but it is sometimes better to ignore it. He said. You shall not disobey me in carrying out orders to do good. She said. We should

apostle said to 'Unpar 'Accept their croth, and he asked God's forgiveness. for them while 'Umar accepted their homoge on his behalf. The aposale never used to take the women's hands, he did not touch a woman nor did

Makes and the state of the second

one thank him except one whom God had made harful to him or was one of the name. But study from this is, in these and that was named a homogeneouslying to what some traditionals had told here was in the wine a vessel ametricing water was put at front of the specific and whom he lead the constraint specific and there is strength here is strength to hand one the waste one of the waste on the waste on the waste on the waste of the specific and the time. Then after that to these the proof the majority on the second of the strength has a separate them by send, "Go, I have accepted your homoge," and added nothing further."

There is a quantity and in the measure and A.F. measure have more on the solid. The has been been manufacturing denters grown the twenty star rapid at passessing the receiver of the page and, that the quantity of the page and, that the quantity of the Dichester is. Takin and said, "Here as your key; index is a day of good fact."

"In all 5 444 "under of Antonia four one of his tributions and We had such to a letter may called 45 mg. He say. We can be stept for materia as leastly that recovered form where to seen. When he spece the topic well his time to stept upon H the time was attached as topic or according to his nature are, but would take up the a long and moving apolic correspond him. It immediately apolic a proving at values traps that are now making for the people at their union, and when they draw now like all allocated makes for different was storing to the time was to be seen the way to get at them. He moved as leadily that one qualit off where two may be get at them. He moved as leadily that one qualit off where her was. So he forested and when he have become as in the take the house he moved as that he killed him. Then they reached upon the party who great. I became that the half on themse.

On the moreov of the company of blocca No. al-Advan' came into Moreo to look reason and find out what the piturion way. Now he was suffer a probability, and thought a more and recognised that a to come out to the of any ot the mate of blocca arrange for you to there a to defend the same. It is the agent of design about the Y-construct the mate of mate in the agent of design about the Y-construct the mate of more than the most prompt property that property for the mate. We companied that the squared as give no property property from both. By God, I can almost use him more with his arterial flowing forth from his halfs after the prom run more after or has hapt the which to pass' likewe you done it, you ment of Khorai's? satisf he collegized and felf. The operate and, "Beop this killing, Khorai's: there has been too stooch hilling even if there were profit in it. I will more the his mine too stooch hilling even if there were profit in it. I will more the historiest for the man was have halled.

Above Ashemin to Phentmin at Astatus from Sunst to at the more described the that when the aparate human what Khartah had done he said, Khartah in two press to half," sheeshy retrakeny ham.

When Any h. at Zubeye' enter to Moore to fight his brother 'Abdolloh I came to him and said. Lescent When we were with the apostle the day after the conquest of Mecca. Khuzh's attached a man of Hudhayl and fulled him, he being a polytheast. The apostle arms and addressed saying, "God made Mecca holy the day He created heaves and earth, and is is the holy of holies autil the resurrection day. It is not invital for anyone who believes in God and the last day to shed blood therein, down trees therein. It was not lawful to anyone before me and it will not be tawful to anyone after me. Indeed, it is not lawful, for me except at this time because of (God's) anger against its people. Now it has regained former hubbless. Let those here now tell those that are not here. If anyone about any, The apostle killed men an Mecca, any God permitted His anottle to do so but He does not permit you. Refrain from killing

it. Since you have killed a man I will pay his bloodwar. If anyone is killed

or the blood-money." Then the spootle paid the bloodwit for the man whom Khuza a had alsin." 'Amn replied, 'He off with you, old man. We know more about to sincisty than you. It does not protect the shedder of blood, not the man who casts off his allegionee nor bitto who withholds and Abū Shurayh answered. I was there and you were not. The apostle ordered us who were present to tell those who were absent. I have sold you and the responsibility now resu with you (807).

Umayya went out to Judda to take ship to the Yaman. *Lmayr b. Wahb

from bon to cast temself into the sea, and asked him to grant him minusouty. The prophet agreed to do to, and 'Umaya asked him for a sign to prove it, and he gave him the curban with which he had curred Mecca. It mays took it and overtook Safwan just as he was about to curbank. He begged him not to commit suicide and produced the tokun of his Safwan told him to be off area not to speak to him. He replied, 'My parents be your rapson. He is the most virtuous, most pinus, most element, and best of mer, your very cousin. His honour is your bonour. He replied I go in fear of my life because of him. He answered, He is too clement and too homourable to kill you. So he went back with him to the apastic and told him that 'I may had said that he had promited him immunity. He tand that that was true. Sadwan asked for two months in which to make up his munch, and he gave him four months '800'.

A. Zubri toku ote that Uman I akino di al-Hämus b. Hishilm and F. d. al-Walld (who was married to Şafwiln, white Uram Hakim's busband

[&]quot; you, obje fait to orbain up.

On Manager dan page of provings nicknowns. That in passers "floodstybold" as the 1999.

was Thrima's, Abo Jale) and became Muslima. The latter asked monomity for her husband and the apostle granted it and she joined him in the Yaman and brought him back. When The one one Sefwan became Muslimo the apostle confirmed their first marriages.

Sa'id b. Abdu'l-Rahman b. Hussan b. Phábh vold me that Hussan directed a single store and no more at 7 al-Ziba'rd who was in Najrila at

the time "

Do not be without a man, hatred of whom Her made you live in Najian in atmost misery!

\$27 When this reached I al-Ziba'rt he went to the spootle and accepted Islam. Then he said

O specifie of God, my tangue it repairing. The mischeef I did when a penshing (staner). When I followed Satan in going attray. (He who turns mide with him must perish.) If the short mean whoses believe in my Lord. My heart bears whoses that you are the warner I will drive the clan of Lu'ayy from you there, All of them being deceased.

When he became a Muslim he and also:

Cure and assistice withheld steep from ma And right pitch black was assisted above the Because I heard that Ahrond had blamed me I passed the night like a man with fever O best of those, a swift light-footed. Straight-running camel ever enried. Forgive me for what I said and did-When I went wandering in order, What time Sahm gave me most misleading orders, And Makhzum did the same: When I supported evil courses Led by those who erred, whose way was ill omened. Today my beart believes in the puoplet Muhammad. He who muses this is a loser. Enmity has passed, its ties are ended, Kanship and reseon call us together Forgive my minimum my property by they compare, For you are compassionate having found mercy. Upon you is the sign of God's knowledge, A light mass bright and a real imprinted.

The counts a interesting because the Obsain for the subtraction of the eventual properties pourly in trains a main as though Handan in indicent arraw that they had been gentless on to Handan a line and respect the improvements.

After His low He gove you His proof to become you And God's proof is great.

I testify that your religion is true
And that you are great among men.
And God testifies that Ahmad as the chosen.
The noble one, synosters of the righteous,
A prince whose lefty bosse is true. If takens
Strong from top to bottom (809).

As for Hinhayra b. Ahû Wahb al-Mekhaûmî, be lived there until fee died. 848 an unbebever. His wife was Umm Hana d. Abû Talib whose name was Hind. When he heard that the law become a Muslim he said:

Does Hindlong for you or do you know that she has asked about you? Thus distance produces many changes. On a high macressible fort in Nejran she has handhed my sleep-When aight falls her phontom russes abroad. O that reproacher who wakes me at ought and blames mall She represents me by night may her error err entarly Asserting that it I obey my family I shall perials, But will anything but the loss of her kill me? But I pee of a people who if they to their utroost They attain their end forthwith. I protect the rear of my tribe When they wheel beneath the spear points And the arouls in their hands become like The sticks been play with, no shade but the meants." I touche the envious and their worker God will provide food for myself and my family Words spoken without sruth Are like an arrow without a bead. L you have followed Mahammad's religion And the ties of kinship draw you to your kin, Then ever for distant on a high round rock, Dry dout as easy maisture (810).

The Mushims who were present at the conquest of Necta numbered exposited B. Sutaying so some say occur of B. Cristal 400, of Asland 400 of Musayins 1,003 and the rest of their were from Quraysh and the Augist and their allies and parties of A table from Taraffo and 4846 and Augist and their allies and parties of A table from Taraffo and 4846 and Augist and their allies and parties of A table from Taraffo and 4846 and Augist and their allies and parties of A table from Taraffo and 4846 and Augist and A

Same teningerphone forces a senderine "knowled rego". In father case the examing in that they regarded the awards as incre knys.

The past applicate large times is

This line is an imitation of L at in the Merallegs of Americ Mathematical approximation of the American problems.

620

810

Among the poems about the conquest in the tollowing from Hassan b. Thabut

From Dhātu'l-Asābi' and al-liwā'' in 'Adhrā''
Traces have disappeared, their cumping-ground is empty
The camps of B at Hashās' are a desert
Obliterated by wind and ram.

There used always to be a friend there,

Its passures held choice carnels and sheep.

But serve that! Who will nd me of the night vision.

Which keeps me from sleep when night's first hours have gone,

Of Sharkhaire who fills one with longing

So that my heart canoos be cured of it?

She is like the wine of Bays Re at

Mixed with honey and water-

All draughts that could be mentioned

Cannot be compared with that wine

We blame it for what we do arms.

I we are quarrelsome or insolding to others.

When we drink it we are as kings and lines,

Nothing can keep us from the fray.

May we lose our horses if you do not see them?

Raising the dust-clouds, their rendezvous Kadd'

They dig at the news turning their marks to one side,

The thursty lances couched above (beir shoulders.

As our horses raced along,"

The women supped their reils in their faces.

If you don't appose us we shall celebrate the 'Umra,

The conquest will be completed and the covering removed.

But if you do, expect a fight on the day. When God helps those He pleases

Gebriel, God's messenger is with us and

The body sparit has no equal.

wood seed, I have seen a man

Who speaks the truth if you will profit by expensate.

. The second of the observer the composite and to observe Shamilthe as small one is small as

The process of the pr

When we main were in the time one at the war at Salland in a skiant to tro-

A place in cream none of the line

From the relief norm for theme around in the region of the Front is an include the region of the Front is an include the region of the region

I bear witness to him, so arise confess him truthful. But you said. We will not and we do not wish to. And God said. I have sent an army.

The Analis measurement to the fray Every day we get from Ma add*

Curning, battle, or kampooning.

We will repute with verses those who lampoon us And smite hem when wir breaks out.

Give Abū Sufyān a cussage from me,

For what was budden has become ciese.

Namely that our swords have left you a stave.

The heads of the Abdu't-Dar mere bondwomen.

You kampooned Muhammad and I answered for him:

There is a reward for that with God.

Woold you tempoon him whom you cannot equal?

(The worse of you be a ransom for the better of you¹).

You have lampooned the pure blessed family

God's trusted one whose nature is toyalty.

Is he who iampoons God's spostle

And he who praises and holps him equal?

My father, my grandfather and my honour

Protect Muhammad's honour against you.

My tongue is a sharp sword without a flaw

My verse a sea which the buckets cannot make turbid (8.1).

Anns b. Zunayen al-Diff apologizing to the apostle for what 'Asur b. Shim al-Khuza'i said about them said.

Was it you by whose orders Ma'add was led?
Not God gooded them and said to you, Testify
No comel ever carried a nurer man

More the who promise than of mammadvalues to dispose, more axish to giving

When he were for onke a polishee lindian from the

More generous to giving a rich 3 among more hardly warm

And the horse that was easily first in the race.

Know. O apostle of Goo, that you will get me-

Asia diat a rineat rum you is as good as futables.

Ratow. O spoule, that you have power

Over them that dwell in toghtand and plane

Know that the rators, the oders of T waves:

Are tears which break every promise

Then the he aposition has satisfized im.

The Official hip condition people could be a final form of the first disconnected from the conditions of the first first

e from in man, then by drop in top propositionable stack the well of policy. ♥ill soft by Seeled to had end trellige by the top. Were it true may my band merer lift a whip!

I merely same, Wee is the mother of the heroma.

Who were shift in unhappy unfacity days:

Those was then equal in blood kalled them.

And great was my weeping and dismay.

You would break the coverant of yours in the "Abd b." Abdulish and the daughter of Mahwad.

Dhu syls and Kukhum and Sakral went successively to death, So if my eye does not weep let me guieve.

There is no class like Sakral and his brothers;

Are kings the same as slaves?

I have not broken with currons or shed blood.

Consider, you who know the truth, and art!

Budayi b. 'Abdu Manif b. Umm Amun gravered bina

Anna wept Ram, how lovel was his cry. He should have wept for Adly unaveraged and destroyed You wept, Abū Aba, because they were blood relations. That you might have an excuso if none stored a wer Noble warriors talled them on the say of Khandama, Nufay) and Maibad among them if you morne. If your term flow for them you will not be blanced And if the eye does not weep then be and (Srg).

Bujuyr h. Zuhayr b. Abil Sulma mot concerning the day of the conquest-

Museyus and the Band Khufiff that day
Expelled the people of al-fishedisq! from every ravine.
We muste them with our sharp awords
The day the good prophet entered bleess.
We came on them with seven hundred from Solayon
And a full chousand from Bang 'Uthmain.
We amore' thair shoulders with out and threat
And shot hem with our feethered thafts.
You could hear among the ranks their whisper
As if he roothed one were split from me bunding.'
We went with Impost straight levelled

 While our horses wheeled among three. We came buck plundering in we would While they went buck discoverage. We pledged our faith to the sportle. In sincere friendship.

They heard what we end and determined To depart from an that day of fear (813).

BHALID'S REPEDITION AFTER THE CONQUEST TO THE B. JADH MA OF KINANA AND 'ALT'S EXPEDITION TO REPAIR KHALID'S ENROR

The appeals sent out troops in the district round Meees shorting most to God, he did not order them to fight. Among these we sent was Khilird b. wi. Walld whom he codered to go to the lower part of the flat country as a missionary he did not send tam to fight. He subdued the Pt. Jadhims and helled sense of them [814].

Hakim b. Hakim b. 'Aohād b. Hunayî from Abū Ja'far Muhammad b. All and When he took possession of Mecca the speade sent Khālid forth as a measurary. He did not send hen to tight. He had with him the Arab tribes of Sulaym b. Manair and Mudiij b. Murra, and they subdued B. Inthina b. Amer b. 'Abdu Masair b. Kroina. When he people saw him they grasped their weapons, and Khālid said, 'Lay down your arma, for everybody has accepted Islam.

A cradinenist of B. Jadhbos who was one of our compasions cold me "When Khalid ordered as to lay down our some one of our men called addam said, "When to you. B. Jadhbos! This is Khalid. If you say down your arms you will be bound, and after you have been bound you will be beheaded. By God, I'll never lay down my prime." Some of his people could be been saying. "Do you want to shed our blood? Everyone circ has secepted Islam and laid down their arms, was in over and everybody in safe." They penisted to the point of taking away his artis, and they there is the arms are in the same and they there is the same of the same artis.

a laking b. Hakim from Abit In far Multamond b. 'Ali told me. As soon as they had faid down their agree habilid ordered their hands to be tied behind their backs and put them to the aword, killing a number of chem. When the news reached the apostle he tasted his latitude to heaven and said. O God, I am innocent before Theo of what Khalid has done' (875).

glakim on the same authority total me that the spoods summoned. All and told him to go to these people and rook into the affair and above two practices of the pagen era. So All went to them with the money the spootle had sent and paid the bloodwix and made good their monetary too even for

Finder Pasa Detail dennye dense ad name w dedictor the total dense at the second subject to the second subject to the total dense de

Alternative

History)

a day a parely. When all Morel and property had been send for he still had much thence much. He asked if mor parameters, was said due and when they and remains not be sure beautiful one of the manner on habit of the arrests in our direct of which are the transfer of the first basis, in the case abstract mout. Then he returned and removed to the specta what he had done and the analysis and the second of has some an other has premove could be seen and said. 'O God, I am anascust before Than of whee Khibiel has done. Thes be mid three times.

Name who maked one are had an and that he as at 1 day one first areal Absorbed to Hawkedte of Statement and the Statement and the statement of The ne-cate has solven, one to bate them became they been back from high 传的

photographical speed on whom subject their hard above these areas and he were when beatter was drawn with the \$1 Jackson ... I B. saffered the barrie of loss I was a year bull managing of the disagram who who is you have labour I have based that Khillid and Abi'l-Ruberlin h. Auf had words about this. No let propose to form. I see here done a vague are an above, so which he replied that he had only extended thats. Rebestion for sec. He processed that he was a line burnate he himself had hilled his father's disput, but Resident hast ration temperature for his strate of which is girl Magness to that there was built looking haveness them. Hearing of this the specific that early happen has a the companions there for he find it was had a والأواف والمحاور فينه الشيام والمنافع والمراوي والمحاور والمحور والمحاور المراوي والمحاور والمحاور recrit of my components."

Bull - Nove on Fitt 6 to an Magnifest by Abdullate by America Makharter, and 5. In these that is decide filtered to Judge and Added to 6. a making to the body shares had prove my true my at the historic tables had his see 'Uthersia and 'Auf such his see 'Abdu'l-Raberia. When they provided his corner for many of a value of it (where a to New Artes has died to the Yames, to his house. One of their men called Khilid h. Hishites. charged a met must them in the ladding turriousy before they mode not in the dead man a barrier. They refused to give it us. A fight for the attacegave of the spready book place flowing which that god at \$10.00 were \$1.00 All he good has past specifying. They arraped the prospects of the high stand But an area of proper and bloom thereadon belled by raining to 19 about the player of the circles. District continued an arrant an B. Ladieres, but they the barrely ship the mattely list and been playing by these and that they did home or any absorbeds. I see of real to pur components for and the same and described bloom and make the set I Ownersh.

tion of he is and other and though come any it was a worker relied Name of Street

Had not one tribe said to another. He Muslime. Suppose, that day, would have much a strong oppositely

* 12. Umd

there and the same of Johann and Mayon model have present them.

The Life of Mahamana

Until they lok the camele greating in pain. Here mater travelers did you see up the der of Chargest. Deal, sever remarked before playing passing the property of (Mar) made hathandain websit former with the marriage And expected the fear who were unread both their were plays.

Arter & Mirrho present has some one or you of health to find an at-Second .

Stem this rifle talk! pullicient papeaunt

Are we always to the bern of the barrie. Khālid war more to be excused than you The day be took the plain way to the affair. Helped by God's command driving towards you Horses) which stumble not going left and righ a to an about the

and the state of t

Steen visual physical that such in shouls of deat. If we have becaused you, Select. You have left' men and more to be be it below.

All Tablett N. Statem at Section and

Morrow given free min were with the personner Hameron Meedian from their wounds: In Khillief's raid too their heaves. Golfowed in the second save We get our force assume the second From never given to be showed I tak not note to theory my germeets from any Whenever a warran shahas his lance. But one cult beneath me bears me To the heights' with my sharp award.

Ya'nelb h. 'Othe h. al-Munistre h. al-Aktmen from al-Zohel from the Also blacked at the manifester of managers, it is a property of the star of the is broken man of the B. Leeburgs while was about my good, any upoke to ma-Has based, were been to buy parts by an aid maps and the marries, more around. was a group a short distance every. He asked one to take bold of the tops and had been to the removal to that he might are what he had to my and where he was been brack most dis what we have I work happy. I must then there was a $\mathbf{J}_{i,j}\theta_i$

The Lift of Muhammad

665

840

arnull thing to sak and I led him to them. As he stood by them he said. Fare you well, Hubsysha, though life is so as end."

Tell me when I sought and found you in Helys
Or came on you in al-Khawanag.
Was I not a lower worthy to be given what he saked.
Whe undertook journeys by night and nounday?
I did no wrong when I said when our people were together.
Reward me with love before some masfortune befulls!
Reward the with love before distance divides.
And the chief goes off with a dear one than parted.
For I was never disloyed to our nearest broth
And my ove never locked admiringly at mother
When the tribe's troubles distracted me from love.
Rose than the neurocuon of laye was these [8:8].

The same authority told me that she and. 'May your life be prolonged accommade ton continuous years and eight thereafter.' Then I not but savey and be was behaved.

Abb First b. Abb Sunbutz al-Asiand from some of their shorks from one who was present said. She went to han when he was beheated and one over how and tops on keeping him until she died at his side.

One of the B. Judhlum med:

God require Mudli) for the avil they did up
Wherever they go or rest.
They took our goods and divided them
The spears came at us not once nor twice.
Were it not for the religion of Muhammad's people
Their cavalry' would have fled and here drives off.
What hindered them from helping a squadron
Like a swarm of locusts loose and scattered abroad?
If they repeat or return to their right) way
We will not repay them for what the snusdron lost.

Walts of the B. Layth answered him:

We called Amir to Islam and the truth.

It is not our fault if Amir turned their backs.

What happened to Amir, confound them, is not our fault Because their minds were fooligh and went muray.

One of the B. Juditima said:

Congratulate B. Ka'b on the coming of Khalid and his excepanions. The more when the aquadroos came on us. Ibn Kinneylid showed no desire for severey.

Reading with C Mayoff 2 Oc. cushing the parries with W., Tor the equation having been but nearly-

You would have been canterr had you not been there. Our men do not keep their fools from us, Nex in the malady of the day of al-Charmayet' carel.

A young man of R Jackhima who was uniting his mother and up two Byg sistem in their flight from Khilid's force and

> But free your skirts, let your garments trail: Walk to chaste women who do not quail. We gound our women, we will not fail.

Young then of B. lackima known as B. Musiking ware composing rough verse when they heard of Kibilid, and one of them said:

Safe2' white of flenks whom a men with flooks and canada. Possesses, knows that I will do all a man can do that day.

And another said:

Sofre' who diverts her housed well known.

She who ents but a morsel of mest.

That soday I will deliver a swift blow.

As one having the sacred area hits along its pregnant camela.

And another said.

No tong-maned lion with ponderous powe.
Ferocines must small taway whiskers.
Rearing 'twist jungle and thicket when the more is cold,
Whose only food in man,
Is builter than I was that day, I swear

EHYTID, HORMEL TO DESCROT TT DESTY

There the appeals sent Khalid to al- Uzza which was in Nakhla. It was a temple which this tribe of Quraysh and Kinam and all Mindar used so were rate. Its grandians and wardens were B. Shavban of B. Sulaym, allies so B. Häshion. When the Sulam guardian heard of Khalid's coming he hung his award on her, climbed the mountaint on which she stood, and sud:

O 'Usel, make an anotheleting attack on Khilid, Throw solds your will and gird up your train.

O. Uzzil, if you do not kall this man Khalid.

Then hear a swift punishment or become a Christian.

When Khillid arrived he destroyed her and returned to the spostle.

prefer this results to Wilk that. The was and purchased. Thought really metric formers afficient and the special of the date and collective to the two periods for the special of the date and on deference to the two periods.

The Life of Michael

The Worldh of-Zahri from Uberstudies is Appealink is Tribe is Min and apart. The appeals served in Minute place for his community for Africa majors, attentioning property. The entropies of Minute same place on the parts from-day a re. 8.

THE BATTLE OF HUNAYN, A.R. B

When Pleasure haved have C of build yours the manufacturers of Mexes. Mask to Not as Nort collected them repether them pageopted to high after of The of and of Northe, orders, and to die field. from B. Hand. There were an others memoral break Carry, A. Ar., Italy and Built of the other heat young time are one of piny requirement transport to an present. Arrang the B. Joshper was Exercised by to Supplement of the Ballion where the company are the following at the and the horself for all our for he was an experienced leader. Thought had two leaders. Qanb b. al Assessed by Massided by Mulamib commanded the Audid, and Dhull-Kutmän Subay b. at-Harith b. Mailik and his brother Ahmar commanded the H Malik. The general direction of affairs by with Malik b. Auf al-Nasrl When he decided to attack the apostle he placed with the men their cuttle when, and chikizen. When he halted at Autis the men assembles to him. should there Durand b. al-Simme in a port of howden in which he was curried. As seen as he arrived he incoursed what wadi they were in and when he was told that it was Autin he said that it was a fine place for - cavalry "Not a hall with paged racio, nor a plan full of daut, but why do I hear the grounting of caroels and the braying of pages, and the crying of chaldren and the bleating of absen? They told him that Malik had brought chem with the men, and he immediately inquired for him and said. 'O' Malik, you have become the chief of your people and thus to a dev which will be followed by great events." He then inquired about the carde and the women and children, and Mälik explained that his nursicae in bringing them and putting them behind the men was to make them fight to the death in their defence. He made a sound indicative of diamay' and and You sheep-tender, do you suppose that anything will core back a man, has runs away? If all goes well nothing will help you but sword and lance. If

which what had happened to Ka'b and Kalab and when he heard that they were not deere he said. Bravery and force are not here were it a day of lofty deeds Ka'b and Kalab would not have stayed away. I wish hat you had done what they have done. What class have you got? They told have Ame to "Actor and Auf b Amer and he said, "Those two spengs of Amer can do nothing either way. You we done no good, Malik by sending forward the mainbody the mainbody of Hawlach, to meet the cavalry. Send there up to the high and maccessable part of their land and meet the

quantities on herestock. If all goes well show belond can pure you, and if the law is goes agreed took too. And have street your last, set and much Malik nearways. I won't do it. You are in old detend. You will enter other me. I have too an in all lean on on amount most example, are from my hock." He could not have Durayd's having any credit in the matter. Havely an axid that they would aboy how and Durayd end, "This is a day which I doe not measure to a superior) and did not about the mat.

Would that I were prong again? I would rate forward gently Leading long-heired create Lake young anadopes (\$19)

(† Description the chart of the B Justian and these lander and present [1651 cam but onlying but recentation from m that he can terbin the termore was Durayd, h. al-Simon, h. Bake h. Alquena h. Judi's h. Ghartyn h. Tarbam h. Mu'tersyn h. Bake h. Hawdean. Then Milits and to the man. As man up may me them, beyond quant mattheway and oracly them as me man.

It has the house and artered house the among them and ones out them asset to be been added to be been and above them, and there have been been been to be to set. Abdition to the beautiful above to the beautiful to be about the beautiful above to the beautiful to be about the beautiful above to the above the beautiful about the dispositions of Hambert, and there came hope to the appearts. The appearts called be more and soft how when his ability that the part that the way is her about that he was a fine. He replied, "You may also see that the beautiful that the beautiful the beautiful that the beautiful the beautiful that the track. I want that I so you got been about to the part to grow to the growth processed, "You page in arrest and God guided you, "Urrent")

When the aprecia devoted to go not against Norther he was mid that flaffedix is. Uranyya had some neurous and maspeon, on he must to him though he may a rhat town a posterhood serving. I would sat their weapons of

to Jun ing man light over the more than a line of the second of the seco

That the an asymptod with quant Message and he can of his propposition who had goes upo with him when he are quested Message is not to

[&]quot;The gift" was one who shought his religion, in this case the newly surround Marihan

843 all. The apostle left in charge of Mecca 'Attab b, Asid b, Abit'l To b. Umayou b. 'Abdu Shams to look after the men who had stayed behind. Then he went forward to meet Hawizm.

'Abbia b. Mirdži ai-Sularai raid.

The year the ghoul of their people has amietes Ri'l'
In the saidst of their tents, for the ghout his many forces.
Also for the mother of Killib when the cavalry of Ihn Haudha
And Insta' came on them anopposed.

Deny nor your kindred, strongthen the bonds with your proteges,

Your commissare Said and Duhman.¹
You will not ceturn them though it is a flagrant diagram (not to do so),

As long w milk in in the captured camela.

It is a diagram by whose shame Hadam! has been covered. And Dhū Shaushar and Silwan! flow such it.

It is no better than what Hadhar vanued

When he said, 'All reserved wild are is medible,"

Hawtein are a good tribe save that they have a Yamilai discuse

If they are not treacherous they are decentral.

They have a brother—had they been true to their covenant. And had we reduced them by war they would have been landly.

Take to Hawkean one and all

A plant message of advice from me-

I think God's aposile will attack you in the morning

With an every extending over all the plain,

Among them your brother Sulaym who will not let you go.

And the Muslima, God's servants, Ghossin.

On his right are the Barth Acad

And the redoubtable Banu Abs and Disabuta.

The earth almost quaked in feur.

And in the van are Aus and 'Uchmin.

Au and 'Uthruin are two tribes of Mussyna (820).

Wind al-Laythi told me that al-Härath b. Abu Smin al-Du all from Abu Wind al-Laythi told me that al-Härath b. Mülik and We went forth with the sportle to Hunaya fresh from paganson. The heathen Qurayah and other Araba had a great green tree called Dhlita Analyt to which they used to come every year and hang their weapons on it and sucrifice beside it and dayone themselves to it for a day. As we were going with the apostle we saw a great lote tree and we called out to the apostle from the sides of the way. Make us a tree to hang things on such as does have. He saw, Allah

abbut? By Him who holds my life in His hand, You have said what Money people and to him. Make us a god even so they have gods." He said. "You are an ignorant people. You would follow the customs of those who were before you.""

Asum b. "Orner b. Ownda from "Abdu"l-Rahmin b. Table from Mafather Jäbir b. 'Abdullah totd me. When we approached Wddl Hynnyn we. came down through a wade wide and aloping. We were descending gradually in the marning twilight. The enemy had got there before us and had holden chemicalities in its bypaths and side tracks and narrow places. They had collected and were fully prepared, and by God we were terrified when. as we ware coming down, the soundsoon arracked us as one man. The people broke and fied none heeding the other. The sportle wishdrew to the right and said, Where are you going men? Come to me. I am God's spords. I am Muhammad the son of Abdullah." And not for nothing did the camels burns one unto the other. The men ran away eccent that a flat number of Muhijira and Angir and men of his family remained with the anostile. Of the Muhitiers who stood firm were Abu Bake and Umar, of his family Alt and a). Abble and Abū Sufeiin b. al-Härich and his son, and a). Fedi b. Abbas, and Rebi's b. al-Hünth and Using b. Zavd and Avmen b. Umm Ayman b. Theyd who was killed ther day (8a.).

There was a man of Hawkein on a red carried carrying a black barner at the end of a long spear leading Hawkein. When he oversook a man be thrust him with his spear. When people moved out of his reach he lifted his spear to those behind hum and they went after them.

When the men fled and the rude fellows from Moore who were with the aposite saw the flight some of them spoke in such a way in to disclose their saminy. Abit Sufyan b. Hind said. Their flight will not stop before they get to the seat! He had his divining strows with him in his quiver. Jairdle b. il-Hanbal cried (Saa) (he cogether with his brother Safwin b. Umayya was a polycheist during the respect which the sportle had given him "Surely storcery is visit mody." Bufwin and, "Shut up: God transh your mouth. I would rather be ruled by a man of Oursich than a man of Havelein" (Sax).

Shayba b. Tuhman b. Abû Talha, brother of B. Abdu'l-Dûr, mid. I mid. Today I will get my revenge on Muhammad (for his father had been billed at Uhud). Today I will kill Muhammad. I went cound him to kill him and sociething happened to stay my purpose so that I could not do it said I know that he was protected from me.

One or the Meccana told me that when the sportle left Merca for Hunavo and saw the great number of God's armies that were with him he said. We see thall not be wonted today for want of numbers." Bonce people allogs that a team of R. Bake and the

As-Zuhei from Kethir b. al-'Abbäs from his father told one. I was with the apostle holding the ring of the budle which I had pur between the pass

A rate place wells and observered temples in heat

A to to it can B New or form B turkness or Balts An Carding to A Dh. sheet exercises.

The new last that were 5 Bake of May 22.5

A state to some of the second Substitute while is

A papaphrase of the somewhat were objects.

of the other state of specializers and a property state. The second was the state to the the greek of the state of t And not not of their and have not be used to have you would by April 1 grant play of 10 hours on the 19th particular Many on the was a firm manufactory to super his bear and regal for it in order by providing tions has made and thereous it in the name and time the propert gold about any parget has remark and the man the past and page has the many later to open to the second Purply a bounded were party in the box and place were formula and forming the least on the one of our Seast and Books, in man it makes the contract program on the higherms. The granter is nothing the has necessary temporal above to the moreous methods never lightering and and . Name

Law his program the fits from Anny Reports from his farter film A transport and Minds for the arm and the facility manded in his result was drawn in the first tip you are in it, have a proved place to paying the lasts. his again you hape trans to be and the regression has sent and the larger on والمراوية والمراوية والمراورة والمراوية والمراوية والمراوية والمراوية والمراوية والمراوية والمراوية have the one must have they expend upon the had drawn that another. They have been as high-say and the last when there who had not seem replaced they found only pringers handcurfed with the more to

the species of the large state in the way and their who should be a ont to specify that he god out to received Maries when he protected and there we the way becomes up to the part of the matrix of the matrix and arrived when it was the happing of one were destinent and it streets of Coult H

Assume to the later said on the species would not use Trans Bulliage of Malhan who was with her incolound Abn Taibe. She was recovery a proged profes and one projected path for any other had by they works. Blocked has marked a super with the god one alread the events are not principle for his on the formagine to bond grow to his and yet has haved in the army was of their classes work the many resp. After two or the specific when the control regions to but a construct the and the first the control bear. June 10 Who has these Wife Signs was, he also use marries of hearts? The specific and Burner, of any spin ray the mosts. I have become " the had a hade with her and Abb Tellis wheel when and she mid. If such the being as that it is part for at easier from our consist our hair are next in . The med. Do you hear what Uses, Salayon of Regraval' nove. O smooth !"

What, he get not for Manneys, the mostle had seized II. Buleyes to w-Departure in territorial facilities in their New York when should be found of the The man fled Milife b. "And said, addressing his horse

> Forward, Machilli Thus is a deliberab deep there is I so such as they terms over to the first.

The other of the con-

If the front and year made are for Still they came head after bond. Boundrons the even tire in coursing. I total to threat with a most describer with blood When the tacking convey your blamed I would make a write such whence blood eached and like: Blood assetuer from its midst. Sometimes in angula, assertimes outsile florida. The moor shaft broken in it. O Zeed, O The Hombers, where are you floring? Now teeth are more, ald use has come, The white hone-verted unems, know That I am no two to such offsize. When the change were to some our from the engrano."

الند بند الثعورة

Forward, Michie Ther are for foreness. Do not them that the many have some (044):

Abdullah b. Abd Bake told me shot he was told from Abd Coulds alhands and one of the entirements when there as remain to make a wall direction with the control of the first telephone and the control of the control the array and the to do not have a fundamental and the stand fundamental Mandata. god a protection. A found of the lates was regions to help two appears the Moneyas, or I would up to non-stand about 40 has been asset to the county with the affiliate and is fixed for the spin let me an apple wheth is rest, of bland that. He had all has belief me and had one long of heavy required has be would have done on. But he full and I struck and hilled how, and from the property with the finite arm on the part there are no been also off the Moneyee manual by and estimated him, and when the factors was proper and the half information in the supersymmetry and a very management when have before a flow proper frame for agreed. It must she appropring that I have a first a man who was much in impire and had been the incorpora with him had if The tarte and shall that the Large Why and around him, I set a the More than have admitted that I and worken the week and that the mod was it his possesables. "The part him to his astinfaction, as may be salf from his parel. Abis But and the to the black to shad the gree has not been been been at The property pages over all saids by the branch the stage of the second section in with you as his near? Became the small of the man be halled to bloc? The property constrained to be flown a way to make your day property and while it that brought work the managery managery along the part of the property

Charle II do not recovery until our from this Fatherin from Editor to State High A Art Take non-year to black the Take many making most of Through the Printer.

Mark a series of the party back.

If the parameter is a supple because the property in

of 1994 to the court for an experience and the courts open to present.

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H₂

My father Jubiq b. Yasir told me that he was told from Jubuyr b Mul'im. Before the people fled and men were fighting one another a saw the like of a black garment coming from heaven until it tell between un md. the energy. I tooked, and to black ante everywhere filled the wadi. I had no doubt that they were the angels. Then the enemy fled

there it and print to thigh the part of the series of a ladial to apply gard to a species of power over them a Muslim woman said

> Allah's egyalry have beaten A.-Lat's cavalry And Allah best deserves to hold fast (826).

When Hawazin were put to flight the billing of Theorif among the B. A althorause wie also sevents on the least the largery whom were Uthman b. Abdullah b. Rabi's b. st-Harith b. Habib. Their flag was week Title - Abunder - Mines he was holder - Mines his Abdullah took it and fought by it until he was killed

Amer b. Wahb b. al-Assaud cold too that when near of his death reached.

the appeale he mid, 'God curse him. He used to hite Qurayth.

Ya'qlib b, 'Lithe b, al-Mughire b, at-Akhnan told me that a young oncircumcaed Chrutius show was killed with. Uthream, and while one of the Angur violes prondering the same of the participation of the conservation of the desired of the same o born and found that he was unclrouncised. He called out at the top of bits voice, 'Look you Araba, God known that Thauff are uncircumdised' Maghara h. Shu ballese last on his hage in an oas a rate than lost month would go out from them among the Arabe, and rold hum not to say that for the man concerned was only a Christian slave. Then he began to uncover the alain and showed that they were circumbased

The flag of the Ahltif was with Qarib b. al-Aswad, and when the meawere roused he trans it against a tree and he arrolles they be able to specific fled. Only two men of the Ahllif were killed and one of the B. Ghiyara called Wathb and another of B. Kubba called al-Julah. When the apostle heard of the killing of at-juilb he said, 'The chief of the young men of Thought except they can be a has over a flew ones meaning by him of Hänith b. Dways.

Abbits b. Mardis al-Sulami, mentioning Qurib b. al-Aswad and but flight from his father's sone, and Dha'l Khanar and has shutting up his people to death, said.

> Who will tell Ghaylin and 'Urwa from me (I think one who knows will come to him). I send to tell you something Which is different from what you say which will go round That Muhammad is a man, an apostic to my Lord Who errs not, neither does he sin-We have found him a prophet like Moses, Any who would rivet him in goodness must fai-

The Life of Muhammad Evil was the state of the B. Casiv in Was. When each one's affairs were decreed. They just the day (and every people has a ruler And fortunes change: We came on them like lions of the thickers The armites of God came openly. We came at the main body of B. Qusty. Aumost flying at them or our rage. Had they stayed I swear we would have come at them With armies and they would not have got away. We were as lions of Liva? there until we destroyed them. And al-Numbra were forces to surrender. There was a day before that day at Hunsyn which is past And blood then flowed freely In former days there was no bande like this. Men of long enemoties have never heard of such. We slew B. Hutpyt in the dust by their age Military in the primer areas. Dhū'l Klimate was not the chief of a people Who possessed intelligence to blame or disapprove. File led them on the road to death As everyone could see. These who escaped were choked with tatror. A multitude of them were also The tangual man could not help in such a case Nor he who was too shy and bentant to attack He destroyed chem and he parished himself They had given him the leadership and the teaders fled. Band Auf's horses went at a fair pace hou on fresh grass and harley Bur for Qarib and has fattern's 2002. The fields and coatles would have been divided. But they appreed preminence By the bucky advice they were given. They obeyed Quirb and they had good fortune And good sease that brought there glory. If they are guided to Islam they will be found Leaders of men white time 1280. If they do not accept it they call For God's war in which they will have no below As war destroyed the B. Se d. And fate the clan of B. Ghaziya. The B. Mu'dwiga b. Bake

The family of Milita to Auf at-News 2 A place near at Table.

Qualify a game of Thing Found, Weights a well in N. Table.

#ca

Were like a flock of aloop coming bleating to Islam.
We said. Be Muslims: we are your breaken,
For our breaks are free from caminy.
When the people came to us they seemed
Ried to herred after peace had come (827).

When the polytheirs were routed they came to al. Thirf. Milit b. And was with them and others were encamped in Augin. Some of them made for Nakhla, but only the B. Ghiyara of Theqif. The aposite's cavatry tendered those who took the road to Nakhla, but out those who went to the passes.

Rabi a b. Refer' b. Uhban b. Tha'laba b. Rabi'a b. Yerbû b. Sammai b. Auf h. Imra'ui-Qaya who was called after his mother lbn Dischangs more often (828) overtook Durayd b. 21-Simma and took hold of his earnel's halter thicking that he was a woman because he was in his howdah. And lo, it was a tian, he made the turnel kneel and it was a very old man-Durayd b, at-Summa. The young man did not know how and Durayn. asked him what he wanted and what was his name. He told him and and that he wanted to kill him, and struck him with his award to no offset Ductyd said, 'What a poor weapon your mother has given you.' Take this sward of more that is behind the saddle in the howdah and strike me with that above the some and below the head, for that is the way I used to stribe non. Then when you come to your mother tell her that you have killed Durayd b. al-Somma, for many a the day I have protected your women. The B. Sulaym allege that Rabi's sare. When I sante him he fell and exposed himself, and to his crotch and the inside of his thighs were file paper from riding horses excelled. When Rubi's returned to his mother he told her that he had killed hum and she same. By God, he set free three mothers and grandmothers of v

Amera d. Duravel same of Rabi ats helling him-

If faith I did not fear the army of fate
On Durnyd's account in the valle of Summyra
God reprey the B. Subsym for him
And may ingratitude rend them for what they have done.
May He give its the blood of their best men to drink
When we lend an army aparest them.
Mr is a calcurity did you avert from them
When they were at the court of death.
Many a bobbe woman of theirs did you free
And others you roused from bands.
Many a man of Sulawo named you noble
As he died when you had answered his call.
Our reward from them is angrantisted and grief

have the worker was correct error games $\rho_{\rm c}$, and the more than the constraints of the constraints of

Which mets our very bones. May the traces of your covairy after hard wavel In Dhd Rager on far as the desert of al-Nuhāq be efficied?

Access also page

They said, "We have killed Duaryd. "True," I mid And my team flowed down my garment. Were it not for Him who has conquered all the tribes Sulayon and Ka'b would have then what counted to follow. A great army of purgent small."

Would have asserted them communically wherever they were (829).

The apocale ment Abia Junty al-Ash art on the track of these who had gone towards Augus and he overtook some of the fugitives. In the shirt number which followed Abia Amer was killed by an arrow and Abia Minis al-Ash ari, has county took the standard. He continued the fight and God gave him the victory and roated the enemy. It is alleged that Salama b. Durayed shor Abia Amer in the trace and the wound proved face. He said

At you sak about me I am Salams.
"The son of Samidir to one who sake further I emits with my sword the beads of the Madims.

Sanidir was his mother.

The P Near killed many of B. Ri'sh and they allege that Abdollah b. Quys, called b. al-Amil' one of B. Walls b. Ri'sh, wid to the specific, "B. Bi'sh have perished, and they allege that the apostle stad, "O God, spate good their limits.

Make b. Auf during the flight stopped with some of his horsemen at a pass on the read and told them to war until the neak ones passed and those in the rear had caught up, and they did so. Make said of these

Were it not for two charges on housig
The very would be difficult for the camp followers.
But for the charge of Dubrasa b. Nagr
At the pulsas where al-Shadiq* flows
Jaffer and Buch Hilbit would have returned discomfitted
Raling two on a caseal in their distress (830).

Salams h. Diverged when was conducting his wife until on excepted them and

You would have me forget though you are unborn. And though you know that day at the foot of al-Arrob. That I protected you and walked bekind you. Watching on all sides when to rate would have been a boson, When every well-pulsed warrier with flowing locks. Fled from his mother and did not setum to his friend (811).

A commons were done of with their A way, in one induces of the side.

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4.5

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246. One of our companions sold us that the apostle that day passed by a smeam whom Khalid b. at-Walld had kelled while men hade. her. When he heard what had happened he sent word to Khalist and turhade him to kill child, or woman, or hired slave.

One of B. Suid b. Bake tola me that the apostle and that day, "If you get hold at Brid, a man of B. Sa d b. Bake, don't set him escape you, for he had done great wrong. When the Muslims took buts they led hum sway with his family and with how (T. his other) al-Sheyma' d. al-Hanch (T. h. Abdullah b. Abdu'l 'Uzzi, foster-sister of the apoule. They wested her roughly as they brought her along and abe tota the Muslims that she was the foster-eister of the apositie, but they did not believe her until they had brought her to the sportle.

Yazid b. Ubayd al-Sa di sold one that when the was brought to the apostle she claimed to be his foster-sister, and when he asked for proof she fire and. The bits you mave me in my back when I carried you at my hip. The aroustle acknowledged the principland attetched out his robe for her to air on and treated her kindly. He gave her the about of laying with him in affection and honour or going back to her people with presents, and she chose the latter. The B Sa'd allege that he gave her a clave called Makhul and a slave girl the one married the other and their progesty full attime (842).

The names of those marryed at Huntrn were

From Ourseah of B. Hishim Avenue b. 'Ubayd.

From B. Asad b. Abdu'l- Laz4: Yurid b. Zama a b. al-Aswad b. as-Mottalib b. Anad. A home of his called ai-Janah threw him and killed him.

From the Ansår Surage b. al-Häreth b. Adiy from B. 'Aille. From the Ash ariyun. Abb. Amer al-Ash tri.

The captives of Hungari were brought to the aposite with their property May ud b. Amr al-Ghulm (T. al-Qari) was over the spoils and the apostle. ordered that the captives and the animali should be brought to et-, value and he treat in ward there.

Bujayr b. Zuheyr b. Abd Sulmit said about Humavo

But for God and His servant you would have turned back When fear overwhelmed every coward On the alone the day our opponents met us. While the horses galloped at full stretch, Some running clutching their garments, Others knocked asteways by hooves and chests. God hangured us and made our religion victorious. And glorified us to the worship of the Compositions: God destroyed hem and dispersed them all And bumiliated them to the worthin of Satan (8) the

"Abbits b. Murida and about the battle of Hanson:

By the right horses on the day of Mundalife And by what the anostic regues from the Book

I liked the curreducest Thanif not vesterday on the side of the valley

The Life of Muhammad

They were the chief of the average from Naid

And their killing was sweater than drink.

We out to flight all the atomy of B. Ontiv.

The full weight fell on H. Ri'Ma.

The tenta of Hills) to Autilia

Were left covered with dust-

If our horses had met B. Kildb's array

Their women would have got up in the dust arosa.

We galloped among them from Burn to al-Aurill*

Panting after the spoil

With a loud-voiced atom, arount them

The appendix's accusation advantage to the frey (\$14).

'Ative to 'Uliverif al-Nauri answered bitte:

Does Rift's boast about Hunaya !

And Abbin son of her who sucks milkless shoot!

For you to boost is like a maid who strum about

In her missress a robes while the rest of her is bare!

"Aftya spoke these two verses because of "Abbits's vehemones against Hawarda, Riff's was of Johanna.

Abbit, b. Mirella she said

O Seel of the Prephets, you are see with the truth

With all guidance for the way.

God has built up love upon you

In His areacon and named was Mulamontd.

Then those who were faithful to your agreement with them.

An army over whom you set al-Dahhila.

A man with sharp weapons as though

When the enemy surrounded him he saw you.

He stracked those of (his) kith and his

Sceling only to please God and you.

Sr 'to wall over the dead."

A plays in Justices country. The Aurill are these black no untake near water behandle. to Abd Mala b Direct.

³ abid generally present a filely or play but may be applied to the abit of a buston bring. * The works the commonwest property but the many impossibly had, if we easilers and altered to mean 'second' and areat yearlier to a by form of grabe with fromte. ashaned to we (cl. Swybu's March), Coire, a glig) we could render:

A man exacted by resupence, When the enemy nurrounded him he was like on any one.

I gree this suggestion to Dr. Amelia. The artis is a chosen over. The unp of the manufact.

fac the paraburties is not without model. Cf. Wright ii. 168. P

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I tell you I easy him charging on clouds of dust Crushing the beads of the polythesits: Now throttling with bate bands, Now epitting their shalls with his sharp sword." The B. Sulavro bestered before him-With continual cuts and thrusts at the enemy. They walked beneath his banner there Like floor with a hough they mean to defend. They did not hope for consideration of kinahap But obedience to their Land and your love. These were our domes for which we are renowned. And our Helper is your Lord.

He said also.

If you saw. O Umm Forwa, our horses-Some red indertess and lame). The barde had reduced their function Blood sushed from deep wounds Many a woman whom our provets protected From the hardship of war so that she' had no fear, said, There are more like those who came to make an agreement. Which forged an inseparable unit with Muhammad. A deputation among them Abit Quan, Hustba And Abill-Ghoyeth and With and al-Mique And he who led the hundred which brought The nine bundred to a complete thousand. Band. Auf and the class of Mulabashua collected aix hundred And four hundred were brought from Khufaf There when the prophet was helped by our thousand He handed us a fluttering standard. We conquered with his fing and his expression bequesthed? A glorious life and parthority that will not exact. The day that we formed the prophet's flank In the vale of Mecca when spears were quivering "twas-Our answer to him who called on to our Lord in truth We went belimeted and unmailed alike, With long mail whose mesh David choss When he weaved irms, and Tubba' too. By Hupayn's two wells we had a train. Which slew the hypocrites—an immovable army. By us the propher gained victory: we are the people who Condition have

Souther the heads of the warriors with it. of you and seen as they have been you would have been satisfied

2 Or fact people inchemit.

The carrier of words beings out the double meaning of lying and naturns at agreement.

In any emergency reflict form and do well-We drove off Hawkein that day with spears. Our cavalry was and reerged in rising dost When even the prophet feared then bravery, and as they came as more The sun all but ceased to shine (bereat) Band Tusham were automened and the hordes of Nour-In the moist while the spears were thrusting Until the apostle Muhammad and, 'O Banú Sulaym, you have kept your word, now deast? We went off and but for us their bravery. Would have injured the believers and they would have kept what they had gained.

He also said:

Modal is deserted by its people and Mushii. And the plan of Arth, and its eleterns are empty. We had homes, O Jumi, when all life was pleasant And the change of abode, brought the tribe rogether. Long absence afar has changed my beloved. But can a happy past ever return? If you neek the unbelievers I do not blame you. But I am a heiper and tollower of the prophet. The best of embassies I know summoned us to them. Khuzayma, and al-Marrar and Wan. So we came with a thousand of Sulayon finely dad. In armour waven by David. We haited him ford at the two mountains of Merca. And it was to God that we paid bemage We entered Mecon publicly with the guided one by force of arms. While the dust arese in all directions. Swear covered the backs of the horses. And warm blood from within grew hotter On the day of Hunayo when Hawazin came against us And we could sourcely breather We stood steadfast with all Dahhāk. Struggle and combat did not dismuy us. In front of the apostle a banner fluttered above us Like the rapid movement of a cloud. The night that Dahhāk b. Bufyān fought with the apostle's sword And death was near We defended our brother from our brother.4

Mutth' et a mountain in Naga.

The MS has defer pine's changes' which as a clieb e that is often paid by the poem and

The point is that he at of Sulpern who was from Quys to whose Hawkein belonged. The Free state: Aylian-Quyz-Khazpala: "Online: Mayous, the Tasher of Blawfaln and Salayon.

Man.

The Life of Muhammad

Had we a choice we would have followed our own kin, But God's religion is the religion of Mohammad.

We are satisfied with it, it contains guidance and have.

By it he set our offsits right after we had ented.

And note can are: the decree of God.

He 9/80 4931

The tast link with Umro Mu'ammal is broken. She has changed her mind contrary to her promise: She had sworp by God she would not break the link, But she did not keep her word or fulfil her outh. She is of Barri Khufat who summer in the vale of all Aqiq? And accepy Wairs and Urf in the desens. Though Limm Mu'empal follows the unbelievers She has marks me tove her reore despite her distance from me-Someone will tell her that we refuse to do so And seek only our Lord in alliances And that we are on the side of the guide, the prophet Muhammad, And number a thousand which (number) no (other) tribe reached. With strong varrious of Sulaym. Who obey his orders to the letter. Khuf3f and Dhairean and 'Auf whom you would think Were black stallions walking among the abo-carnels As though our reddish-shite small and helmets" Clothed lang-sared those which meet one another in their tains. By us God's religion is undeniably strong. We added a like number to the clan that was with him. When we came to Mecca, our bonner, Was like an eagle sozeing to dort on its grey. (Riding) on burnes which gazed upwirds. you would shark when they gallop in their bits there is a count of rims among them," The day we trad down the unbelievers And found no deviation or turning from the spostle's order In a battle mad which the people heard only Our value nation to tight and the smathing of shalls.

2 A week to the Higher.

The sending here should be keyds helmets, not hide sentide as in C. The word high impanted in W. The post improveding one them has depicted by from the behavior in the tens care of from:

By swords that sent heads flying from their have

And secred the urelts of warriors at a blow-

Often have use left the stain out to pieces.

Anist for the profession of the process of the property of the

And a undew crying Mas) over her instand.
"Tis God not man we seek to please.
To Him belongs the seep and the unseen.

He also said:

What sile thing eye patriful and sleepiess. Its lash feeling like a piece of chaff? Sorrow beings elements to the eye And team now cover it, now flow down Like a string of pearly with the stringer The thread broaks and they are scattered. How far off is the home of her you wang for, As Samman and al-field stand in the way! Talk no more of the days of youth. Youth is gone and attack white tooks have come, And remember the fighting of Sulaym in their aculements And Sulayer have something to bount about They are the people who helped God And followed the apostle's religiou while men's affairs were confused They do not plant young palma in their midst. And cown do not low in their winter quarters. But speeds like exples are kept near them. Surrounded by multipudes of camela. Khufaf and Auf were suromoned on their fanks. And the clan of Dhown's somed and keen to fight. They smale the armies of the polytheists opesly In Mecca's rais, and killed them quickly, Upril we descried, and their dust Were like upmosted paints to the open valley. On Hunsyn's day our stand strengthened religiou. And with God that is stored up. Then we ranked death in the cloom. As the black stattered dust aboved away from the horses. Under the banner with al-Dahhak reading un-As a lion walks when he enters his thacket. In a pareow place where was present hard, Sun and room were almost bloned out by it. We devoted our pances to God in Autia, We helped whom we would god we became victorious. Until certain people returned to their dwellings, who But for us and God would not have returned. You will see no tribe great or sutal. But we have left our mark upon them

^{*} Recommende the hemistich. Beskenderff, Ar. Syntex, 175 made helbeleit end annother: 'In stage Enge we der Kampf seine Bruss his und her zere' und refers to bioleke, Z. Granne, 75 and Fleischer, z. 184 f.

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He also said

O rider with whose there heatens. A strong, sturdy firm footed she-camel, If you come to the prophet say to him as you should When the assembly in quint, O best that ever rode a camel. Or walked the earth, if anuly are wearhed. We were mithful to our covenant with you When the canalry were driven off by warriors and wounded When there flowed from all the sides of Buhiba: A confittude which shook the mountain paris-Until we came on the people of Meter with a squadron. Glittering with steal, led by a proud chies. Composal of Sulvyra's stumbert men Capped in strong from meth with from top Blooding their shafts when they dashed into buttle. You would think them glowering ficus. They engaged the equadron wearing their budges, ವಳರಾಗ and anear in hand. At Hunsyn we were a thousand strong By which the spossle was remiorced. They defended the believem in the ranguard. The sun was reflected a thousand times from their steel, We went forward, God guarding us, And God dose not lose those He guards. We made a smad in Mansalb.2 Which pleased God, what a line stand it was! On the day of Authorse fought so flerosly That the enemy had enough and cried Step Hawazin appealed to the brotherhood between pa-The breast that supplied them with milk, is dry-Until we left them like wild assen-Which wild besats here continuelly preyed upon (834).

He also said.

Stir

We helped God's aporte, angry on his account, With a thousand watrions apart from unarmed men, We carried his fing on the end of our tances, His helper protecting it in deadly combet. We dyed it with blood, for that was its colour. The day of Hunaya when Safwin thrust with his spear. We were his tight wing in Islam, We had charge of the flag and displayed it.

A clan of Sulmon.

2 On the Mecca-Thill read

We were his bodyguard before other tocops.

He consulted in and we consulted him.

He commoned is and accord as intimates flore of all.

And we helped him against his opponents.

God exchip reward that fine prophet Muhammad.

And strengthen him with victory, for God is his helper (836).

File also said.

Who will tell the peoples that Muhammed. God's sportle-Is rightly guided wherever he goes He proved to his Lord and asked His help alone. He gave it emprously fulfilling His promise. We lourneyed and met Muhammad at Oudayd. He intending to do with an what God had determined. They doubted about us as the down and then They can clearly wardon on homeback with levelled lances. Firmly class in midt, our locantry. A atrong force like a rushing towest. The best of the tribe if you must sake Were Sulavin and those who claimed to be Sulavin. And an array of Helpers who did not leave him. Obeying what he said unquestioningly. Since you have made Khalid chief of the army And promoted him he has become a chief indeed In an army guided by God whose commander was are By which you make the sucked with every right. I awore a true outh to Mchammad. And I fulfilled it with a thresand bridled horses. The prophet of the believen said, Advance! And we rejoiced that we were the vanguard. We perced the night at the pool of Mustadis There was no fear in as but desire and preparedness (for war). We obeyed you till all the enemy surrendered And und in the morning we overcook the growd, the people of المرسطان وسألوج This plebald stand with reddish bornel went mirror? And the chief was not content dil it was marked.

A half was married distant from Nieses for playing coming from the Yaman.

I have such a complete example was test as the great ranged. The measure of the next.

The great by The gid man was not content until he wore a distinguishing mark.

We attached them like a flock of groups the morning affrights

Everyone was two concerned to see to his fellow,

Wherever you looked you could see a fine mare

From morn till eve till we tell Haraya

with its watercourses streaming with blood.

And int rider lying beside a broken hace. Hawitrin has recovered their herds from us.

And a pisseed them that we should be desappointed and deprived (of them).

Denotern to al-Häreth b. Insham b. Abd b. Habib b. Milijk b. 'Auf b. Yaqaza b. 'Uçayva al-Sulami sand concerning Hunsyn (Thaqif had killed Kindaa b. al-Hakam b. Khālēd b. al-Sharid, so he killed Milijan and a nephaw of his, both of Thaqif)

We brought our better without overduring them To Juranh' from the people of Zayyin and al-Fam.
Killing the young lions and making for the temples Built before our day and not yet destroyed.
If you boast of the killing of I'm al-Sharid
I have left many widows in Wag.
I killed the two of them averaging I'm al-Sharid
Whom your promise of protection decrived and he blanetens.
Out opens slew the men of Thaqif
And was swords anticted grievous wounds.

He also enid:

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Tell the men with you who have wives, Pérez trust a momen After what a woman axid to her neighbour. Had the raiders not returned I should have been in the house." When she saw a man whom the fierce heat of a torrid had Had 16ft with blackened face and fleshless bones. You could see his reasoness ut the end of the niger As he was clad in his mail for a raid I am always in the saddle of a thick short baired more. My garment touching my belt " One day in quest of booty, Another, fighting slone with the Amele. How much fertile and have I travelled. How much rough theren ground at gentle pace. That I might change her state of poverty. And she did not went me to return, the baggages (937):

267 Milik b. 'Auf accusing his flight and:

Slibeared comels straying from the track. Prevented sleep for even an boor. Ask Hawkein do I not unjure their enemy

The Life of Muhammed

And help may of them who suffers a loss? Many a aquadron did I meet with a squadron-Half of charp mariled, half of them without arrocut. Many a place which would appai the bold. Did I occupy first, as gry acopic well know. I came down to it and left brothers coming down The its waters—waters of blood. When its waters rolled every they bequestifed to the The glory of life and spoil to be divided. You changed my with the facts of Muhammad's people, But God knows who is more ungrateful and unjust. You forcook me when I lought skure Eon formork the when Rhanh am fought. When I built up glory one of you pulled it down. Redder and destroyer are and equal. Many a man who becomes thin in winter, basting to glory, Generous, devoted to lofty simu. I stabled with a black thaft of Yazan's work? Headed by a long blade. I jeft his wife turning back his friend And saving. You consist come at 80-304-00. Fully armed I opposed the speam Like a target which is pierced and split,

An monymous poet also said about Hawtzin mentioning their expedition against the specific with Milik b. Auf after he had accorpted Islam

#6年

Recall their much against the enemy when they assembled When the flags fluttered over hills.

Note was above Milik on the day of Hunayn' When the crown glimered on his head.

Until they met courage when courage lad them.

Wearing their helmets, smil, and shields.

They smore the men till they saw none.

Round the prophet and until dust hel him.

Then Gabriel was sent down from heaves to bely them.

And we were routed and captured.

If any other best Gabriel had fought on

Our noble swords would have protected us.

"Umar al-Firliq occaped too when they were put to flight.

With a thrust that scaled has saddle in blood."

Ghomen normertmen, an hete meinen the thoul. of the fight'

Des camp, one of the large of Hinger test-

In the Yaman.

A place to al-Table.

² i.e. at the disposal of callers.
As the house ruthed infrared sweet and belt and gazzactic would from the time!
discussion. The healand is spenting at this point.

² the Millik was a lang, more above him.

^{*} That of the natures constants of the time, but is there is no proof of Unite Serving Seem equation in this Service the meaning may be that he receiped a threat which weak' have received his middle in bleed.

The Life of Muhammad

A woman of B. Jusham lumenting two of her brothers who were slain at Hungan said

O eyes, he generous with your teams. For Malik and al 'Ala' he not siggardly. They were the slayers of Aha Amir. Who held a swood with streaky marks, They left hum a bleeding lump! Staggering, feebly unsupported.

Abo Thrwab Zayd b. Sohir, one of il. So'd b. Bake, said:

Have you not heard that Qurayah conquered Hawasin (Minfortunes have their causes).

There was a time, Qurayah, when if we were angry Red blood flowed because of our rage.

There was a time, Qurayah, when if we were angry It seemed as though souff were in our nostrus. And now Qurayah drive us
Libe carnels urged on by peasants.

I am not in a position to refuse humiliation

Nor am I disposed to give in to them (8:8).

'Abdullah b. Wahb, one of B. Tamim of the clan of Lasyyid, mawered

By God's command we amote those we not
In accordance with the bear command.
When we not, O Hawaian,
We were saturating heads with fresh blood.
When you and B. Qasiy essembled
We crushed opposition like beaten haves.
Some of your chiefs we slew
And we turned to fill both fugitive and standfast
A)-Multath lay with outstretched hands,
His dying breath sounding like a gasping young came!
If Qays 'Aylin be suggy
My soulf has always subdeed there.

Khedi b. al-'Auja'al-Nessi said:

When we drew near to the waters of Hunsyn
We saw tep-flent black and white shapes
In a dease well-armed throng if they had thrown them.
At the peaks of Uzwh they would have become flat.
If my people's chiefs had obeyed me
We should not then have met the thick? doud

Ct Ryb :

Nor should we have met the army of Muhammad's people, Eighty thousand reinforced by Khundif.

THE CAPTURE OF AL-TA'IV, A.H 8

When the fugitives of Thaqif came to al-Ta'lf they shut the gates of the city and made preparations for war. Neither Urwa b. Marfud nor Ghaylin b. Salama were present at Humaya or at the stege of al-Ta'if, they were in Jurish learning the use of the testudo, the catapult, and other intermediate. When he had finished at Humaya the aposite went to al-Ta'if.

Ka'b b. Malik when the aposite came to this decision and.

We got an end to doubt in the lowlands and Kharbar, Then we save our ewords a rest. We gave them the choice and could they have spoken Their blades would have said. Give as Dous or Throlf. May I be motherless if you do not see Thousands of or in your course. We will terr off the roofs in the valley of Waii And we will make your houses descize, Our swiftest cavaling will come on your Leaving behind a congled mass. When they come down on your courts You will hear a cay of slame With sharp cutting ewords in their hands like flashes of lightning By which they bring death to those who would fight them Tempered by Indian smiths not bearen into plates. You would think that the flowing blood of the warriors Was minuted with seffrag the morn the forces cast, Good God, had they no adviser. From the peoples who knew about us To sell them that we had suthered The finest blood horses and that we had brought an army To surround the walls of their fort with troops? Our leader the prophet, free, Pure of heart, stendiant, continent. Stratcheforward, full of windom, knowledge, and clemency, Not frivolens nor light moded. We obey our prophet and we obey a Loyd Who is the Compassionate, most kind to us. If you offer peace we will accept it And make you partners to peace and war. If you refuse we will fight you doggedly-Twill be no weak faltering offsir.

Debits a son of entude.

We shall fight us long as we live

[•] contesture mulabath/t/f/for mulabath/hij which gross a poor scare. On p. 370 of the MSS is suffice between hallown and hours'es, and again, as decrees in the between sading, bowever, some such meaning as floating, might be accepted to mulabathchy. Says in means other.

Till you turn to Islam, humbly seeking refuge. We will fight not carried whom we meet Whether we destroy ancient holdings or newly gatten gains How many tribes assembled against an Their finest stock and albes-They came at us thinking they had no equal. And we cut off their noses and ears With our fine polished Indian awards. Daving them violently before us. To the command of God and Islam. Until religion is established, just and straight, and Al-Lit and al-'Uzzl and Wudd are forgorten. And we pleader them of their necklacan and earnings. For they had become established and confident," And he who cannot protest himself must outlier diagrace.

Kindna b. 'Abda Yatti b. 'Anar b. 'Umaye answered him:

He who covers us wishing to fight us (let him come). We are in a well-known home which we never teave. Our fathers were here long since And we hold its wells and vineyards. 'Arms' b. 'Arms' put us to the sest aforestime.' And the ware and intelligent told them about it, They know if they speak the much that we Bring down the high tooks of the proud. We force the strong to become meek And the wrongdoor to become known to the discerning. We were light reall the reserv of one who braned men! Gleeno me like atom in the sky. We draw them from us with aborp swords, When they are drawn from the scabbard we do not should them.

Shadded b. And at tucham and about the spostle's expedituou in it. Table

Dun't help al-Lat for God in about to destroy her. How can one who cannot help benefit be helped? She that was burned in black anothe and caught fire. None lighting before her stones, is an outcast. When the spostle descends as your hard None of her people will be left when he leaves.

The meeting of this herelatich rate has "And then they preferred (talent) and had

The apositic sourneyed by Nakhisto'l Yamaniya, and Qarn, and al-Muleyh and Bulg sto'l-Rughe' of Live. A mesque was built there and he fire proved in et-

'Army b. Shulayb rold me that when he came there that day he allowed. retalistion for hormoide, and that was the first time such a thing happened. in Julians. A man of D. Layth had billed a man of Hudbayl and he billed: here in retaliation. When he was in Live the spostle ordered that the fort. of Malik b. Auf should be desiroyed. Then he went on a road called al-Dayqu." As he was possing shough it he saled its name. When he was sold that it was 'the street he said, 'No, it is the corp." Then he went by Nahhb till he halted under a love tree called al-Sadira near the property of a manof Thank. The appeals seen word to him, Bither come out or we will desiron your wall. * He refused to come out so the apostle ordered his wall. to be destroyed.

He want on world he halved near al. This and pitched his camp there Home or his companions were killed by arrows there because the camp had come two close to the wall of al-Ta'if and the arrows were reaching them. The Muslims would not get through their wall for they had fastened the -outs. When these men were hilled by arrows he (T. wishdrew and) establed. his camp near where his mosque stands today. He besieged them for some twenty days (\$40).

He had two of his wives with him: Umm Saluma & Abo Umayes (T., and another with her). He savuck two tents for them and prayed between the tents. Then be stayed there. When Thaqif surrendered Ame b. Umayon b. Wahb b. Min'attib h. Mailt built a manque ever the ploswhere he preved. There was a piller in the mosque. Some allege that the sun never rises over it any day but a creating noise! Is heard from it. The appette beauged them and ought them bit welly and the (wouldes exchanged) acrows (Saok, uptil when the day of storming came at the wall of al-Ta'ld's day. number of his composition west under a testude and advanced up to the wall to breach it. Thagif let loose on them serups of hot seen so they came out from under it and a hagif shot them with arrows and killed some of there. The aposite entered that the vineyards of Theori should be cut down and the men tell upon them currier them down.

Abû Sufyan b. Harb and al-Mughtra b. Shu'be were up to al-Ta'if and called to Thacil to grant them safety so that they could speak to them. When they agreed they called on the women of Qureysh and B. Kinana to come out to them to they were afraid that they would be captured, but they refused to come. They were Armes d. Abū Sufyān who was murried to Dave b. May did by whom she gave birth to David b. 'Urwa (844), and

This is a life to the Augus through their common damping. Twist into position the bend turned made to diadain,

THE ARM & AME.

I. Lit. feet one for whom bleadwit must be gott!

There are playing up the men of Think.

A proceeding the state of the second control of the second process of the second second which has to be

[·] Api is except a well and also the garden which is surrounded

accept I, al-Athly, Nithing, sub-core, explains this word from the counting of a counting There and decrease group out by a roof when the would moved companies in the front).

a) Firstyn d. Suwayd b. Ann b. The labe whose soe was Abdu'l-Rahmān b. Qārib and al-Fuqaymīya Umayua d. the intercutator Umayua b. Qal When they refused to come out libr. al-Aswad b. Mas 6d said to the men, 'Let me tell you of something better than that which you have come about. You know where the property of B. Aswad is.' (The apostle was between it and at Ta'if and valley called al- Aqiq., 'There is no property in

then this property of B. Asward. If Muhammad cuts down its trees it will never be cultivated again, so speak to him and let him take it for homself or seave it to God and kinsmen, for there is a well-known relationship between us." They allege that the apostle left it to them

pecked at it and spill it. Abu Bakr said, I don't think that you will a your desire from them today. The apostle said that he did not think so

Then Khuwayla d. Etakim b. Umayya b. Haritha b. al-Auqua al-Sale-miya, wife of 'Uthmin b. Massien, asked the spoutle to give her the sewellery of Bidiya d. Ghaylin b. Salama, or the sewellery of al-Fāti'a d. Aqil d God gave han victory over al-Tp'if for thoy were the best be-sewelled women of Thaqif. I have been told that the apostle said to ber, And if Thaqif u por permitted to me, O Khuwayla?' She left him and went and told 'Umar, who come and asked the apostle of he had really said that. On bearing that be had, he asked if he should give the order to break camp, and receiving his permission he did so

When the army moved off Sa'id b. 'Ubryd b. Asid b. Abû Amr b Adii) called out, 'The tribe in bolding out, 'Uyayun b. High said. 'Yes nobly and gloriously. One of the Muslims and to him, 'God amite you, 'Lyayun. Do you prime the polytheists for holding out against the sportle when you have come to belp burn! 'I did not come to fight Thingil with be answered, 'but I wanted Muhammad to get possession of al-Ti'if so that I toight get a girl from 'Thingil whom I might trend (T make prepriant so that she might bear me a son, for Thingil are a people who produce intelligent children

Duting his session there some of the slaves besieged in a) Ta'if more to him and accepted askin and he freed them. One where I do not suspect from Abdullah b. Multaddam from men of Thoulf and that when al Ta'if somendered some of them talked about these slaves, but the specific refused to do anything saying that they were God's free men. One of those who spoke about them was al-Hirith b. Kujada (842)

Now Thought had seized the family of Marwan b. Qays at-Daust, be having become a Muslim and helped the apostle against Thought Thought a based that the apostle said to Marwan b. Qays, Seize in revenge for your family the first man of Qays that you meer. He met Jbayy b. Maria.

al-Qualitated and such here used they should return be foreful to here. As-Daybeau to Saraha as Results took the manage or triang and spoke to Thought send there is, Marman a terrain go, and to freed Union. As Daighth in auforomore to what remaind between here and Ulivery and

Will you forget my hindren, O Ubryy h. Milih. The day the specie looked away from you? Marwin h. Quya let you by his raps. Submissive to a well-trained boost.

Some of Though behaved badly to you,
(If severe comes to rham asking for wouble they get it!)
Yet they were your relatives and their raines torned to you.
When you were almost in dispair (643).

These are the names of the Mandons who were married at al. "I'd"
From Carayale the close of R. Umreyya b. 'Abota Shares. So'ld b. Ba'ld
b. al. Ag b. Umreyya: and 'Urfuge b. Jenneth, on ally from al-April b. alGhouth (Reg.), the close of R. Tayres b. Marres. Abstallab b. Abot Babe was
clost by an errore and died of it in Marion after the death of the aposits
the close of Mandonson. Abstallab b. Abot a meror b. al-Marghara from an
arrow that day, the close of R. Addy b. Ra'h. 'Abstallab b. 'Arair b. Rab's
an ally size time of R. Salve b. Aray. As-Not & b. as-March. b. (App. b.
Adv. and the breathest Abstallab. the close of R. So & b. arch. John b.
'Abstallab.

From the Americ from B. Saluma There is all-lades, from B. Street & S. al-Nagele at Extrest is finish in Airt forms a frame B. Street at More than B. Saluma From al-Aire Sangroun is Thillies in The late in Zayet in Lancetton is 18th tensors.

There is the appear a companion were expressed at al-Table group. Supply there is no the first and a way then it. Larry.

When the appearing soft at Third after the fight any and the every Because in Enthury is Abia Solged and comprehensively Privages and at-Tit of

All TWY was a sequel to the boths of Hampin And Astin and al-Aberra when blooderin gathered their force in their fully And were dispersed like resttered blods. The (mea of al-TW) could not hold a single place equival in Except their wall and the bottom of the treach. We showed members that they maghs come forth. But they show thousables in bakind a learned gave Our menalled mea returned to a strong ranging form Fully around gittering with death-dualing weapons Camput, durk great, (if one there them is Hajan's It would become in though it had not been equivally

The alternative 'received arten' light of death' present has decing. Altered in all, of death' it is also also bear there as all.

With the gast of lease watering on through an element for supervised new seeming together as they are lad, he long general starts, attached in a supervised. In him a shoremoring pool suffect by the wind, Well-waven arcsess which reaction to our annihila. We'ven by Decad and the handly of Makangan.

DIVISION OF THE SPOIL OF HAWLE'S AND OLDER TO

When he set at "I'd the questly open to man of lighted and he — as as it does not be man her organized to provide at these case approximated to accompanies on the does be get though eated here to prove them that he said, "O God, must e Theorif and bring them (so Intern)."

Than a department from requester carrie to here in a 1-ring subject by the contribution and statement and a talence, and strong got solved anti-acceptant total by had more sage on from them. Anythin the day per bear to a river from one grounds that a training and the ground after the three party group to the ground after the first products from a riving from the distance of the training train to these persons at the distance of the carried strong train to these persons at the first training training training training and of the first training and the first training training training to the first training and distance of the carried strong products against a day first training and the grounds of the supersymmetry and product to be the first training training and the carried as the products of the first training and the products of the first training are a captal training the lag type-drong god favorage and products in which can be experimentally much (Eq.).

(T Then be said

Now propose up, apareth of Cool generated.

For you are the man from other on were and appeal proposed next next on a second whose fits has recovered.

There are those absoluted by action of parameters.

The species and Wheel are described in . They was not superconsist the species of the species are described as the species of the species are described as a second of the species of the

gave more and a control of the greater have to very good scale amplement on year lockail. When the appeals had under a the more property they did as he had a rained them, and no way what he test promoted in tag. Then the fill-attend on the stage is a second to the greater a good the factor and the same first of these is Million and the factor and it Tomains are seen full against J. Wynyma h. High said No an technical of trimestic and it. Factor against the factor is the second to the same that a second to the same to the factor in the same to the appeals and it. See the stage is the stage of the stage of the same experience shall have all controls for every man form the first honory I are made to the same and t

is give against the vig. (a. 18 min. to adjust docide). In control to 3 min. to Adjust to Appete to Appete

Additional and the Color of the Color of the State of the Color of the There will be not make to \$1. which to properly and you have break the one world I had prompaniously the tempto and more one to them tempton to the section of the Park | has been been as a few sections | and in the man were containe about, and whom I mind why they said me that the material had recovered their severe and chesters in them, or I said. there has been been any next it would be the time of the part of the makes by I have been an old response of responses and soul and the country from the control of expenses your week his time. If they are morethy returned the presence of a print of the commence that he reduced to be on the base of course first being many to the fact that the second to the second for the same for the profit and removable and has been been a second and a new could be small and and nut the in its last on the the an annual other Assess and his Toric material than telephone are in the many to be because the best about the course and to med the less one case with the dispersion than

for princip our every parameters define age.

The appeals unless the Elevatoria department planet Middle in Mad and there was not be some or at 1 if well. Deadl The appeals well shows in red Birth that is no become to the problem to be some or red to be some and property to be some or the problem and property to be some or beauty or from the Fig. . He had been or and the Things were got the some what the appears had med and supermore beat up to so being they be supermored to appear and to be appeared by the property to be a significant or the problem of the top and they are the foreign to be a significant or the place of the parameter that entire may be theretay, and made well as appearing appearing the transfer to the or the place to be to all the sine or black the property and property and gover beat in the parameter and property and gover beat in the parameter file top and the file of the property. The top and the file of the property and property and gover beat in the property. The top and the file top and the file of the property and property and gover beat in the property. The top and the file top and the file of the property and property and gover beat in top and the property. The top and the file of the

perallege bijustion and at the same he said -

Chr. Terrandell

⁷ A particular de commune de commune de la commune de l

h. 'Askatha b. 'Amer b. Makhasim and to al-Saleni (Lall)

I have never men or hand of a man-Like Muhammad in the whole world Factoria to ble word and governor when what he a wife And when you would be will sail was of the forms. When the squadron shows its scrength. With opens and present that ariba-In the dust of year he is like a line. Guardine its cubs in its desc.

The aparts got him to compared of these of his people who had accepted below, and characterism (T. round at Taul') were Thomatic. Bulletin, and Julian. He haven to finds Though with them, man of their the he made runs out how to restrain them until they were in ours stream Abril Milese, b. Hatth h. 'Mear b. 'Unseer al-Thought mid:

> Engineer have always decaded our neighbourhood And now the Bond Salina said mi-Milds brought them on on Breaking his covenant and salama word. They attacked up in our performance And we have always been more who take syveners.

100 When the agencia had removal the experses of Physics to their purple he rode pure and the man followed have pressen. 'O spentir dende out pood of carnets and hereis among up, anoth they forwed hurs back upwent at true and his march was turn from him and his great three per hack my marable, then, for the Good of two hand. It is hardy as grown abuse so the crossof TAbout I would distribute them assure was was here not found not assumed to an expectation or later. If here he seem to have person and work a horr from its traine and hold it shall in his famous, around. Med, I have not been has a little of your houry given to that how, and the little I wall return to you an even back the accepts and the thread, for designature will be a shape and a flored and other assessment to a year on the consequences don. One of the Apple come with a bell of course have profess. 'O appeals, I took the built to make a last a more amount of route last anymored. As for my shorr up that you can have a first him came to that, he said. I do not wont it. and he there it sweet (\$45)

The specific gave pults to those whose become were to be were seen accommodable the charts of he serve to our them and through them they provide. He the gaves to the following 100 cutoeir. Abd Sorts to be It orb. has not blue tween France b. History al-Hitrari b. al-Hitrari, b. h. h. h. h. h. h. house bouthar of B. Abele L. Day Bay of Hungh to Hunden Subset to Ame Hermetic to Abdo'l-Louis to Alex Cores also Add. to the court of Court of the Endown to very ma h. Hann b. Handburcks h. Bade at Amer. h. Håben at Tambert. Milde h. And at Nearly and Salvata is Laurena.

He gave less than 100 carnels to the following roots of Ourseals Maltispecie & Countrie of Carbon, a mover to Warsh pall-amount. Handson to Amer.

House r Abbits to Mostle some covers and he was denotated with them and placed the agents in the following versus It was made that I retired.

When showed on our horse in the plain And kept the paralle poster for they should slow And what they shop hope worch. My most and that of A book see harm In stored by 1 recent and al Ages. Though I preterved my pumple in the hetch, Myself unproported I was given pathing That a few arnual carnels. To the neether of their four hand Yet mather Hither oor High! Surrous are father in the execution And I am not informe to atcher of June. And he whose you demand softer will not be sented (Las).

The seconds and "Get him your and car of he toward from our on they are the late of a seen as where, the being wear he appeals the not hy has nother (Speck.)

Muhammad b. Ibrihlm b. a)-Hirith al-Turnel told me dust a companion. We and to the sportle. You have given by ayou and al-Agra' a hundred camels. each and left out lungly. Surker of Durent!" He appropried. By Him on whose hand is the acre of Muhammad. In all will better than the whole world that of more take the services. Note: have transfed these appropriate so that there may become Mustime, and I have entrained lubred to his falam."

Abi Alegaria h. Muhammuri b. America N. Time from Magney Abit T. Ale Others from store of Abstallable is al-Harris to Social told on Lorent in appropries to the Talkit half of the girls profit to this fall in the face in all the sector was seems record the towards work has according to his latest, and we asked how whether he was week the annule when the Torontollo stoke to how at the the of Barneys. He said that he was and they a man of Tarries ruled Disk'll Kharatermen came and stand by the aboutly as by was making gifts to the man and most block-through, we seen to have your have stone under Well, and what do you think?" he arewored. He said, "I don't think you have been part." The neochet was arrayy and said. 'If feeties is not to be

They were the distance of the year man presented in the \$1.

All the contract of the first property was an first desired distincted of the benefit many productions that Madestonian and up agreement make they are that the Pringle-Prin physical ways he hoped in a passe care places. If you proposed Asala at all these black her weight all them came and I have a July on having him at the Webster and pages on more. That show and both hale. He supprise pr. Thin We have begated been a servered. It in the large time to allowed being special times. In . The agreedity such account come which that have proton for others before from . Analysis and describes on Angeleit, by pullband, on \$1 Maradiana, Bayerer, 1936, pp. 78.

throat with one then where soil pain way at the case maked in the allowed on both here. Note the sould have been used to be been a believing their well go no decaying into policions that they will come out of it up an arrow parameter of the tapper open work to the breat most come in re-stong up a page land, at the best and and shore is nothing at it. These at the match and shore is nothing on it. It were through before short, and break analysis artiface as it.

Management to 142 to at Planton, high parties with one of agreent strong and named the mass. The Auto-Papara, Management is date though sale and the same from the latter the o

The state of the state in the state of the specific acceptations who was a frequency with here upon a second provided his and the part of the appeals, whereing a state is about a state of the appeals, whereing a state is about a state of part of my sended his the specific about and hope how. He his my feet with his wing saying, "You have me. Got behand?" so I want behind here. The new meaning the specific was belong the set and I throught a true present I had have no one as some supers on parameters to the in and I have been by a parameter of the parameters of the second part of the second state of the second parameters of the second part of the second parameters and the second parameters and the second parameters are algebra who consider for the one blow he according.

"Roim b. "Usuar h. Qualita from Matemata h. Labid from Abb So'ld al-There and my. When the arrests had developed when give probing Operation and the Regions when and the leasts are negligible than to be Assets that the matter or heart and albeid a group that about a most one all these and. By year the specific has not his own property by a second went to the aposts and told him what had happened. Fir soled, "Where do was more to the contract to a life and league with the people. These nother year people in this enclosure,' he mid. He did at, and when more 60n of the Muhajira cause, he let show come, while athem he away back. When the had per from articles and the franchist and the growth and the same to then, and after priming and thanking God he addressed them they: "O more of Acade, when it this I have of you? Do you shiely ill of my in your house? Did I not some to you when you were sensor and God modest The 1999 and their matter our talk transmission is no restorated years become They approved the minute and put the quarte are man hard and granten. De curimina i Win dan yang gapan ang O Angle S. Ther and the shall be some one if you are proportion being to find and Marathague . He are the real party party and real section with a secwas worked have seeing the width that have been believed. They came to see discretiful and us believed you; thesered and us helped you; a because and we took you lot poor and we confected you. Are you distorted in sound becomes of the great things of the fife by which I will prove a people the do not become Manhous while secrets pro to principles. But property of specifical they make discover that are no burder and burder of the year latter

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book with your the growth of Goal. To 15m is whate hard to the similar fillfactorizated that he the region of the tensor to our of the tensor for all the tensors for any of the tensor for all the tensors and the factor for any of the factor of the factor that there exist the same tensors for factor than the tensor that factor the tensors is they are tensors. The purpose tensor the tensor can are the tensors in their case in the tensor that are tensors to the tensor that t

THE APASTLE MARK THE LESSON PERSONNERS PROVIDED AS AS TABLE

Then the spin that it is easy or make the term properties. The postproperties the raw of the spin obserted for best term in Management and history. Zakota Managemental the properties for recognise to whether the first forms it than a charge of Manage the size of behalf our hospital for said to forms a compare the powers in religious and in wealth them the Orient. He hisport was followed by the root of the spini (Egs).

The question and of that months or he Disk! Hope (\$55).

The pumper makes the pulperstage flow upon at the water the lyaques forther made to the flowest makes the pulperstage with the following that same is in the The pumper of a Third representation of the pulperstage and obtained at flowest temperature the appearance of the copy for all the pumperstages are in the copy for all the pumperstages are the first of the following years.

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When the aposite aproved for Medicals about his departure from the TVM general is Transport in Apos behind several price to be solved for the third part that the quarter had called arrow of the man or bloom a who had more east and apopter. And the third the transport is the thirds, and the unit places who may not the set of the set of the part of the part of the transport is the thirds, and the unit developing. If we have my one of the part of the transport is the part of the part of the transport is the part of the

Core Bejoys a moreografiyon and Do you accept what I said, qualifored you? Tell us plainly if you don't accept what I my by a said representation than that was to be one To a religion I connect find his factors cour hald had you quantet find that your factor followed!

If that to not hope proved by the Montellin State, May be destinated Specific to the formation of the content o

The Life of Muhammad

If you don't accept what I say I shall not grieve Nor say if you attachle God help you! Al-Ma'calin has given you a full cup to drink And added a second draught of the same (854).

Bulger and to Ka'b:

Who will tell Ka'b that that for which you wrongly blams and in the better course?

To God alone not at-'Uses and at-Lat
You will emups and be safe while acceps in possible,
On a day when acces will escape
Except a Moslim pure of heart.
Zahayn's religion in a thing of manglet
And the religion of Ahū Sulant is forbidden to spe.

Ke'b need the table al-Ma'mun (855) simply for the reason that Queryah used to name the appartie these.

When K2 b received the manife be was deeply shattened and analous for his life. His enemies in the neighbourhood spread alarming reports about him saving that he was as good as stain. Funding no way out, he wrote his ode in which he proved he spootle and mensioned his rest and the alanderum reports of his anemies. Then he set out for Medina and Mayed with a man in judgicous whom he anew according to his autoremation. He took him to the spootle when he was proving prayers, and he graved with him. The new pointed out the spoule to him and took him to go and ask not his are. He got up and went and by the spoutle and placed his band in his are. He got up and went and he was. He said. U spoutle Ru b b Zuharr his come to sak accordy it an you as a repensant Mustion. Would you accept him as such if he came to you? When the aportle said that he would, he confessed that he was Kalb b. Zuharr

As on b. There is Quitide told me that one of the Angle leapt upon him toking to be allowed to believed he enemy of the imported told him to let but alone because he had come repentant breaking away from his part. Ka'b was angry at this tribe of the Angle because of what this many bad done and increover the men of the Muhljirle spake only well of him. In his ode which he recited when he came to the speade he aged

Su'ild is gone, and today my heart so tove-each in thrull to her, amrequired, bound with chapts

And Su'lid, when she came forth on the morn of departure, was but as a gazelle with bright black downesse even

When she smaller, she lays have a sharing row of sode-treets that second to have been bathed once and twice in (fragrant) wine-

Wine mixed with pure cold water from a pebbly hollow where the north-wind blows, in a bend of the valley.

From which the winds drive away every speek of dust, and it brime

over with white-formed torrests fad by showers gushing from a cloud of more.

Oh, where care minimum were the, if only she were true to her promise and would hearken to good advice:

But here is a tore in whose blood are sampled painting and tying and tying and triblements and incommuney.

She to not mable in her affection—even in ghoule change the bas of their garments—

And she does not hald to her plighted word otherwise than to sieves hold water

The promises of 'Urqub were a parable of her, and his promises were named but wants.

I hope and expect that woman will over be ready to keep their word, but never methods, are they ready.

Let not the wishes she impired and the promises she made haquile there to these wishes and dreams are a delusion.

In the evening Su'id come to a land whither some in brought cave by camels that are excellent and noble and fluxt.

To bring him there, he wants a store she-carnel which, though fittered, fours not her wonted speed and pace,

One that largely bedown the bone behind her car when the sweam, one that sets herself to cross a trackless unknown wilderness.

Beauting the high grounds with eyes been to those of a solitory white eyes, when many revels and send-hills are handled (by the sun)

He in the nech fleshy in the book, surpaining in her make the other daughters of the sire

Thick-perhed, full-checked, robust, male-bits, her flanks wide, her front full as a milestone:

Whose tortune-shell skin is not pierced at last even by a less (hanger) rick on the outside of her back.

A hardy beant whose trouther as her sire by a noble dam, and her sure's brother at her dam a brother, a long-necked one and numble.

The paralli crawls over her then her smooth breast and flanks estate it to also of

Oneger-like in the . her inde diabled with firm flesh, her elbow-joint* for removed from the ribs

Her ness aqualize in her generous cars are signs of breeding plain for the coper to see, and in her cherks amountment.

Her sometic pain out from her eyes and throat, as though it were a trick-axe.

She lets a tail like a leafless pater-branch with small rates of heir lung down over a charp-crieed (unrounded) udder from which its tests do not take away (milk) little by little."

A large operational cash.

Let the heale be soon or see foreign.

Let the heale be soon or see foreign.

lan.

The Life of Muhammad

601

ika

Though she be not trying, she races sitting an light elember fact that phorp the proposed as there all.

With tawer back-sendons-feet this leave the gravel scattered and are not shoul so that they should be kept safe from the blackness of the heaped strongs.

The swift mercement of her foreless, when the sweets and the microsoenfolds the bills.

On a day when the chamelong basks to some high spot patil its exposed part is traited as in fire.

And, the grey cicalar having begon to hop on the gravel, the minutdriver hide has companions, take the saran-

Resembles the bearing of hand on hand by a hereaved grey-harred women who rises to largest and to answered by those who have test anany a chaid.

One wasting shrilly her arms weak who had so understanding when news was brought of the death of her fireborn son.

She team has breast with her hands, while her turns in fruit in mercia from her roller-tonces.

The from walk on both sides of my careel, saving 'Verily, O grandeous of Abb Sulms, then art as seed as sleet.

And every friend of where I was hopeful east. I will not halo there out I am too busy to reind thee."

I said. Let use so any way many on have no father! for whatever the Merciful tests decreed shall be drase.

Every son of woman, song through but safety he, can day as harne unon n erbboom bier.

I was told that the Menesters of Allah threatened me (with death), but with the Memoriest of Allah I have hope of finding perdon.

Contin party than he guided by Ham who save thee the gift of the Korne, wherein are warnings and a plain serting out (of the seatter).

Do not pursult me, when I have not sinced, as account of what is said by the informatic, even about the (false) asympto about use he many

Av. I stand in such a place that if an elephant steel there, seeing (what I see) and hearing what I hear

The sades of his neck would be shaken with turns—if there by no forerveness from the Meanmeer of Aliah.

I did not cease to grow the design, planging betigner into the durkness when the mantle of Narba is fallen.

Till I lead my right hand, not to withdraw it, in the hand of the evenger whose word as the word of truth.

For indeed he is more feered by me when I much to him-and there told me I should be saked of my linewe-

Then a non-of the gaught, one whose not to graduat dense thackets in the leadured of Arhibur-

Reference to his source: is the Proches, who had already are in the order for the depth

He goes to the married to feed two cubs, whose victual is because firsh than redied in the dust and term to piecel.

When he opening on his adversary, "thi against his low that he should leave the adversors ere he a broken

From him the court of the bread date fine in afficient, and must do not walk to bis wast.

Albeit ever to be undi it a treaty feet, his armost and hardware namen amountd with blood-ready to be devoured

Truly the Memeager is a light whence dispunstion is cought—a drawn Indian proced, one of the records of Allah.

Amongs a hand of Kuranis, whose stransmen said when they seeinsed laten in the raller of Moore, 'Deport ye!'

They demand, but no positions, were they or shouldess in battle or without wespons and courses.

They much like aplendid carnels and defend themselves with blown when the about black men take to finite

Warriors with some high and strength, clad for the first in mull-cours of David's mervine.

Singlet ample, with preriod rings strong together like the rings of the and di

They are not content if their opens overtake at enemy of act in derpair if they be themselves arestaken

The spens-thrust falls not but an their threes: for them there is no shrinking from the sands of death (\$c61.4

Ages b. Umar b. Ostala said. When Ka'b said. When the short black mon take to flight, he meant us, the Ametic because of the tray one of the had present hurs. He simpled out the Muhailrin among the apporte's compursons for presen. This excited the Arestra segar agents have. After he had become a Modilm be apole in protes of the Ansir and mentioned these trials with the sportle and their quaition around the Yessen tribes:

He who leves a riorism life

Let lum ever he with the horsesten of the righteen Analy

Who transmit elements deeds from father to see

The best men are they, same of the best men.

Who tampeh with their uran accura-

Lake long Indian sweeds,

Who peer forward unwearingly

With even sed as burning conta-

Participles while or the appeals of Mirchen, present follows had unjust high-particular share-

Charge in Appendical in the Charge tall. Itsi was anabor of courts of tand-

the places where describes of death are drawn. By the recovery of the Carabeldan Conserve Press I sale than testadatum from Translations of Eastern Props and Press ber mer auf feleget D. A. Milderbern.

Who devote their here to their available

On the day of based su-based fighting and appears process.

They purely demandes such the blood of polytics

They provide that pa get of party.

There into a thin of thirty needed from

According to have an a spile and charge,

If you seem in these for accommon

The series of worst at the description between of supported group.

The Lab of Michigan

They make All such a blow on the day of Bade

As because the december of all heads

It people space of the I have show their

These that depose with the world recognite the broth of what I pay

There are a people who eachly lead the night-travelline,

Who move up a serie of deposits there.

THE SAID ON TARES, AN &

The openin stopped in Median from 1964" He-pr to Bapel and stop good specials to properly to end the Brancanan. The following account a based on what to Jude's god Verid is Bureau, and Abdulate is Abor has paid but Table is seen to Queble and other portraction total one camp supplied got response a fact prices in the design.

The specific entered his assignment in property is real the Bysinstein at a little when that were little present. He had some approximate and there are therefore the descriptor from our tips. If not also to make a couple and the main squared to star in the about with their from and electrical equation. Note the apparent acards of a squared part against acards of a squared part against acards of that he was making for a prior attent about that which he accorded that he was making for any property and that which he accorded that he was making for the majorates who provides and provide that he was making for the Brownerium because the province was long, the majorat delicals and the accorded stand to per couple, and that there will enter the term was property and the accorded states to per couple and there will be the content of they becomes at small to my meeting of their starpest less the successful of their starpests.

Does the severe by war reading on arrangements the aports and to Indd by Jaco of R. Sarger, who said now has to high this R. Satur S Jaco S. He replaced. With two after one in most industriated our temperature for everyone horses that I am attracted while the severe and I am attracted while the state in another develop. The appearing procedure providing the provision to remain behand and according according him. It was

phase has that the varies owner dustry. These are more who are Green mediance to may be and and an and prouply top. So, who have happened index more prouplying a phroady and half encouragement the substitutiveness. — a if was more that he despite to congruence from the Promount variety the temperature, he had before justy was present in that he hough back from the appears and analytic as plotted hymatol curious than the specific and analy for as hell in fighters from. **

The quadrated and one or another. Then't go both in the host distingual map despitage the brack, and country the property that the appropriate for conducted described the fact of the another and then the transfer and the another another and the transfer and the three and the three another another and the three another and the three another another and the three another another and the three another anot

It he species want instead analysis after with his property-are and evident. The major to give varies such all speed. He argue he may of parameter he help the proventing manner and resource for 1 and a work. If and parameter therein. The months were provided execute with the second with Cottle. It should be After appear a larger man, they are had seen done. If sp.

They group Montern known in the Waysers, Annie post of term from B. A set b. And come to the appears and unted but to prevain them with parameter for their works. Their norths total Monte b., come?

This is Anna, trouplay of B. Spherita, Anna Landa Abrica. Reduction b. Rai h, high breather of B. Marian b. of Nagate. Anna b. Marian b. sit annual forester of B. Naturn. Abstralable b. of Margarital of Montert on b. Anna. Harmore b. Abrica harmore of B. Marian b. and Indian b. Marian beautiful the manual that had no recover to give them paid they remain back store your forecast with topic tory group stops above that and the winterwealths to prope the expenses of the remain.

topes bound than I'm Thints is. I make is Kalls of bounds out Airli Lardi and Administrate is likephotical as they been designing, and when he maked what their wast create for larg land, and that they but applied to the appearing for a manual, but that he had make to give them and store had topology. Therefore he gives them a tenturing speed and they need to each the material distance with gainst distance with the appearing appearing a second of such the appearing

Name Bathers open in state or for test group, but God would not strong their recomm. I have been test that they were from it, whater (T. One of they was Khollé is, Isal' h. Rejoja.)

When the quartery west can clear in descripted in on off. Now these was a stateber of Muslims who were about to make up their months to their states of their states with the state of their states. The event has been been a been a factor of the state of

⁽b) A contract of the property of the second B. The Boundary of the party of the

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The state tentile of \$ different flat was an income on the state tent

When the appeals had not out in pitched its comp by Theories &

3. 'Auf h. al-Kharra, and Abdelfeh h. Nebtel was brother of B. 'Ame h. Auf and Riff's h. Zayd h. al-Tibit was brother of B. Osyawyi'. Them notes and mass though for you. I'

of him. On binateg the All person his weapons and cought up with the

The second bridge of the material the second field. When I make a to the street is a second or the spring. distributed for agreement would be because the second of the defendent of the second section is a second section of the second section in the second section is a second section of the second section in the second section is a second section of the second section in the second section is a second section of the second section in the second section is a second section of the second section of the second section is a second section of the section of Box See St. of the paper and Reserved on the Street of First Selection 1984. the first field that the first that the last and self. The second reserve in the punk and the wind and the last and Abb. Kheethoms is in a cool place was present in the same way to be seen to be a first party. And the same of the said of the same of the said of the said of greath to greater more tony to be. An in a girl and former likely. I have the property continues the first property and make the district of the second of the secon the games had the first from the last to be the last three which was the state of the state of the state of Annual Print of the Printers of the Parish o the price of the plants will be against the part of th uppeld by At-2 Khaychang, and so it was. Howing discussional his came

god asterio the quarte with any War to the Atlantiques' Plans he told the apartic who has toggetted, and in such that will not blance has the

waste not use it for attlerations. If you have more any of it for design, then that it to the county and att ance of it. Let some of you as and att night arrived away by a wind which cutt into an the two mountains of Tayy.

Median by a way of Tayya. This story seems from 'Abdufish is it...

to the manager when the case has to seem that the associations in the species of the property gas and only a book after the manager and the mathery water problems and convince strong all the water they mended.

"About I-habital cold rec that he said to Majoriid. Do the mon know the would cover us each other. Then Majoriid and Sone of my priparates went to him saying "Wee to you! Have you maybing more to like and. "It is a pastern should."

Ham. He had in his company Earl al-Lussye al-Quyauqu'i who was a from heaven when he doesn't hour where his cases is ?"

^{*} Office of the Profess (party. Descriptly is assessed of this place in absolute features, profess,

andy what God has taked ago and God has shown any values it in. It is not the work at such attack to a place it was has enough a for participant to pay and from a so me. They were used from the company of a super colorest in his summer and the form the apparent to the contact of a property of any allows are the contact on a frage to represent the attack of the transfer of the apparent of the apparent to the apparent of the apparent to the apparent of the app

Then the appears were not the statement and then began to drop belong. When the appears were not then to prove that are seen and the major to the order of the God has rid year of bits." Finally it, was required that Abii Disarc but the property better that the attention to the Tree question and the appears to Abii Disarc but the attention to the theory while the property to the terms of major and success to the terms of major of major and success to the term of the terms of major and the appears are property at any of the terms of the appears to the terms of the terms of the terms of the terms of the appears are property at the appearance of the appear

Burnopsia is Suffyine al-Autorof from Machaneman is Kally of-Quency from "Abdublish is blue hid total me that whom "Uthersin ended Abd Direct to al-Batterites and has appropriate our class there was more well has highly the test and the majorane from a sent there are not true paying the other and the test in the paying of the majorane of the majorane is better and the test appears the paying of the first and out out the majorane is because it was because the test and the test in the paying of majorane at the appearance of the test in the te

A bond of hypercitor, among these, Ward's b. Thilbit, brother of Bther b. that are a married to as a post of B-terror after Managementship b theorem the every power up or T-group well to specify in the outpressure of a bond are quarter married. In our short we have up the Brogament of along the terror to the entry of the T-T married up purpless and description according to the entry of the

* A pipe my filtram.

Indicated the formation and if are it contains the course are of an everquestioned to a formation makes they also a report physics entire desire about the concerning what you have said."

The groups on Tourn tourn told famous to There is not the took.

In the told school has god and these other over tool and if the refund

'e were merely chatting and joking. O sportle.' Then God seat down, f you sek them they will say. We were merely chatting and joking."

diagrace me. The man who was pardoned in this verse was Mukhash-

phin and be was named Abdull-Rahman. He saked God to hill han as a marryr with mose to know the place of his death. He was killed on the day of all Yamana and no trace of hom was found

When the sportle reached Tabuk Yuhansa b. Ru'bs governor of Ayla

them a document which they still have. He wrote to Yuhanna b. Rube thus. In the same of God the Companionate and Merciful. This is a

by land and sea. They and all that are with them, men of Spris, and the Yaman, and seamen, all have the protection of God and the protection of Muhammad the prophet. Should my one of them break the treaty by introducing some new factor then his wealth shall not save him. it is the

strained from going down to their wells or using their roads by land or sea

at Dûma, Ukawiir b. Abdu'l-Malik was a man of Kanda who was ruler of

It was a summer night with a bright most and Ukaydir was on the toof with his wife. The cowe were rubbing their horns against the gate of the

bond to the past and urged how to go after them. He called for his house.

them a brother called Hassan. As they were siding the apostle's cavalry fell as with them and seized him and killed his brother. Ulwydir was wearing a gown of brocade covered with gold. Khalid stripped him of this and sent is to the apostle before he brought him to him.

Jaim b. 'Omar b. Quilde from Ansa b. Malik seid. I saw Ukaydir's

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and administrative to send the annuals and the transport of the Bank of means based a see his the manufact of the 2-b. Mr. has, in Proceedings are fastered BEST CAN.

The Life of Molecular

The Right brought Plancks to the appear who appear has his and make a many with him and provides that he shall the made the . " have the department that and he consequed to the terms. A many of larger plant fluxures In family recognitively the words of the appeals to ficker () is not had has been seed over, and her when the over the that make as because. him out of his fact was to confirm what the speeds had said

> Bloomed in the who always must the arran. I see God midling every tender. These who room saids from wonder Tabelli, Got them) For we have been preferred to fight.

and The mostly strend or Tabult some two mobile, and more Than bereturned to Median

On the our there was water imajor from a sink—amount to water two are chose problem. It was as a world restored to Manchestones. The assemble conformal are come to be advanced one officers frequent from more to both resource from all more for market. At the state of the charles and are there have been part from make breef to This was the present as most be harved and one as more there. He subted take had not there has not wan your time annual. He command I fail have Burbal you to rate from both 2 and 1 area? Then be sever took and applicate desires a configuration to our Phone . They have proprietely people of their bring above for each and water began to few days has based up for any order? They to provide the suck with he water and extend a with he hand and beyond in total milital large to serve ... one survey based for the server when have a relative with a majoral star resolution. The majoral desire on, instruction transbound from the growth of growth and the control of the second page of the body, with hear of this much that it is more firtile than its neurhbours.

Management is Direction to all Historica in Taylors who was short. Abdullability District used to new. I met up an the middle of the north when I was with the among in the lead on Tablet when I also a light good the carry. I wear after a terror of a contract of the contract of the first contract of the cont Annialist little Bayelines had not bad and they had buy a grove his hour. The specific way in the grove and first flats and I may make brooks have discuss the best during the best parameter. Here we want to substitute more to make an other arts have drove and as he groupped here he has as he he made planted with their to I have planted with him. Therefore he play not again to ner. Would that I had been the man so the neave. (96 c)

The At Add at J. h. separated these flow therein all profit from the Althi Abi Ruben at-Ghiffer that he board Abi Ruben Kuhhém h. al-Property who was also at the communicate who and become in the property Bostock should represent the second of the second s processed the marks with him. While we work at all fairlies many the

annually Coul and a beauty along an in and I have an united an other surcome, but come any the marrier would be no street that if I come too many has been remarked by first on the alternation of beautiful to represent our represent strategy from her time about converse on on the time. Due forces the public on arrived profiled assemble from 64ths for first way on the Gertrap and 3 was well-stand he has been any me. I such our . I maked has purched and the table on the current age. The spaces beggs to get on these share who had dropped our beat-B. Chiffer and I sold him. He saled me about the sounds with hear discussion and bounds and I said here that they had despited one. Then the makes above the many stages of the same I want the first had been been have the third three of its. The size to said, they are those the sens out manufactor that the base of the state of the agreem & Courty Base | tog me represented their man, I receive that they were a rise of Assess who were store of mark. When I hald have the his work. "The appeared one of their when he tell out from manyous a critical many at the over all seal on our of his among ! The many part is those the and a state on America State Character and the America and Colorles and Antonio about it was beautiful.

THE OPPOSITION MOSSETS

The another norm on word to assured to Dhe Andre a torse on house a dechas some ten Mades. The event of the maters of expension had some to the assente to be top property for made access. The hard built a parameter has they profe good agents and the highest of head worshop and the about the car is made in an end year for an easy. He said that he was to the same of providing and the property of the work in the other. and that when he same both if God without he would seem to show and near for those in it.

When he steemed at 1960, he to prope of the manner space to how, and he promount Marie Is, at-Dakhalom, breather of R. Stilen Is, Made and Male. The Authorized has been find them to be set the set following and been design to the to the measure of them and man and degrees and here it. They want the the tell in them to the other many little a rise, and little and a tile in They be an early than beautiful the beautiful property. In the word is well that a page to make and largered as one than the root of these one can the manufacture on manufacture and harmed and described a said the straight ren, arrest from it. A portion of the Curren same down conversion them. There are shown a property to expression and existing and to some days aim among believers' to the end of the parameter

The region was who hade a more Residence & Eddled of B. Thread h. and Short, and of R. And h. Bad his beam around up to the relations. manage. The late is offered at it. I warrant to depart. May state in Chapters. Ann Makha t, skille in both of R. Dudare t, Lord. Attack to Managel.

Design of the last

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heather of Sold of R. 15c b., but Jacobys b. "Approach has two some Magazine and Zaya". Maleral in at Franch Metzay and Migra is Lithouterall of R. Oubus as an Wallian b. Distort of R. Umagyo b. Zaya, the cine of Abd Liability b. "Abdu". Mending

The appearing encourage between Tabult and Medican are used horses and asserted her are the recognise on Fabric. There exist be truly finders below the same figure is because that his are therefore in he and of Karattan Same Strong That I have fire South blanch at the of the Same Strong That I have fire South blanch at the other war is more varies on Warb superior to have a collaborate the Sharpe of H. Tadlers, Dh0T-Marons, Forth, and Dh0 Khanbah.

THE THEFT MYS WHO ARCTATED PROW THE DAID ON TARCA

When the specific came in Mexico he found that came distributed propagation dept stayed he will decrease their same three Mexicos who had not held back starting the desirence manuels for it. Mark Meaning to desire to distribute the first part of the property to the first propagation and the property to the first starting the two two will distributed the had emped belond contrained made receives with such and the helps when her new last one that appears managing their energy. I be Mapleon we have been severe three their appears and the starting three energy them. The property decreases the starting three energy three the starting three two transfers and the starting three two starting three two transfers and the starting transfers are starting transfers.

Multinounced by Muscliers by Shibith al-Zohel from "Abdull-Roberts by Abdulleh by Kally by Milit and that his father, whom he used to lead about a term has a give fee of most. I have the further has been the best book from the energy of his two comparisons.

I had now their back from over end the average had undertaken curves. The bartle of Bart and that was at registerated which many was Manager springs by the His agreets for the property the system had been agreed. make to find the Overvole currents what God brought bird and his assertion appearing the hour green community of the property of the appearing of the A plus when we grieffed my took in some, and schools we perfor to have been at Bady rather than there even if the battle of Bady is more famour. The fact was that when I surved behand in the read on Tabels I But notes been appeared and neighbors. Notes before had, increased two amount. As here, do I she amount around a read has he presented that he had another absence except on this account. He raided it in waters best and faced a been supposed an approprial continues to a contract that they had be do so that they might make advantable provision, and he told them the direction he spreaded to take. The Muslims who followed him were many and his descent marrie there in a heart. He consent to their a requires the did that approf. Signing to a section together a. The first solution assessed to absence the sure both

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In Yight W. Contint

districtly that they result assessed it from him to bear in an experience among down from first about a. The mostle made that each whose the frum ware year and shock may describe as had sure more more from it. The annula made his presumptions and he Muslers liberary and provide as a secretary work there and come has a dust become their other two appropries around to proved. 'I can do that when I were to,' and I continued proceedingsing quetil the start had acted with energy and it, the movening they and the pagmatrix had some while I had made no reconcered. I character than a solid are ready a day or two later and shen man them. Due after day massed and tigal design optimizer posts. We student their state for altered and, state. The make at more and everythere and a west than I had done to leaf I did not . After the appeals had gone when I went about moons the mon it proved me to see ealy three who were around of deoffection or a man whom God had arrand became of he helpine women. The against the new recognition on until he reached Tobik when he soled, as he was sitted aware the man, what had become of me. One of the IL Salima and that my fine clether pages comment of may approximate house the six formation Mr. Anth Inc., when such that

that was on rest through a new and that they know needing that point of ma. But the specific was allest.

When I beard that the apostic was on the one buth from Tabili I was

amittee with pressure and because to think of a lin I could tell to recove from has according to the party of the provide as approved the major than where I have a that he was near at bond fainthead talk me and I have that I said only escape by railing the truth, so I desermined to do so. In the morning the departs processed Marchine and depart many by departure and offer professional tests eak as he sat down to posit the year. These who had stood behind more and business to make excuses with parties officers were about earlier of those and the specule accepted their public declarations and eaths and mixed the divine for revenues for them, referring their secret thoughts to God. Leet of all I come and mining they used be unifed to one who is access. He total me to come new, and when I set before him he sated are what had have one back and built and beauty me motion. I need at amortic of lead, every I simple with sevene also us the world I should count us uncount his anner by an opener, for I am arrang in argument. But I have that if I will ass being a feel species from the figure gat a good officer. Good well become one too print angere arrange for and are of a getting the right which and rathe sea sugar sortare I have been that and will remark out for a study end undered. I have so record. I was never approprie and recher than when I moved behand The appetite and the far as that area was have that the treet the area as makes and districts about their . Yet I got up got power of A. Nebres may be appropriate and hillerend me saving. We have never improve our de me-on he was treat to be made appealed to execute property to the appealed to the others. who streed behind did. It would have sufficed if the speeds had school marches for your sin." They kept at me patil I would to go hack to the asserts any eyes the first instead that, sained that, if the exhalt water it

the case was said they said that there may say may sale had said when I But and, and they got the same property. They may blingly be at fight. go Annal and D. Anna St. Mark, and HARD D. Mark I, suppress on Millard, was Seems may all considers degrees. When they proposed them I was group. The grandy activity groups as great to an stone out of stone who had pured believe, as some assisted as and showed as absent discussions. which is belief differed that the White World in territor before. We include that for 6th seaton. To fee my two processors or equivalent flow two to ashand and moved a flow bosons had then require and business of figure To see that their department of the Manthew and the formal department of which are not appear to the specific mount on the graphic side subtle both While his on other process, unless recent a loss had an east or other more The appropriate of the "fall I would give one are and special limit in how. When I professed an arrang to broken a real order I named severals. has be several every from the . They I had endured space from the house was of the Manteto I maked of and charted over the wate of this decises a are neckard. He was my course and the decreas of man to me. I advered him. and the Contributed contributed and additional c the feet was do you are short that I have God and Hardward. The has begoverned me not a word. Again I adjusted him and he was ablest, many, that he was therefore this specific have been in the size my open respectively. trees and I removed up and climbed over the well

to do seeming I despited as no emption pure storm may any of the States of the second section in the property of the States of the section of

"They we want on good there at the title agreed space good days has appealed a street-agree from the met and total and that the appeale content that is met and total and that the appeale content that is the set of a fine to expense the agree and agreement that the first content of agreement and agreement has been expensed as the first agreement provide grown a department of the agreement that the agreement of the agreement that the agreement has agreement that the agreement has agreement that the agreement has an appropriate that the agreement of the agreement

pagine many the appeals had fightilities many to quark to an extra exception. If proposed the maximum property six that may be some of our bounds on the many of the threshold that promotions. The threshold property is a square as one on our our transfer to the property in the first promotion. The threshold property is not to the trap of a play that it must be some three others and their to be property in the page of the strap or the strap or the strap or the trap of the strap or the strap or the trap of the strap or the strap of the st

prayer and men west off to tell us the good news. They were to my two from Aslong you until he came over the mountain, and the voice was quached ment. I core off my clothes and gave them, to him as a neward for good tidings, and by God at the time I had no others and had to borrow more I went into the mosque and there was the apostic surrounded by men. I went into the mosque and there was the apostic surrounded by men.

the best day of your life. Good name to you! I seed, 'Frame you ar from a company of the same and the same an

God sent down. God has forgives the prophet and the antiquents and the accipants and the accipants and the accipants and mercifus to them and to the three who were left behand in our as the words. And he with the truthful."

The same of the first property of the first

The increase is becomed from these process.

[&]quot; Of gell a "traced" to a possible alternation

Mar.

you return to these that you may even from them. The men from these for what are unclean and their sensing place in hell, in reward for what they have accord. They sweet to you their you may be excluded with them, and if you are extended with them. God in not extinded with an axil massive

We three were kept host from the offer of these from which he speakly assupted as apology when they object at most on the satural horgestmap for them. And the speakly parapared our affair well God gave His pulgement, and about their tend and. And to the sheep who were full. Indused. *

When Got used the word Multi-fire had setting to do with our holding had trees the rest but to be holding us back and prospering our affair from those who sweet to him and made groups which he accessed.

THE ENTOTE OF THAGIF ACCEPT INLAM. A.E. S.

The specific reserved from Trivits in Recorder and in that much the dependent of Thought some to home.

When the specific cases done from them Through Manifel of Thought Inflormed has more he caregin up with him before he get to Mexico, and accepted folian. He mind that he might go back to his people may Manifest, but the speech manifest his people may. They will kill you," for the speech how the people spect of opposition that was in them. "Upon said that he was down to them then their fauthurn (866).

He was a most with some lovest and aboved and he went out calling by
provide to whom and hope up that they would not appear have heapens of the
provide attenty them. When he took up to me appear norm and observed
homeelf to these after he had storyed them to enters and above his fringers
to trees they also arrows at him from all directness, and any left hat him and
helied term. The B Miles allege has one of these areas helied term has more
was Ann h. And he after all B Miles h. Miles The Al-thr allege that one
all their man from B. Agent to Miles called Walter h. Miles h. and bear, le
who much to I was, W out do you chook above your shorts? The said. It is
night which Good has to supposed our with and a many replace wheels and has
led me to. I am outside the marriers who were helic, with the aposite helicaline wout every from your no brank on week these. There due have him with
them and they allege that the aposite word electe him. Among his proople.

The pf dains it ment consists after the history of 'L rest. Then they took elected among the market and decided that show result one figure his Araba all around them, who had mad become and accusted below.

Ta'quis b. 'Urbe h. al-Mugister, h. el-Akhenn told one give 'Ame. b. Umaver, brusher of h. 1th: n-quant on speaking brette with Abata 100 h. Ame and there was had breive betterm show. And area a most conference and be subted to Abata 1 Mill and external his deciling and one most

to him to come out to him. "Abdu Yahil expressed great surpruse than Ame The second of th purposes. You have seen how the affew of this man has progressed. All the States at the annual section is look to your case. Thereupon Thank took coursel and said one to another. Don't you see that your berds are not safe, none of you can so out without being out off." So after conterring together they decided to send a man to the spontie as they had sent Drwn. They spoke to Abdu Yahii who was a contemporary of 'Urwa, and laid the plin before him, but he retured to act, fearing that on his return he would be treated so Torus. He said that he would not go notest they sent some men with him. They decided to send (we men from al-Ahlif and three from 9. Malik, six in all No. to the second of the Shurabbil b. Chaylan b. Salima b. Mu artib. and from R. Malife "Upboran b. Abd'l. 'As b. Bishr b. Abdu Duhmān, brother of B. Yasar and Aus b Auf, brother of B. Sällen b. Auf, and Numary b. Kharashi b. Rabi's, brother of B. al-Hilrith, Abda Yalil went with them as leader in charge of the effact. He took them with him only our of fear of meeting the same fate in 'Usean and in order that each man on his return could secure the ententann ei hin clum When they approached Medina and halted at Quair they met there al companions, for the companions took this duty in turn. When he saw to Take Take April 10 mg and 10 mg a many per wight to a first of and promise at the the state of the s that they could get a document guaranteeing their people and their . Art on the 4 Rule of the last at all the base agree to happy with anostte while al-Mushira resound his companions and brought the No. 5 To 2 grant of the second edutation of paganium. When they came in the aposite he outched ahe s to the A a b a m intermediary between them and the spoulie until they got their doco most of my to what properly wests at They would not on the food which make to them been the apartic stati AMEd are man and soul they had accused Joies and had not their document. Asserted the theory they saked the specific rose that they should be alternat to record there and though undergreed for here over The manufacturations. and they consumed to set has for a year or two, and he princed deadly they poled but a separab place their secure horse, but he related to agree to get are more. All that they wanted in they were considerato show was to be safe from their families and wessen and choldren by

Seem to pill the property of the part of the

hereony has need they that that wheat to frequence show prompts by depressing the most charge best assumpted below. The apositive endanged star, but he most Alex Sudvices in Plants and at Magnitive to Ottos by to depress have There had man patient they has smalled attenues to their plants over the prompt of the plants and they have be broad there attain with these own beauty. The question and the decrease pass from from the deposit of a realizable transfer over the program. They send that they would profess a to great a realizable to many depositions.

When stare had excepted better and the appeals had given them their distributed to appearing the starts in Add 1. In over them archange by man the recognition of them. This was immunit to was the start appearing at starty may below and immunity the proper A to Duke had been the appearing the start of the security plan.

That is Abstraction is develop by tradeous is flags and Thompst from one of the depositions tested one final smoother recent to our when we have become before each one beautiful with reposition for the case of flagspathing and transport unit one beautiful from the specific. He would cause to an units abstracting two-right and no would may be our object that shows the cases. He would may I test the specific entang at depleciable to in to dealth the devote many later and the standard levels one were later and the specific out of the specific and the second may I dual not provide the pass that the specific entered was made of any terminal may I dual not past to prove units the specific and counts. They be would gut top taged at the dual date from it (160-1).

to 4 to Ann. However, Moreover by Abstalla) is all Maghinest from Newtonia to the first our The our stong the appears anyman, on one when he seek me to Thought was to be brief it proper to measure must be their weaken monators for there meet old use weigh, sub-god united according them.

When store had manimplished these sigh and had are our to prough to their summer; the aparelle over sorts them 4 bit Nadvin and at Bitaghten in discrete the ideal. They travelled with the departation and when they suspend obtained at Magness sourced to meet on this Nadvin is advance. The action for and will be man up go so has propply while he proved in his propply on Disc. Harton, " It has at Magness arrowed he want up to store and and attend is seen a por home. His people the fit bits next amount in front of home baseing that he want to show the allowing of T stop that the want to show to their country of betterfung that and maning it.

O weep for our properties.
Polyments would neglect live.
Wheet erords need a networker (1980).

Abit Tubets, or all Magistre meets has with the gas, and Abis for yes, after? When all Magistre and depresent her and taken when we as not and

The same at the control of the contr

Let peak to one for Abi Survin when her president and gold and banks had been collected

Now Abb Mulays h. 'Urwa and Que's b. al-Aswad had come to the manual of the same of the sa

We get the prompte of all 10 has a report to the growth hard stage and the growth hard stage and the growth hard against the growth to approximate any art of the first hard to the first hard to the active per against a set of the growth to the active per against a set of the growth to the active per against against the decision of the growth to the active per against the decision of the growth to the growth to the growth active growth to the growth the growth the growth to the growth the growth the growth to the growth the growth the growth the growth the growth the growth to the growth the growth

The sage of the day present the special process for them report to the comme of the sage o

AND MARK LEADS THE PILCEPMACE, AR 9

The speaks received there he the rest of the matter of Received and Photograph and Lind of the Theo he may take their in recreament of the flag at the pass of to enable the Machine to perform that has while the purpose were at their purposings at a size. For the North State of shall described.

A section of the process of the process of the specialists because the appearance of the specialists for the process of the track of the large back from the process of the track of the same the same is a special approximate the rank and the providingly processed decreases the special approximate process that the special same the special specialists are the special same than the same

the disaffected who held back from him in the mail on Tabilic and about 440 Million Services II (400 In process A. p. or Angelo. water the second of the second a see to see. The goal of developing their least year the stock program was the training on the same of the program of Appear in the column to the column of the column and the column an the territory will be an in the property to the territory of the last William Value of the National Act and Company Appendix to the second of the grants profess from the grant of the format of the second sections. If you recent it will be better for you, and if you turn back larger that. The first reason of a building of relative flow a section numeriment except those polythelets with whom you have made a treaty, Le the special treaty for a specified corm, blace they have not come short a section in specific terms of the section power great training. In A few companies of the party of A control of the second second per page 1. In the page 160, the order of the second no their time. 'then tall the nelvaheads wherever you find them, and some them and became cheen and for an west for those in every ambasis. But if the same of the same of the same of the same of their way. God is forgoving, mercutal. If one of the polytheists, i.e. one of the Physic Springers and the St. Market property and the second the first of the f Print TW to Name to Name of the State of the the first time and the same party from the party beauty, who when they had I desired discount for the final on the first owner as a A series of the first on the series of the last up at the last Berling a supply first that you are beginned to be the first and there are with the state of the same of the same to be a second to the same was entered into an agreement with Quranh on the day of al-Hudaybive. the first term against the first for any page of the first terms and the cian of Curavel, who had broken it. They were at Dil of R. Bahr h. Will. who had entered less the symmetry of Charles. In the up arrange of A ST TOTAL COLUMN TO SEE THE TAX AND ADDRESS OF THE PARTY Principles in the second of the second of the second of the The state of the state of the state of the state of the the extension who were proportioned in the printing specific for greatly the research of the first states when region the plant is compared to appear The producer will due by the fact has been about the of the Of Prophers for the section of the Address of the Persons from per to see you have been dear the same of on the second part of the part

man become an experience of the Follow report AND THE PERSON WITH THE PERSON NAMED IN COLUMN TWO PARTY OF THE PERSON NAMED IN COLUMN Annual Property of the Party of A CAMPAGE TO SERVICE THE PROPERTY OF THE PARTY OF THE PAR by the second of and the tiple to prove your the top and an experience to and the tiple would send never of it to Abū Bakr. He said, 'None phall crossmit it cross ---the parties with the property of the technique property and the technique property of the second control of the second shall unter Pacadiae, and no polytheist shall make polytomage effect that and the same of the particular transfer and the same of the same o the property of the last section will be the first than the section of the sectio the same of the sa were. When Abis Baist new burn he saked whether he had cause to give and a second sec the state of the second section and the second section is and the second to be a second to the second to the second All acces and proclaimed what the aparele had ordered him to say, and he principal and the second second the second secon me brance or comment essent for one with whom the appetle had an agreeper person processing a series of the series of and the second property of the second territories and THE RESIDENCE OF THE PARTY OF T comment of the contract of the A second of the Part of the Control of the Conwith the specific party of the last the highest the particular party last the first resident the the state of the s have been an included that the property of the later and the contract of of the company of the contract and the company of th graph gas registed as the fill better the formation to be a second to be ferred if you are believers? Fight them. God will punish them by provide the first the state of the state of the state of at the second of the second of the second of the description and the same to work the same and the God in knowing, weet." "Or do you thank that you will be left (idle: when the said that the said are the said to the to the late of the party and the party and the party of about what you do (\$50). was to the first the world of America, the san the proper of the appear up the Architecture of the purposes up the content of the couple of the and the second s

processing a continue to get up. It has been process on the first

This p. This chapter is a temperature on it.

the the test forth annual many that the print with a line tended with the property persons person that has the last seat such steps property and peak the part we will happy sub-Table 19. Made which was an extra participant and and in the region position. The happ remaining regions on the way has a final for each 10 may real real representative the properties are the continued of the fights as the year of God? They are not sound wish God.

"NA STATE OF THE OWNERS AND THE STATE OF THE PARTY AND Base as the same of the same o seemy and how God sent down belo after they had abandoned one another. Then, He said (v. 28). 'The polytheists are nothing but unclass. so let them not approach the secred mosque after this year of theirs, and it THE RESERVE OF THE PERSON NAMED IN

A second to the second of the second wood to enjoy, and God said, 'If you fear poverty God will enruck you And the same of th Figure 1992 and the latter of the latter of

The state of the s The second secon he was the section of A CONTRACTOR OF THE PARTY OF TH

them by way of pull tan from the people of scripture.

or tree and a second had agreement to be the same of the same o And the state of t the state of the s to cheep a painful quantiment

-------at the Araba on the matter. Next' means making professe months which God has declared holy and vice verse. "The number of the months with

the state of the s Present their presents of the grant through the strange art angle. Birth Ballet, in the set steps the special problem is not problem by the as the authorizant flat. Protectionage of a parent graph, angel they MINE to provide the courts of authorities returnly these pales desirables are misted; they allow it one year and fashed it another year that year may death up the represent of the depth to recommend the depth represent to their the plot the state out his betation. The second was body primary good to them. But God does not maide a diabellevine peasie."

"You be married taken and they the Majoring man magical desire to the engineers we safe my a present the firm on your tags. graphs after two in facts there and the despitation is some than here the expects path-carrie there for their telephones in terms. The man is not with become group and the beginn most year day place or may make the same

On high in the case of soul case was suggest though to the case of these cases. to a figure of the self-pages may self-a pattern parameter you show A second price that they be the front of the part has been been self-and brown has then they will delicite there are no be seend of the telean, the types were in the core."

I was the case or the proposed appropriately the designment. That it has no a pays information with a state property than formed types followed was until the time deputy another specifical specification. The first time was made to love that to teach also are grown from our facility stem you. They find the foreign benefits. had become did not not till. In our days work with their year near the and the fact that the first sales were bright within the case of the man with price to you that you have no some in the se the motion That the pass best setting that would have equicitated sample for produce and have been regarded among the stability of companions of their tion there have greate our major who remain himse beautiful in these Print

desirant the right of high receiving who make the processing to this tothe secretary in advances were described from 6 for and ge made to make I are wrote marked about your proper part, and only depth and had become the group that is then made have your face then employees describe in the graph of the first three three three three transfer and describe the rate of product the plant bearing of the rape standing enterty there are not a large groups there are noted that there is been received by there are not have store to revision. In the pay the wealth to many profession was reduced that the programme, and more would man after the property of the property of the party of the party of the party of the after and the first time and with the second time and the the second second 17 days a speciment made the personnel the party to the first property the state. These there are forther than the state of the about 1. The sea who was they arrow on a what we won high marks have a figure bounder of the tapping above the particle collect have to true was its frequency. That the account group is its tenter or it to come to the increase of groups of a page in most than which have received to \$1 was an expect that of these areas who believes only in the section of section If you are your properties an arrange to part from the foreign party with description in the ends are that severe and the first rate as assessmed with their worldly life.

They are replaced one upon digit to taking give planted by grown. They and the first first page and makes up to the entire tree of a part for finance where property and the first part of the property and decision gas for the own of they make the regime to be reducted from that appropriate a factories.

Then the constraint their deplicate and their record the quality and that there is no see that the property and the first in the The state of the first fit was been as an extreme of breaks to the between many a proper for their of our wife below. There is a provide

Gad seld, "Say An our of good to you," are he home good and helioven h

Then He stail, 'They preser by God to year to please you, but Guil and

The first term of the property of the property

That He said, 'And of them is he who made a coverant with God. If He produce of the terms in our produce of the term with the tree The links b. High and Mu'stile b. Quehaye, hothers B. Astrib. Astrib.

even und each as can only give their efforts and agost at them, God will et R. 'Apiles, because the apostle factors and acquit men to almostly the alers. They laughed at him mying, 'God one do without Ahd 'Aqil's

when the aposts of the part of the specific of the specifi

page it my tax gatespared. The services book their gat may write as far as the words found for not their wealth and shilldess automate you

Burg trade transfer of a facilities in the same a subjugate These time areas, The Sentence to the court of the Approximate the property of the contract of th programming the state of the st and the same of the same and th at the Principle of the Control of t provides a february. As if the term is not the same par-I have chosen. It was said to you. Ask retroins for these or sak it not. If the section of the section will be set to be set and I provide the Prince of the pr Course of the property of the and the state of began a war war of the same of the same the state of the party of the state of the state of the verses come down 'And never pray for any one of them who dies and a regard the green in the description of a large the quarter and died in evil-door." Afterwards the speaks sever proped over a And the second section is builded.

Then He said. And when a size is part down. Believe at God and strive plong with His specific, man of works around them said and said and

He mentioned their mith and their metaes to the Muslims and said, being the first their metaes to the Muslims and said, being the first their metaes to the Muslims and said, being property to the metaes to the Muslims and said, being property to the metaes to the metaes to the Muslims and said, being property to the metaes to the metaes

Then He mercened the Badesia and the distillated among them and have made in the man and the second are the second at the property and frequency are made as a property and frequency and frequency will be those and God in houring, beauting.

The Life of Michael

feet.

"I has the manufacted the strainer test flashing flashings among show well used. And or the freeless through the who testeron as their test that last day man requests what he specials god the property of the appeals as representable effectings with God. It is an assesptable efforting the rheat."

They has expensed to feet properties and belows and their more and the possible is was which their product them. Then he proved such there there take delication is precision and they are placed with Bare. Then He and And of the feetings and they are placed with Bare. Then He and And of the feetings and they are placed with their feetings and may prove the destination of blackers of blackers are their are also are staked in destination, an placement in it and referent to the quintum of a deal person right receipt. The parenthesis with which God their more found person according to the advantages with their provides at their states are their great their provides at his distribution of black and their at many right if he provides are their great properties to a bare they will be transple, the properties of hell provide. Then He quant And there are entered at a state of purchase God will refer towards them, for He is storgiving, manufall."

Then He mad, "Take along from their writes attended to provily and along them to the age of the proving. Then He mad. And there are sensed who are provinged to treef's decree within the well provide them or private towards them. They are that their who serve lets as also made and the quests proviped their same until them forgressings can a form God. Then the mot, And in the them who change amongs one of approximation the and of the payings. They like used. Final has been sell to those."

Then come the necessary durings while Taketh is, the end of the charges.

In the time of the proplet and attenuable limit a use milet at Mahis-Many because it had here the course thoughts of men. Takets was the last solid that the aportio made.

THE POSTER OF MADELY REFERENCES THE DATELY.

Herein is Thilat, communiting the lattice and attaining to which the Ansir Sugit in company with the spectic, said (Sys)

Ann I mat the base of Malada in family and selled

If all of them by probability and appeared?

A people of all whom whoseeld Body with the specific

Norther lifting about our desiring.

Ther gove how their fastly are one introped it,

And there was no deeper in their plighest word.

On the day when in the glas of Chud

Well-street bloom Markey like a feet gap your draw

And the day of this Quest when don't may above them as they redu-

At DhG1-Ushayes they overrain them with the excelle

Account with purposed and appear.

At Woddin they draws out to people

Galloping stong till hill and mevatam stopped un.

And the night when they simple their growy for Cod's sub-

(And God will reward them for what they fid).

And the read on Need, where with the apartle

They gained much speed and house,

And the pirits in Hunger when they forms with him

His nave there is around tests of combat.

And the real of al-Qif when we restored the enemy

An exemple are postered before their drinking-place.

They were the people who paid him howage

For the proof of war, other accounted term and left has our.

he the raid on Moore they were on good among his toogs.

Married highs arounded our function

At Kintyber they were in his passibus

Each man walking like a here facing death

With ewords quivning in their right hands

Section with bear through striking represent straight,

The day the spentin want to Tabbit unlong God's record

They were his first standard-basesse.

They had the constact at your it it seemed good to them.

I and advance on groups proposed the board

These we the pupolo, the prophet's Angle

And there are my people—to them, a topolicy being my descent at some had.

They deed homewrathly, high unbroken,

And when they were killed it was fee God's rate (\$75).

Principle sides on the

We were lings of mon-before Dishenment

And when there came we had the separately

God the unit Food homographys sub-

Dynamic days that here no parallel.

To be help to God and Harapanin and Hay to go a

And God has given us a years which has no equal,

These proper of most on the hou of at paugh.

Whenever is counted good my pumple are worthy of it.

They appear all their productions in governors

And the way to their processes a never barred.

When more come to their assembles they do not palent approach,

Ber department of a

the registery stage between which was not of Markett according to provide and more Markett's because of their great requires

The Life of Muhammad

627

935

Nor are they mean when saked for a rift. They are insmitable in war and peace. To fight them is death to make peace case. Their sejourner's house is high and inaccessible. While staving with us he enjoys respect and hospitality If one of them assumes a debt he pays it Without defaulting or runtung into debt. He who speaks speaks the truth. Their elemency is constant, their judgement just. He whom the Muslims trusted while he lived? And he whom the angels' washed of his impurity were of $p_1(8\pi_{4n})$

Hassin abouted:

These are my people if you ask, Generous when a suest serves. Large are the cooking-pots for the samesters. Wherein they sook the fut-humped camels. They give the poloumer a life of pleasy. And protect their friend when he is wronged. They were kings to their binds, They call for the award when minetice is flagrant. They were kines over mon-never by others Have they been ruled even for a short type. Tell' about 'Ad and its peoples Of Themod and the survivors of Irans. Of Yathrib where they had built forts among the palme And table-were housed there. Watering carnels which the laws mined Saying, Off with you, and Come. They had what they wanted of wine and pleasure, An easy life free of core. We came to them with our conforment. On our white war-leving camels: Beside them we led war-horses Covered with thick leather. When we halted on the sides of Sight! And made fan the saddles with (wested ropes: They were stared by the speed of the horses. And the sudden attack from the rear. They fled smiftly in terror. As we came on them like upon of the jungle.

Said b. Meikl's according to A.Dh.

* Ob. "They told" Acc.

A minumizum of Alledone.

On our joing, carefully traded mares Which were not out of condition from long stabling. Duck have, aparited, Strong jointed like acrows, Carrying horsemen accompanied to fighting wanders And to smilling down brave foca. Kings when (others) behaved as tyrants in the land, Never terreating but always advancing. We came back with their leading men-And their women and children also were divided ersong the victors. We inherited their houses when they had some And temained there as owners. When the rightly suided months brought as the truth. And light after darkness We said. "You speak the much, O God's spostk," Come and dwell with un-We hear witness that you are the slave of God-Sent in light with an uprothe religion. We and our children are a protection for you And our wealth in at your disposal. Such are we if others give you the lie, So shrink not from proclaiming sloud, Proclaim what you have hidden. Openly without concealing it. The enting ones came with their swords Thinking that he would be skan. We artacked them with our swords. Fighting the miscreants of the peoples in 1 defence. With our brightly polished awords Fine-edged, bitting, cutting. When they encountered band benea-They did not recoil or become blunted. Such have our pobles bequesthed us-In space(re) glory and proud fame. When one passes mother takes his place And he leaves a scion when he dies. There is none who is not undebted to us, Though he may have been disloyal (875).

THE YEAR OF THE DEPUTATIONS, S.R. O

When the apostle had gained possession of Mecca, and had faushed with: Tablik and Thanii had surrendered and paid horage, deputations from the Araba campe to hum from all directions (816).

Acres as a feature on our afficient for property).

^{*} The word according and detect approfes. The story of Bancala has been given above p. 177 Another reading a They display anger

In deciding their estitude to Julius the Araba wave only writing to see what happened to this class of Curayah and the spoute. For Quitavah were the leaders and guides of men, the people of the secred temple, and the pure stack of Lahonsel son of Abraham and the leading Araba did not encrease that. It was Qureyah who had declared war on the specific and opposed him and whom Merca was excupred and Qurayah became subject to him and he subdood it to Jahan, and the Araba knew that they could not fight the apositic or display enemity cowards him they covered into God's religion in batches, in God said, coming to him from all directions. God said to His prophet. When God's religion in batches, then gloridy God with prace and said. His pursion for He is most forgiving."

Lee praise God for His having made year religion vaccorious, and said His purdon, for He is most forgiving.

THE COMING OF THE DEPUTATION OF BANG TAMEN

Then deputations of Aruba came to the apostle. There came to him United b. Hājib b. Zurāra b. 'Udus al-Tamimi among the nobles of B Tamim including al-Aqra' b. Hābus and al-Zibriqān b. Badr one of B. Sa d, and Anar b. at Ahtum and al-Habhāb b. Zayd (\$77)

•34 And to be department of B. Tarrotto were N. 2011 h. National Quite h. as h. h. as h. a great from attention B. Tarritto (878). With them was "Uyayon b. High b. Hudhayfa b. Bau, or hazar.

Al-Ages' and 'Dyages had been with the aportle at the competion of Mecca and Hunsyn and al-Ti'if, and when the deputation came shey were among them. When she deputation entered the avaignt they called out to the sportle who was behind in his private equations, 'Come out to us, Muhammad' This load call entroyed the aportle and he came out to them, and they said. Muhammad, we have come to compute with you in breaking, so give permission to our poet and our orasor. The aportle did as, and 'Uttrid b. Hillib sot up and mid:

Praise belongs to God for His favour to us and He is worthy to be purised, who has made as kings and given in great wealth wherewith we are generous, and has made as the arranges people of the case and the greatest in number, and the best equipped so who among manked is our equal? Are we not the purious of men and their superious? He who would compose with us let him enumerate what we have commented. If we wished we could say more, but we are too madest to say much of what He has given us and are well known for that. I say this that you may bring forward the like and saything better. Then he sat down. The apostle said to Thibit.

Stars can. For a efficient of this tennels don februarded by 1.1.'s coupeful and at 1.1.'s coupeful and at 1.1.'s

b Quys but Sharorale brocker to it to Hirsth but Khasara, Get up and answer the mata's speech so Thibit got up and said.

Prace belongs to God Who crossed between and math and established.

His rule therent, and His knowledge uncludes his throng nothing exists but by His bounty. By His power He made us large and chose the best of His creation is no aposite, and honoured him with Jacobe, made him truthful in speech, and assoured him with reputation, and east down to him His book and entrusted has with it shove ,all) that He had erested He was God's choice from the worlds. Then He summoned men m believe in hum, and the emigrants from his people and has kinsmen believed in God's spoutle, the most noble men in reputation, the highest in dignicy, and the best in deeds. The first of creatures to answer and respond to God when the spoule called them were ourselves. We are and a helpers and the mantana of the aposite and will hight men until they believe in God and he who believes in God and His speeds has protected his its and property from us and be who dishebeves we will fight in God uncomingly and killing him will be a small matter to us. These are my words and salt Gold's pardon for myself and the behavers both even and wromen. Pence upon voo."

(T Then they said, Gave permission to our post to speak and he did

and al-Zibright get up and said

We get the mobies, no tribe can equal us. Proce us kings are been and in our restar chareful are built. How many tribes have we phandered, For excellence in glory is to be exught after In time of dearth we food our most to the bungry When no man cloud can be seen. You can see chiefs coming to us from every had, And we feed them towishly We simplified tot-humoed wrong course so a matter of course; Gusto when they come are satisfied with food. You will see whenever we challenge a tribe's superiority They yield and abandon lendership. He who challenges us we know the result His people withdraw and the name is named should. We forbid others but none forbid on. Thus we are justly expliced in pride (\$75).

Handle was absent at the time and the aposite such a messanger to tell him to come and answer the B. Turnim's post. Handle and, As I went to the aposite I was saying.

We protected God's sportle when he dwelt among us Whether Ma'add Eked it or not.

I was forecast as a basel that is not off.

The Life of Mahammad

Aided in its beloved task by an eloquent and ready tongue,

For they are the best of all creatures.

643

We protected but when he dwelt among our houses. With our swords against every evil wretch in a unique house whose glory and wealth is in Jabiyanu'l-Jaulin among the foreigners. Is glory aught but ancient leadship and generosity. The dignity of kings and the bearing of great bordens?

When I came to the apostle and the tribal poet had said his say, I made allusions to what he had said on the same pattern. When al-Zibrigin had finished the apostle and to Massan, Get up and answer the man, and Hassan arose and and

The tenders of Fibr and their brothem Have aboven a way of life to be followed. Everyone whose heart is devoue And does all meaner of good attornives them. Such a people when they fight injure their enemies Or gain the advantage of their adherents which they neel. Such as their nature—no recent habut. (The worst of characteristics is innovation.) If there are men who surpass those who come after them. Then they would be behind the not of them. Men do not repair what their hands have descroyed in furnitive. Not destroy what they have repayed. If they compete with others they take the had, If weighed against men famous for liberality they send down the scale Cheste man whose chastity is mentioned in revelation, Undefiled, no impurity can injure them. Not mean with their wealth uswards the aciounter. And no stain of covernments muches them. When we princk a tribe we do not on suftly to them Like a calf running to the wild gam. We rise up when the claves of war reach us When good-for-naughts are humbfed by its nails. They do not boast when they overcome their enemy. And if they are beaten they are not weak not despairing. In batale when death as at hand, They are take firms in Halps with crooked claus. Take what you can get if they are encared. And seek not what they have forbidden. To fight them is to meet posson and base. So do not antagonino them, How noble the people who have God's specife with them! When seets and parties differ-My heart sings their praises

2 Berühr Mitt stifferuhum.

In matters grave and gay (88o).

When Hassin had ended al-Aqra' said 'By my father this man had a 1938 ready helper. His orator and his poet are better than ours and their volces are aweeter! than ours.' In the end they accepted laken and the apostle gave them valuable gifts.

They had left Ann b. al-Ahtam behind with their namels, he being the youngest of them. Qays b. 'Aşim, who hated 'Amr, and, 'O spostle of God, there is one of our men with the namels, a more youngster,' and he spoke disparagingly of him. Her the apoints gave him the same as he gave the others. When Amr heard that Qays had said that, he satirized one him thus

You exposed yourself to contempt when you defamed me to the appetle.

You were a liar and spoke not the truth.

(T) You may hate us, for Roman is your origin
But Rome does not hold hatred for the Arabs.

We cuted you with a wide authority, hot your authority
Is that of one sitting on his behind and showing lim teeth! (83x)

Concerning (bern the Quran came down. "These who call you from behind the private apartments most of them have no score."

THE STORY OF TAKES B. AL-TOPATE AND ARBAD B. QAYS

Among the deputation from B. 'Amir was 'Amir b al-Tufayl and Arbad b. Quye b. Jaz b. Khālid b. Ja'far and Jabbar b. Selma b. Mālik b. Is'far. 'These three were the chiefs and leaders of the tribe.

Amir. the enemy of God, came to the spoate intending to kill him treacherously. His people had urged him to accept Islam because others had done so but he said. I have sworn that I will not stop until the Araba follow me. Am I to rollow in the aceps of this fellow from Quraysh? Then he said to Arbad: "When we get to the man I will distract his attention from you, and when I do that unite him with your sword. When they got to the sportle "Amir said, Muhammad, come apart with me." He

So C (a)(d). When d'if the above out? 2 are a dog. In T : 1717 the verse runs

We ruled and our authority is amount, but your authority. It belains at the rose of the pump and the sall.

If we may suppose that electe it is play on the word, and which should be read so 'Ad and understand as a symmetria of path's (cf. libri Tullay). Mayy is. Yaqque, 85,4, at is easy to see why 1.50 and now ages and houstlestend the may.

1.84 and our over types and boundarized the near

* T has "Those of the Bane Termin who call you from behind the private apartments been no sense" and that is the preferable reading. Print 49, 4 Cl. Wellbracen, Makesward in Medica, 187

A low fibely mesodag, as the commencence point out, it make friends with me-

The Life of Muhammad

replied, 'No, I will not until you believe in God alone,' He repeated the preparet and went on talking to him expecting that Arbad would do an he had told him but he remained inactive. He again repeated his request: and not the same anower. When the sportle refused he said, 'By God I will 640 fill the land against you with horses and nen. When they went away the apostle said, 'O God, sid ma of 'Amir b. si-Tofayi.' On their way book. Amir mid to Arbid. 'Contound you, Azbid, why didn't you do what I ordered? By God there is no man on the face of the earth whom I fear more than you, but by God I shall never here you atten today. He answered, "Den't be basty with rea. Whenever I used to get at him as you ordered, you got in the way so than I could see only you. Wen I to amite you with the manager (12)

T aba? (T 'Amir b. al-Tuftyl etid:

The smoothe sent wood about what you know and it was at abough We were making a planned raid on the squadrons And our worn-our horses had brought us to Medina And we had killed the Ansir in its midst-li-

As they were on their way back God sent a bubonic ploque in Aran's neck, and Goal killed from in the boune of a woman of R. Rold). He begins to say. O Band Area, A bost like he bost of a young care) in the house of a woman of Bank SaldiP (Ris)*.

When they had buried him his companions returned to the B. 'Amir country to winter and the people orked Arbad what had happened. 'Nothing, by God, he said he asked us to worship something. I wish he were here now and I would kill him with an arrow. A day or two after saying this he went our with its carrel behand him and God sent on him. and his came) a thunderbolt which consumed them. Arbad was brother of Labid b. Rabi's by the same mother (883).

Labid said, weeping Arbad:

The faces apare none. Newbook analogue father mor non-I femed a violent death for Arhad But I did not fear the blow of Pieces and Lea-O eye, why do you not steep for Arbid Since we and the women rise to corrow? It man Mustered he took 50 house. If they were moderate in judgement be showed moderation. Brecca, assure, without in his avectness bitter. Gande in bowch and fiver. O eye, why do you not ween for Arbed When the winter winds strip the leaves from the trees And make pregnant earnels mildees

Two mountains

Until the last few drops appear? (He was): Bolder than a man-assung Bon in his thickel, Bager for fame and fur-action. The eye could not see as for as it wished The night the horses came weak from the bettle. Who sent the soonning-women among his mouracm Libra young gazelles in a barren land. The lightning and thunderbolts discressed me For the brave knight on the day of misformers. Who spedied the speder to super the speded Who came to have distremed and if he taked for more he mare it. Liberal when urnes were had As the gende upring rain that waters the grain. All some of a freewoman must become few Homeson many she bare. Envied though they be, they must fall, Though they hald authority one day they must perish and die (884).

ACSID Salso said:

Quite is the great and protector Who sared her from shame on the day of battle. I was sure we had parted (for ever) the day they said, "Arbed's preparty to being divided by lot." The shares of the heim fly off in double and single lots And authority' goes to the young man. Bid farewell to Abu Huraya with a blessing, Though forewell to Arbed brings but of that You were our leader and organizer, For heads must be held together by a string! And Arbad was a warlike knight When the howdehs with their coverings were overdrown; When in the morning the women were carried pillion With faces unveiled and legs bare, On that day men fled to hen for safety As a man as large flees to the senetuary. He who came to Arbad's cooking-put oresed it And those who had much ment were not represented. If a woman were but guest She had gifts and a share of the best meat If the stayed the was honoured and respected, If she went forth 'ewas with a kind farewell. Here you ever beard of two brothers who confored for ever Save the two sons of Shamann?"

Another explanation of solding is "the best of the inharitants"

These words are proverbut see Farying, Pres 3, 172.

The Lafe of Muhammad

Or the two stars of the polar region and the Great Bear Everlasting, their destruction unthinkable.

Labid also said

Annuage to the noble the death of noble Artisd, Annuage the death of the chief, the kind-hearted. Giving away his wealth that he raight gain praise, Camela like wild untained cows, Abundant in virtues if they were reckneed, Who filled the platter again and again. Whenever a poor man came he at will As when a don finds water in a dry land. The more he is threatened the nearer be comes. You have left us no paltry inheritance, And wealth newly acquired and some.

Labid also said

You will never exhaust the good deeds of Arbad, so weap for him continually.

Say. He was the protecting warrant when armour was donned. He kept wrong-doers from us when we met insolent energies.

The Lord of creation took him away since He aim there was no long stry on earth.

He died painlessly without hurt and he is novely missed.

Labid also said.

943

Every butter opponent whose way accused harmful reminds me of Arbad.

If they were fair, then he was nobly fair, if they were unfair so was he. He guided the people carefully when their guide want among in the desert (865).

Labid also and:

I went walking after (the death of) Salmā b, Mālik And Abā Quya and 'Urwa like a came! whose hump a cut off.² When it acce the shadow of a rawa it aboos it away Auxious for the rest of its space and sunews (886).

THE COMING OF DIMAM B. THA'LABA AS A DEPUTY FROM BAND SA'D B. BAND

The R. Sa'd b, Bake sent one of their men called Dimam b. The late to the spootle. Muhammad b. al. Walld b. Nuvrayfi' from Kurayb effect of

In Brocketzama's edn. the patrix (aviii) has at wasse. The cost in Chilldi, $y_i > 0$, as in better sequence.

* By its sourcing number by their hunger.

'Abdullah b. Abbas from Ibn Abbas told me: When the B. So'd sent Dunden to the apportle be came and made his camel kneel at the door of the mosque, hobbled it, and went into the incoque where the spostle was sitting with his companions. Now Dimilm was a thickset baity man with two forelocks. He came forward until be stood over the aposite and said. Which of you as the son of Abdy T-Murratib?" The aposite said that he was Are you Muhammad " he seked, When he said shar be was be said. 'O son of Abdu'l-Munjalib. Lam going to ask you a hard question, so don't take it amiss. The appeale gold him to selt what he liked and he would not take it arms and he said. I adjute you by God your God and the God of those before you and the God of those who will come after you, has God sent you to us as on aposite? Yes, by God He has, he replied. He then adjured him to answer the questions. Has He ordered you to order us to serve Him alone and not to associate anything with Him and to discard those rival deities which our sax fathers used to worship along with Him, and to pray these five prayers: then the ordinances of laten one by one alms, fasting, pilgrimage, and all the true of Islam? At the end he mad: 'I testify that there is no God but Allah and I testify that Muhammad is the spostle of God, and I will carry out these ordinances, and I will should what you have forbidden me to do. I will neither add to, nor diminish from them. Then he went back to bin carnel. The aposale said. If this man with the two forelocks is another her IIII eo to Paradise."

The man wear to his carnel, freed it from its hobble, and want off to his people, and when they gathered to him the first thing he said was. How evil are at List and al. 'Uzzk!' Heavens above. Dimäen, they said, 'beware of teprosy and elephanusse and madness!' He said. 'Woe to you, they can neither hurt nor heal. God his sent an aposite and sent down to him a book, so seek deliverance thereby from your present state as for me, I bear witness that there is no God but the one God who is without associate, and that Muhammad is His slave and aposite. I have brought you what He has commanded you to do and what He has ordered you not in do.' And by God before the night was over there was not a man or woman in the tribe who had not become a Muslim. Abdullah b. Abbis said. We have never heard of a representative of a tribe finer than Dimins b. The labs.

THE COMING OF AL-JANDS IN THE DEPUTATION PROM "ABDU"1-QAYS

Al-Járöd b. Amr b. Hanash, brother of Abdu'l-Qaye, came to the apostic $(\theta\mathbb{R}^n)$

One of whom I have no suspicion told one from il-Hasan that when he 945 came to the aposile he spoke to him, and the aposile explained Islam to him and invited him to enter it with kindly words. He replied "Muhamanad,

The expression may have a course meaning.

The Life of Michael

I owe a debt. If I have my veligion for yours will you guarantee my debt? The apostic sett, Yes, I guarantee that what God has guided you to it better than that, so he and his companions accepted Islam. Then be miked the spootle for some mounts, but he told has that he had none provide. A. Hrud possed out that here were some at an heaven trong between Medina and his country and could be not ride away on them? He recited No because of them, for that would have here he are here.

At Jardd went off to his own tribe, a good Mustan, flow us has religion to the feath having trees to be over it be however. And when were of his people who is become hundred returned to their screen magnet with at ourse bia. Yoursen his at we call his a Warsin at at 10 gos up and spoke and confessed his faith and called them to later. He possured the shaddle and declared that he would regard an one who refused to do jivewise as an entitle (466).

The speciale had sent at Alli by at hadrons to at Muncher by Nivel at Abor before the acquired of Master, and he became a good Museum the data after the special but before the apparent of the points of at habitance. As All man with him an governor but the apparets over as Babraya.

THE REPUTATION FROM BAND HARRY WITH WICH WAS MUCHTLING

The depression of B. Handa copie to the special bringing with them. Many-level 5. Holds of Handa, the metricine follow. They hedged in the house of d. M-Harth, a woman of the Arabir of B. M-Nagde. One of the pulsability of Medica told on that B. Handa brought type to the graphs, and hedge him is go occasi. The special tota sating atomic his exceptions hereign a pulsa-househ with some looken on at opper each. When he came to the aposts in the special in they were covering him with governous his special in house to the aposts in the pulsability of the principle in the pain househ (Tr. whigh I held) I would not give it at you.

A shapkh of it Marris from the prospec of unit proises total me that the incident happened offerwise. He alleged that the dependion came to the operate belong to be blown both inthend with the camela and the begings. When they had excepted falses they remarabored others he was, and total the appetle that they had left a companion of these to good their story. The appetle that they had left a companion of these to good their story. The appetle makes in more than your than yours, i.e. in members the property of his companions. That is when the specific meson.

Then they toft the aposels and loosages him when his last given him, When they marked al. I aredon the enemy of Cost approximately given humanifest on a propher and ringed the him blo mod, "I are a perture with him in the affair." and then he and to the deposition who had been with

heat. Did he not my me you when you recombined one to him "The position is no warm that yours"? What one that peem but that he haven that I am a puringe with last in the affair? Then he began to uncer rhymes in any and gives an assument of the otyle of the Queen. "God has been gradient to the programs woman. He has been given been her a loving being that can move fruit her ware model. He permanded them to drive wave and forwards, and let them dispersion with proper yet he was industrially on the aparelle or a people, and Hantle agreed with him on that. But God hance, what the truth use.

MAYDO'L-ERATE COMES WITH THE DEPUTATION FROM

The deposition of Toyet continuing Zaveta'l-Khorl who was door shed same to the aportio, and after some convenience he explained laters to them and their because good Meakons. A man of Toyet where I have no greater in compete and one that the specific and, "No Arab has ever been approximate an in the topical terms but when I have met have been formed that he take their was some formed that he take her born with was past if him except Arytic is kingt, and he exceeds all that her born mid shoot him." Then the specific named him Zaydo'l-Kingy and allowed to him Payd and some foods with it and give him a strail maximizer.

As Zayel went took to his refer the specie soil that he haped he would appear the littlement form. The specie ded not call it flament or Urans Makham, any informatic would not say what. When he resched one of the watering-pieces of Napl called Furth the form represent has indicated. When he felt his and assuing he said.

Are my people to travel outwards intereses. While I'm so be left to a house to Partie to Najt ? How often if I were sick would assess with me. If you wash out by the tearners at least tired.

When he was dead his wife gut the doub which the spoule had given him and burns them in the fire.

ABIT IL BATIN

I have been said that 'Adry is Ripiro used to say, 'No Arab distilled the appartic when he first heard of how more than 1. Now I was a cheef of mobile hirth, a Chroston, and I used to special should among my people to collect a quarter of their entit. I was my even manner in religious marriers and was a long omong my people and treated as such. When hourd of the appartie I deployed here and such to as Arab coronas of more who was looking after my reasons, "Prepara more of my well-to mean, well-to the corona, and heap them, have me, and when you have of Mulanound's error coming

A material of the first specimen of the state and to provide manual The Denotes? Tennes to make places the property of the specimen many.

The first entered bring the stand. Her develop to appear to appear good of the property one are good to be a stand bright about the stand of the sta

author ababben. De specifie er benedt under der derenig De regioner Delt يناه ينسمي محمدي بنه به بالينينية بها بند النبي الساويب المراجعة وي المجاورة provide at the provide the state to have been a final to be at the provide the state of the stat distribut was not in the enclosure by the door of the appears on which the board of these despitational are the agreement product for the later for the second state. have for the come concerns on comment and constraint or on the format in the sixth of the last of the street of the same to be grown and the same of Control and the second spire, or who are made against a him she want desired the state of the property of the state of the sta Could good this agreem. Then he make an and said has I decree the group Should be received the dark dark Shot on the fell-amount date that make to discount The area interest the responding to a series of each make a bits. The med the same words as before and he replied, "I have done on but do not having around the first time of their parties of their size for the size of th Willer you was a superior from the day for the same and the backer of the food. who had becaused to use to mark and was tald that it was All. I should until some riders some from Balt or Outilla. All I wanted was to se to per heather in Syrm. I went to the month and told him that more treat-والمنطوع أنأت المداملة ومتها البيط والوسيع ومدامهما والمتوسعوم أواجوه والمتحدد gives me clotheng and put me on a come) and give me money and I would groups which them upoid I come to Seria.

The same I may be a below the place of the same and the s

gride the right have of the group ... and is empored. Then you have ... Then he rook me uses his house and took hold of a lasthur conhiso stuffed with Building and the Control of the Cont at the second No. 2000. No little and and the second of the second of the second former to the same for a second property of the field of the part and a literature. Where were they was because the same progrande and program of the program of their start. If her other of the to said the tending property to the property where the ten and put hope has be one a proper that he and asserting that plant prompt passed. Then be about the same part will as the security was not recovered the force control for refugees but for the last \$4500 and many flow on recognity property over that they the first for the property to take a little personal a server searcher than more per flore represent questions. the terms that is not provided that the provided in the provid from the property and the property appropriate the professor or full tree tills the other has the paper may present the for the and my oil and my have the the above group of their on type from question to them. Then I became a Muslim 1

to be highered on the device operate of the man that operate on the latest operate of the latest operate of the latest operate of the latest operate of the latest operate ope

THE COMING OF PARMA & MUSATE AL-MURÂUS

From 6 Wages & Mayor have to be qually appropriate because the page of the same to be present that there is the formation to the page of t

Forms much should the builds

They passed by Larits' with resident types

we are the mean as they hartest to the min

we conquest we were conquerous at and

And if we are conquered we were not after unequered.

Concertion is not our habit,

But our fate and the factors of admin (annual our defeat).

Then fore's wheel terms

If the strict of significances, which of up A. Bits, followed by C_{ij} around, as what as Quintle, i.e. c-jets, if, any q-point of T types, respect that some schedule find the word meaningless and the medians in the first C-points.

94 6

The Life of Mohammed

Now for end now areanst a rest. While we are keppy and rejects in it, Though we have anyoyed its favour for years, Suddenly fate's wheel is turned. And you find those who were caved ground to pieces. These whom men envy for fate's lavoury Will find ume's changes described. If knows were aremortal we should be so-And if the noble persisted so should we But the chiefe of my people are event away Like the generations before them (802).

When Ferms on our to go to the queste, leaving the kines of Kinds, he

When I saw the hinse of Kanda had failed to so meht Libe a man whose les ones lets him down, I brought up my camel to go to Muhammad. Hoping for its welfare and good ground (80 t).

When he reached the apostic he saled him, on I have been told. 'Are you upget at what befell your people on the day of al-Radm? He answered that such a tribal defeat as that would distress any man, and the appetic stall that if that were so laten could bring them only good. The prophet appointed hum governor over Murké and Zubard and Madhhui and sent with him Khalid b. Solid b. al- As in charge at the poor tax be remained with him in his rand until the death of the apostle.

THE COMING OF MAINTEARIN FROM THE BANG EMBAYO

"Ame b. Ma'dilbrib came to the spoutle with some mea of B. Zubayd and accepted Islam. He had said to Goye b. Matahah al-Muridi when newsof the sportle reached them. You are the chief of your tribe, Own. We have heard that a man of Qurryah called Muhammad has appeared in the Hims claiming to be a prophet, so come with us so that we may find our that faces. If he is a prophet se he core, it will be apparent to you and when we more hare we will follow him. If he is not a prophet we shall know ' Bur. Own refused and declared his advice to be folly. Thereupon 'Ame rode: sam off to the epostic and accepted Islam. When Quya beard of this he was enraged and threatened. Amy, enving that he had gone against him and resocted his advice. After said concerning that

> I mave you an order on the day of Dhu San'i'. An order that was plainly sucht. I ordered you to fear God and to practice acodeses. You went of after pleasure like a young an-Whose fust begulled has.

953

He wished to meet me on a house on which I am so a flow Wearing a loose cost of mail glittering like a pool. On hard ground which makes the water clear. Mell that turns back the lances with heat nearly. With broken about fiving aport Had you just me you would have met a lion with flowing mans. You would most a ravening beant With mighty powe and lofty shoulders. Matching his adversory where he overthrows if he makes for him. Sectes him, nicks him up, thrown him down and kills him. Danker out his brains and shareass here. Tests him in pieces and devices him. Admitting none a share in the prey his teeth and claves held find (flos),

Amer stayed with his twocle the H. Zubard while Farwa b. Museutt was over them. When the apostle died Arm revolted, and and:

We have found Farmers rule the stone of cuba. An use aniffing at a female use. If you were to look at Abil 'Unawr You would think he was a card with its filely discharge (804).

AL-ARB'ATE & OATE COMES WITH THE DEPUTATION DE STERNA

Al-Ash'ash b. Quye came to the apostic with the deputation of Kinds. Al-Zahri mid me that he came with eighty riders from Kinds and there went in to the smooth in the minorus. They had combed their looks and blackened their even with kold, and they were attaced robes bordered with sills. The apostle saked them if they had accepted lalam and when they and that they had he saked why this rilk was round their necks. So they some it off and three it sweet

Them al-Ash ath said, "We are the same of the eater of bitter herbs and so are you. The specific arraled and said that to al-'Abble b. Abdu'l-Murpainb and Rabi's b. as Härlth that ancestry was attributed. These two men were merchants and when they were about among the Amba and were mited who they were they would are that they were sone of the exter of butter herbs, taking prode in that because Kinda were kings. Then he said to them. [Nay, we are the same of al-Nadr b. Kinline: we do not follow: our morber's line and discoun our father." Al-Ash'ath and Have you finalised (T. Do you know), O may of Kinda? By God if I here a men. saving that (T after today) I will give him eachty strokes' (306).

This shrows high) on Robertson Smith's theory of a primarie magnetic in all with Acrebia.

T.U

THE COMPLETE OF STREET IS, ASSOCIATED ANALYSIS

Burnel speech to the gappin and healths a part Marine with the decoupling have a first of the second day and an increase of the part on property with the process financial and represent the last the last annual state of provinces when the wage of the Europe with these. Private was made be any one the groupe a coping god energies in Springs, in the case has a fine Wat 4 claved terms containing some of the tribus of the Yaman. Khash san have also referred as the state and assessed a strate for force of the same and a of the Manager Car agent because their terrateous a result and that would not force an antry. Sured withdrew as far as one of their assustains From the Martin and the extension of month develops the had that had been seen or a process of two and who the required but he remed on them and helted a seese assumer of them.

"The the property of because hard water reported these many to the assemble on the Marrie to make their more and are Seminary and was and these was the asserts after the after their pattern to page which that of The The Third and the second death had been seen a recommend to their despite about his ton in the project of family, as which in report the in-When the Lance has become . They when a the second of the second Name of the control o men went and set with Abb links or it may have been Turberte and he and "We to see the arrays has been described in the depth of that proper is an in the part of the property of a same and an in-They are as you he are no year. They are no queen and respond to There becomes not because they are that have present in the last that there is Brooker from the first term for and it the core taken in the city the property mend above weede.

The province of which some to the speak god groupout logic and he never them, a special recorsel sound their usual with definite marks for forms many moves, and pleasures age. The upon of any ligher many office presented in column for except their engagement. They of the first on whereas is the real and the last an one is man, but a man when and erroret allema en alle annound annound a

What a presented paid we had! Blake, and haven and some David we make to Historie with its same Where Khath'my had been given full magning. M I would nation the renormy I deal I should not core whether they were bleeding or bushess.

THE DESCRIPTION OF THE KINGS OF HIMYAD

On the service from Tabilli a distance towards a being from the deeper of American both their management of larger as observed to the death of sale, and

The six area from an energy a great gag, ag, an ay the eye.

No per h 1866 form and a Norman array of The Burne and We all and thought I are the Laure over Victor to Marrie or Automothe first extremely in large gas propagations of provincing and the difference. Then the smooth waste to them: "In the name of God the Companies to Many is that Manager's the grown of the signal graphic to all Physics A. R. H. White. N. Street, C. Street, E. Street, E. Street, C. St with the first and the first beautiful the per and figure in the per-And the same that may be from recovering the same as the phone from the regal of the Proposition and the territories and the From the companion of the contract of the contract of the contract of year to being the publishment. I will hap propose your grade the pursuing It was do not from the control and the general and perform more and and primer and that the section of the property of the property and the property and and the great tips where a superprise of the time to be appeared a the or the property to become and special the waters to democrate a resource for every first appropriate states. We prove these contains I Harrie Sales of the few years are against palency the proper sea forces, we allowed the second fields are particularly the property for the particular and the second field and and der tigt for photography states a partie and decay if the a place of the But upon the a toward formula the days from a give his rate of the past forth, resignal eaging memory to be favore and being the more one against the publications to the province with a believe program posterior program. to be the processor of the good to group to the contract of the contract of for some a few many as to a few to the same buy speeds and of degree and the same before an expension of the property of the same appropriate He was as we said up the story plant a sec o tomas has an excess rapid total distance and control and the replacement of the property agrantité de l'agrandate de la faire. He sain pare des les les les grants des the provided of the section specific and to development a section of of God and His appeals.

Not specific or the Madelegard the property top and to force the Parent Angelow managers the extra large and the extra a days. my March to make much your form your bland to beginn that have which we now the amount has been part that a standard and the said the published transform provides and said step and to apmeaning the hadron build a long and some or years going constined. Muhammad witnesses that there as no God has Albeb and shoe ha in His pervant and accepte

"Milik is. Mores of Robbiel has told me that was years the first of Henry to prove their are not below to prove page, and I may realise was not take the first the stage and the same to be same and the same for the species of the first to be been been as page and that they be the

[&]quot; of the same in the same or in ballon to growing a decay.

45

The Life of Maharanad

alms tax as not fewfut to Muhammad or has hauschold it is alms to be given to the poor Muslims and the wayfarer. Malik has brought the news and kept secret what is confidential, and I order you to treat him well. I have sent to you name of the herr of my people religious and searned men, and I order you to treat them well, for they must be respected. Pasce upon you and the mercy and blessings of God.

THE APOSTLE'S INSTRUCTIONS TO MO'ADD WHEN BE SENT HIM TO THE YAMAN

'Abdullah la Abb Bake told one that he was told that when the spootle must Mu'adh he gave him santractions and orders and chen used Deal gently and not harably suppopue good news and do not repel people. You are going to one of the people with accipture who will sak you about the key of beaven. Say to them it is the witness that there is no God but Allah, Who has no pertoce. Mu'adh went off to the Yannan and did as he was ordered and a woman came to him and said, 'O companion of God's speatle, what rights has a husband over he wife?' He said, 'Wor to you, a woman can never fulfil her husband a rights, so do your atmost so hilfil has classia as best you can. She said, 'By God, if you see the companion of God's speatle you caust know what rights a husband has over his wife!' He said. If you were to go back and find him with his mostrife restring with pas and blood and sucked until you got vid of them you would not here fulfilled your obligation.'2

FARWA M. AMB AL-JUDHAMI BECOMES A MASLIM

Farms b. 'Amer b. al-Nation al-Judhami of the class of Nuclitha sent to the appeally that he had accepted Islam, and gove him a whote mule. Farms was governot for the Byzananes of the Araba iving near the Byzananes border based on Ma th and the surrounding land of Syria. When the news reached the Byzantines they went after him, caught him, and impresented him. In his imprisonment he said

Sulleyant came to my companions by night

When the Romana were between the door and the week broughs.

The spectre shrank away sad at what it saw,

And I thought to sleep but it had made me weep.

Paint not those eye with Aahl. Salma, after I am dead.

And do not approach for intercourse.

You know, Abd Kubeyshe, that among the great own

My tangue is not silenu

A difficult expectation. Perhaps 'they are pumple of importants. Or sean 'they will be weathed are as not have they like.'

* Subayli offen no sammant

If I perish you will must your brother
And if I live you will recognize my runh,
For I possess the mobiest qualities a man can be telGenerousy, bravery, and sloquence.

When the Bysamines determined to crucify him by a pool in Patestine called. Afra he said

Has Salmi heard that her hosband
In by the water of 'Afrit mixed on a viding cartel,'
A cartel whose mother no stalling a'er mounted,
Iso branches shorn with sackles?

Al-Zuhri alleged that when they brought hun to crucify hun be said.

Tell the chiefe of the Mealines that I Surrender to my Lord my body and my bones

Then they behended him and hung him up by that water. May God have mercy an him.

THE BANG A HABITH ACCEPT AND AND

Then the apostic sect Khilid h. al-Walld in the mouth of Rabl'ult-Akhir or Juratd Pt-Out in the year no to the B. al-Harith b. Ka'b in Naprin, and appendented him to invite them to lalam there days before be attached them. If they are print them he was to accept it from them I and if they declared he was so fight them. So Khilid set out and came to them, and sent our stiders in all directions inviting the people to Islam, mying. If you accept Islam you will be safe, so the men accepted Islam so they were invited. Khilid stoyed with them teaching them Islam and the back of God and the means of His peoplet. For that was what the aposite of God had ordered him to do if they accepted Islam, and did not fight. I

Then Rhilled wrote to the sportle. In the pame of God the comparesonate, the merciful. To Muhammed the prophet the aposite of God. From Khillid b. al-Welfd. Peace be upon you, O aposite of God, and God's mercy mod blemings. I prime God the only God onto you. You cent me to the R. al-Harith b. Ra'b and ordered me when I came to them not to fight them for three days and to struck them to blum and if they servepted it to stay with them, and to accept a from them and teach them the multiparent of lebus, the book of God, and the same of the prophet.

The wang loss makes the reason law:

* It is:

And I have \$1, we approach I may a light street. I dath quay to these quay as one above to be an extensive and are to be a sure of the street and are to be a sure of the street and are to be a sure of the street and are to be a sure of the street and are to be a sure of the street and are to be a sure of the street and the street and

I was a first the second of th

The state was to the quarter by agind who state proper was backed The analysis have stad the rate that they were the \$1 pt regard in \$2 pt When they mean at the apartle they said. We teetily that you are the species of the sand that there is no hard high being been done we define the property of the party of the p There is not they go the proper and when they prove design page make the party and they were to be about the same of their party and Both. The recognist the words about many process agreement an advance and the fenceh time Yanti b. About Martin and, 'Yes, we see,' and said it first spring the appropriate of the first for the property of the last two had an expect toward may have our mount of many others more mounts become with the Charle property. There are made one and on a lot from But the Principles of the principle in what the seal the princip First other particular to the part. They are region to make your water of the the part of proper than the banks of the party month of the party Was they have announced meane. 'Now, but you did on over those when Bright way to mak Then against, We speed to expected these or house, be any or over another one one descending the same terms of Western Physical National States and States un theer leader

the transform resourced. And people their place of the said of Westwell or it the trap is to a 1000 to the said man, who are not still their private the appoints died.

Now the specific has read to those after their deposition had returned.

The A. Brain to account them a suppose and to their them the array

and the instantoness of Jahms and to collect their aims and he weets ham a

before in which, he made him his orders and injunctions to follows: In the many of the last property and bear at and the second control beautiful to the first read assessment. The inservenees of Muhammad the prophet the spentle of God to Age b. Hasm when he must him to the Yaman. He siders has to depute their activities of the deput by the a wife that the sec piece and who do well A and he commanded him to behave with truth or And analysis are got for a first groups to got a second assessed them or follow it and to track must the Queue and matract show, in it and so forbid man to do wrong so that name but the pure should book on page on a site survey was a few to problem and others. more and he lantest to show when they believe erashs and severs on inand the first term of the particle and the term of the same of the as the automorphism part has been deadled the automorphism and the same of many it was made where of our goal die trap to eath it you made it would wish gap as the first out to survive a whole that says may be one of the day the expression part by disappears give a specimen and an expression of the state of the process that is the process that and the state that is the process and party and the transport of the state of the where with the property was their designation, and the same field in which as the province with a supplicate and particular in fill the law of the law on the the second section of the based of the second section is the based of the second and From the program to the first the second of the second Benefits and to the same property to be put that offer a set appear to see but to tribes and families let them be smitten with the sward sotil their the state of the second rate is provided from for any other families for the others and they come to price and of the real flow work is the law property and improve the first property and beat property and baseline property property of the designable at some when the sum declines, in the afternoon when the sum professional and the state of anythe papers for the despress of your de-للمراجع والمراجع والمراجع والمراجع والمراجع والمراجع والمراجع والمراجع والمراجع you to the automate when they are parametered, and to wash when they are to them, and order them to take from the hours God's fifth and what also me married as the fit when their days of the or taken the beautiful agen-(T) the he'd waters)? and the sity waters, and a trensists of what the bushes waters, and for every on causes two above; and for every twenty namely fine shorp, for every firsty areas one over; for every thirty could be And the fact of the first owner or great the depth of the country and has a company on the industries in the segrets of using 1 for the other function to be a mark to him. A few or a chemical who becomes a singery blending

¹ They had glassed men before God

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I phose quarter-the T and But, po notice the original tree. For the original mann of their tent are the project mann of the Dennite, pp. of f. Probable it means found account by quarter-property.

of but two maned and cheys the religion of Johns is a halferer with the same rights and the same abbiguages. If our of these holds have to be program by a same to be increased of a subscend) from at. Every while make or formate based or free, went pay a golden since are in expressions in electron. He who preferate that has the governors of God and \$14 specific by who withholds it is the manny of God and His specific and all helicomy.

THE COMING OF BUILD B. SATE AC-INDELMI

Rel's h. Zord al-Indiated of the clas of al-Dulay's same to the aposts during the ordentes of al-Buckeybets before Karrian. He give the speaks a sites and he investor a good Musica. The aposts give had a letter to be propin as which he wente

To Refer h. Zerel whom I have start to be people and chase who have protect them to provide them to God and Has appeals. Whosever comes forward is of the party of God and Has appeals, and whosever turns hack also two morning grace.

When Rain's some to his people they emported and ecosystel falam. then they were to se-blace, the blace of al-Rain' and empore there (Sep).

THE LIABS MUSAYANA AL-PANAS AND RE-ASSAULT AND RE-ASSAULT

Nave the two peck-tone blueserings is Habits and al-Assemble Kalls at Anal had species during the species a between the first as al-3 project among the B Plateila, and the attend on San 6. Yould be Abdushibly Quarry trial par from Act. b. Yould at his brother Subsystant, from Ahn Sal'd al-Klander, saying: Theoret the apostic as he was addressing the people from his pulpet any "I may the right of al-quals and then I was made to forget it and I new on my arms two brockets of gold which I dublised on I blow on them and they first sway. I manuspressed it to mean them two lines, the man of al-Yamahan and the page of al-Yamahan."

One whom I do not import an the authority of Abh Hursym and I beset the apualls say. The hour will not corns not theny attachment and forth, such of them change to be a peoplet."

THE SEMBING OUT OF COLLECTORS OF THE POOR-TAX.

The apartic cost out his collection and representations to every district ambject to Johns to collect the post-text. He can at Michiga h, Abid Umreys h, of Maghara to but it and at Ami collect out against him while he was there. Zirtel h, Labid, brother of B Bortel to Amin the cost to Hadraname. 'Addy h, Hitten he count in Tayly!' and R. Amil; Millig h, Navayya, Igil), to E Hespita. The post-text of B to d he devided between

gue men. Exheight b. Bude and Quye b. Tarim each to be in charge of a meture of Att. b. of fractional to al-Belgarya, and At b. Abd. Table to the people of Nojelia, to collect the powerine and to apparent and the quiltering of the politics.

MULAYLIMA'S LETTER AND THE APOSTLE'S ANIMER.

Managing had written to the specie. From Moureline the specife of God to Mahammad the species of God. From upon you. I have been made partner with you so suchnity. To us belongs half the load and to Querrals half, but Querryin are a heatile people. Two numerous broughs than larger

A shartch of Astipa' told use on the authority of Sakara. In Nature 1s. Man and at Astipa' from his latter Ma good. I heard the apostic moving to those when he had he terrer. What its you sty about it? They said that they and the same to Manyelson. He replied, By Coul, we've it but that havelet me not to be talked I would between the part of you? Then he wrete to Manyelson. I took Makagement the aposts of God to Manyelson the line. Proce he upon him who follows the justance. The earth to God's. He lets whom He will of Hip Cristmens schools it and the result to to the poon." This was at the end of the pure 2s.

THE PARKWELL PILARIMAGE

In the beginning of PhroT-Qu do the symmic proposed to make the pileramage and ordered the men to get ready

Abdu Rahmen & ni-Osum from his tyther si-Qiam is. Mohammad from A also the peoples's write soid me that the apartic stant on palarimage on the artis DhG'l-Qu'de (Sue).

Norther he pair the man appells of aterthing but the pilprivage, until other, he was as Note, and had beenghe the vectors with her; to also must depreciate had been be respected the paupic to remove their pages particular except these who hopoget vectors. That they me started with upon the and he cannot be in the in I was necessary and asked me what asked me, governing convertly what this the states. I told have he was right and and I weathed to Good that I had not convenient with hop on the popular the year. He send (T. Post t do done. Don't say that, for you can do all that he palgrams do except go count the remain. The specific exceed Movem that manyone who had be negligible on a partificial was on, and has reven, past, off the pilgram governer. When the day of metrifical cannot be not the position at was treet past in new towns. When a subsidiar than it was they not that the position that provided open on behalf of an every. When the tagist that the position

where the constant was the species and the price days with any bundle. And the finishes are to be present the price days at the second of the purple which I had proposed.

The first of the Simber upon I I also have been described, the property of the contract of the

Absorber to Low again on the day grows in the property of the control of the cont

Tally the "Abdullath is "Abdull-Rajania is this "force from Total is "other to Equipment of Resident was allowed to been the process of the process of the second to the process of the second to the process of the second to the

Markethia is a detailed Rabergo by the case by black hour discussing he first process of the first process of the case of process of the first process of the case of the case

The district date of the paignings and showed the man the

which the wash drops that the present god product and that he was the first that the second of t the first allow a party of the first along the first terms and the first the time and one test one and the fee he and he enter as help The will have been sufficient to the state of the first and the supplementation and Bully read. The refer tops a product for the previous of the first a tax provinced tops. with it all neary is shokished, but you have your conital. Wears not and from plays and the environment of the first through the first to the orange of the apped that a proper and the Case to the Second Measurable in a processing and a first term to Record afford or the program provided or the constraint of the first and all there double may be builded by the other Williams and was received according to \$1 \$ parts and review that has believe in a day from the state of the proper proper and it is not study from the party of the thing destinated a real field by the state of destination of the high the first of an extension to the first the common or an extension common to the first term of the the state of the s a second manch to an ly an arrows of districted whereby these who disbelies: All reported that affect I ago may got because a security was that they have Builto and the south for all the acceptance to the company of the south of the first properties of a territoria and being that we say allower. Time Jun appropleted its cycle and as at it was on the day that God created the heaven and the each. The number of months such God is twelve asfrom at these are not on the discountries of the district of Marine which is because the first first

I so have represented the state of the state

from the cost therein is a thorough to one and the the M north are brothern. It is only invital to take from a brother what he gives you willingly, so wrong not yourselves. O God, have I not told you?

The property of the second of

And the second of the second o

This is a difficult phrame. It is probably to be understood in the nature of more posterolarly 13. 90 where the Quantum estation person differ addely

from the first for more easy. He we are any the agreement up a fit with

Yahvi b. 'Abhild b. Abdullah b. at-Zubaya from his father told me that the man who used to see at trier for the apostle when he was on Arafa. was Rubi's b. Urasaya b. Khalaf. The spostle said to hum, 'Say O men. The property of the sales of the sales are necessarily to the sales of would my the holy month. Then he said, Say to them. God his hallowed your blood and your property until you meet your Lord like the sanctity of this month. Do you know what country this is? And they said 'The holy had and he said the same as before. Do you know what day this is? a and they said the day of the great hon, and he said the same again.

Layth b. Abu Sulaym from Shahr b. Haushah at-Aah ad from Ameb. Khārija told me 'Artāb b. Danyd sent me to the apostic on a matter while the apostle was standing on Arafa. I came to hun and stook beneath have green, as, to call them to broke he will be and to has assigned in everyone his due. Testamentary bequests to an heir are not lawful. The child belongs to the hed and the adulterer must be Moned. He who claims as father burn who is not his father or a client II reacter who is not his master, on him resus the curse of God, the angels, and men everywhere. God will not receive from him commensuory attorement, however ment."

Abdullab b. Abu Najih told me that when the apostle good on Araia be used, They station goes with the mountain that is above it and all Arafa is a station." When he stood on Guzah on the morning of at Musdalife be said. This is the station and all a) Muzdalife or a second

Promiting a state of the party of the state a new he saight of action at 1 the pate. epostic completed the Auji and showed men the rites, and raught them what God had prescribed as to their saji, the station, the throwing of ed town of property and the second to happen. and forbidden. It was the pilgrinuge of completion and the pilgrin age selections in many he are a select of the age of a

THE SEMB HG OF USEMA II. SAYD TO PALISTING

Then the apostic returned and assepted in Medica for the part of DMT-Hope, Malmorate and Salar. He sestered the proper to reade at expediture to been and put over their stone h. Zout h. Harring, he front stone. He nedered have to food his employ into the territory of the Rabill and at Discount of the hand of Parentson. The man are peoply and all the fact emigrents went with Union (600).

MESSET CORP. TEAT TO THE PARROTS RENUMBERS.

Of As to LL according to what L Hambi alleged and told as anytog their Salaman had or from time, he east . The appeals had once you prove of

his representate in delivery description to the kings of the Araba and the non-Auto arretain them to laine to the period between al-Hudesbern med has family to

Youth he Alex Habits al-Missi told one that he found a decrees in which was a measurement in (T), the manus of these the spends one to the montered and house of the Archa and man-Archa and what he and to him assessment when he was close. I arm if to Multipopried by Shillabat 2-left (T) with a require countrymen of his) and he econgrand in . It assessed the appearant that the greatly want up to his comparates and mod. 'God has sent rue as a mercy to all men, so take a measure from me God have merry on you. Do not hang back from me' so the disciples hie group of superior of Maps . I was been a fingle with و المراج المراجع المرا you. Those who had to go a short journey were pleased and accepted, hade to the plant of the second of the secon great way of a distance of French at printing even one of them was able to speak the amounts of the people to whom he was most of through the artists of the same deferiously that you should do, so go. I

Those whom leaus son of Mary sent both disciples and those who came after them, in the land were. Peter the disciple and Paul with him. Part of the state and Matthew to the land of the cannibals. Thomas to the land of Babel which is so the tand of the east. Philip to Carchage which is Africa, John because it forms to be subgrouped for any appearance which le Actin the city of the mantustry Bartholomew to Arabia which is the land of the Hijaz, Simen to the land of the Berbers; Judeh who was not one of the disciples was got in the place of Judas.*

(T) Then the apostic divided his companions and sear Balty b. 'Arer b. T. 1854 Abdu Shams b. Abdu Wudd, brother of S. Amur b. Lu'nyy, to Haudha b. 'All ruler of al-Yumina al-Ali' b. al-Hadrand to al-Mundhit b ma A Din a sage reported the a to Arms to as A to be and he got have been been a reported that to believe the annual of the aside the annual the second of the second of the second of the second of four slave satis, one of whom was Mary mother of Heribiro the sportle s Karasa Na arka saya tawar was was Heracijus king of Rome. When he came to ham with the speatie's letter be looked at it and then put it between his thight and his vibs.)

(T The Shiftle of Zuhrt from 'Ubwydullah b. 'Abdullah b. 'Utha b T 1961

or marketing appears to their resource to their

we there that the every my Open. In marchine was in 11 an dem parter an eine augmennere ud mit programte mable 🖫 is austrache, par leighe die Grane. the second of the second state of the second s

When his forms the highlight is, Annels from that the hope is that the most one, moving the forms is more time prosping and that was increasing as and the appearing head what is in more in more in the most in the prospect in the form of the most in the annel in the most in the most

has cross had been recovered he came out from Hims, which was his a.m. so that he could pray in the hely city. Carpets were spread for him

sorrowful, turning his eyes to heaven, and has patricious said, "You have

the night I saw the kingdom of a circumensal man victorious." The

to send orders to everyone of authority in his documents to behead a

to induce him to do thus, to the memenger of the governor of Bust's

scan, O king, to from the Araba, people of sheep and cameta. He speaks of accretiung wonderful that has happened in his country, so ask him about it." Accordingly the king saked his interpreter to inquire what had

d, "Thu, by God, is the vision I saw, not what you say. Give him his clothes. Be off with you." Then

writil he brought him a zone of the people of that man, memorg the pro-

asking if we were of the people of this man in the Hijās; and learning that we were he told us to come to the king, and when we came to him he asked if we were of the clam of this man and which was the nearest of kin to him. I said that I was, and by God I have never seen a man whom I consider more shrewd than that uncorresponded man, recaning Hernelius. He told

Then he said, "I will interrogate him, and if he lies confute him." But, by God, if I were to lie they could not confute ms. But I am a man of tagh buth too honourable to lie and I knew that it was only too easy for them, if I lied to have, to remember it against me and to repeat it in easy

makes and that was by the basis. The waster That the phone that their two appropriate property and the property of the second of the were the departmental for the affect data to the first for the first term and accepted, his amountance is loss than your have heard." but he work as hadd Then be sent if all me when our man about over it was been to mile What he hand had be made about her reveals directly at a word had a way pure that they arrange is been by setting a give of the brings have made they some closure which he was proving. When I and No he mind if he promised goes accompanies growing as to be to use had received post of a polytopic for market they have so that we made return it to have forces ours. No, Nove has the column of the foregoing of the following. I would have that they make the Book up, your goal reaves shown our process wearen and one of the stables, destruction of the proofs will even have the special element when when believed him have you and would to how or disposed turn and wit how, and I said him that name of his followers had left hom. Then he saled about the war between m and him. I mad that its foreigns varied. Then he whost if he was tenachappens, This was the only question of his which I found fault with. I said No, and that while we had an assession with have the district their respective to that we shall be proposed to what a said That he manual up and said: "I said you shout his librage and you allowed that a way play and of may have and the desired as to a sum of the matter become as a problem. Then I maked it any maps of the basely. mosts nimite charge and year paid No. Then I saled of he had been referred of personal and made the court to market a southern and be-I asked our short to between and two and that they were the week and party was record affirm and records and some have been the following of the programs or at agent. Then against the Automote will have put one must None. Thus is the avvectors of faith, it does not excer the heart and desert. That I saked if he was mendiowest and was said No. and teals if you have told me the truth about him he will conquer me on the ground

has feet. Go about your business.' So I got up cubbing my hands together and arying that the affair of the Abo Kababa had become great in that the lungs of the Greeks dreaded han in their sovereignty in Syria. The apositie's letter with Dilyya b. Khalifa al-Kalbi came to him anying, "If you accept Islam God will give you a scrept Islam God will give you a double reward if you turn back the sin of the husbandmen! will be upon you," i.e. the burden of it.

From at-Zuhri from Ubaydullah from Abdullah b. Utbe from Dec

the Shihlb at-Zuhr' told me that he met a Christian hishop in the time of Abdu'l-Maik b. Marwan who told him that he knew about the affair of the sportle and Heraclius and understood it. When the sportle's letter by Dihya came to him he took it and put it between his thighe and he

to the second of the second

ribs. Then he wrote to a man in Rome who used to read in Hebrew what

and telling him about what had come from him. The man in Rome replied that he is the prophet whom we expect there is no doubt about

en he tooked down on them from an upper chamber (for he was afruid of them) and said. 'O Romane, I have brought you together for a good purpose. This man has written use a letter summoning me to his religion By God, he is cruly the prophet whom we expect and find in our books, so come and let us follow him and believe in him that it may be well with us in this world and the next. As one man they aftered cries of diagons and can to the doors to get out, but found them belted. He ordered that they

words that I might see the flourness of your religion in face of what has happened, and I san delighted with what I have seen of your behaviour. They fell down in obeisance and he ordered that the doors abould be opened and they went off

A traditionast said that Heraclina seid to Dilya b. Khalifa when be brought the sporte's letter. Also, I know that your master is a propher pent (by God) and that it is be whom we expect and find in our book, but I go in fear of my life from the Romana but for that I would follow him. Go to Dagtaltir the bushop and tell him about your master, for he so greater among the Romans than I and has word counts for more than I mane. See what he says to you." So Diliya went and told hop about what he had brought from the apostle and of his invitation to Heraclus. Daghatir said. 'Your master is a propher who has been sent, we know hird by his description, and we find him mentioned by name in scriptures." Then he went and discorded his black clothes and put on white germents and rook busited and went out to the Romans who were to church and said 'O Rumana, a letter has come to us from Ahrand to which he calls us to God and I bear winters that there is no God but Allah and that Ahmed is his stare and apostle." They teapt upon him with one accord and best him until be ten dead. When Dilive returned to

at shear hands and Daghājir was greater among them and his word counted for more than muon.

If we have a finish heat may of the test people of term to be a few and the second of term to be a few and the second of the sec

Equally off the distinct offices we provide upon a proper upon a property of the provider of t

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The second process to be the property of the second project from the first term of the best surprise. The second project from the second project from

The Life of Mahamad

workly. I have seen to pin my me Artist. I have among only propressed that if you wish my to come to page (a) specific at family in [1 mil] so m. I have wearen that what you my m true.

I was said that the Mergar and his year with some Abramana by heat, and when they were in the qualific of the see the heat improduced and they as persons

T 1998 (T was believed. From Abelightsh h. Abil Bate from al-Zuber from Abilitation Period Abilitation II. And Abilitation Period the September of Abilitation Period the Abilitation P

(T vor Tanet is Airli Heitelt. Then Chemistra were in Middelle, who was governor at the Papers. Social two street between in the paper in the Hepte and tell them to broughten to my. So Middelle and his already Mitspupply take was a shalled in the total in Person exceed (Chemistra), to correct the specific underway him to go with them to Chemistr. He total Midwestyle to go to the man a structery and speed to him and river man of Quarrent. Which there got in the go at it if they discord seems man of Quarrent in form the papers of the man first them the trips of the man that they may then in good states, for Chemistra stage of hangs to theread against the man, and you total to visit of local of hours.

The two meas caster in the aposite and followards said has that Malbin-phile tong of longs a bosons had written in the powercas? District professing how to send once to be up their to have end that story had been easy to ago has party. If he adversal likelihits would were to the long of googs on his locked said longs has been been been to said many his one has been of such to one he would describ he propio god by wage his country. They had some to the specific a promotion with above, heapth god long to one to the specific a promotion with above, heapth god long to contribut, in that he could not long to host it is show. He provided on their and mad. Who ordered you to do this? To which they replied, "Our Lord meaning Chowara. The specific governed, that my long has sedered see to lot my treated grow long and so not my connected to. Them he told them to come hack in the marking.

Person cases from human as the specific to the effect gloss Gold had given flattenesses present over the further Chantens and its had talked him any a T type cases togeth of a cortain fame that a cortain fame. Thereupon he approximated them and talk though They used. Do one house what one are aroung I We can take records on our. When is assure. Shall we write this in from you said tolk the stony of a . He had, You, will have the from our and self-him that my religious and up provinging will reach because that the had-

4 makk

down of Chances never stiglined. Here to him, "If you makes it will give you when you already hast and appears you hong ever your people in the Young. Then he gives Kharkwayan's gurdle managing gold and place which one of the hone had given him.

There left here and come to Middlett and experient, He assistant, This is not the specific of a large. In my operate he is a propher in he area. We will not what happens. If what he and a new than he is a propher who has been start by lead if it is dot, not enjoy estimate the moreon barriers. Hereby had be finished appropriate what there came a latter from this property the Permits has helded a hardest character he had appropriately the Permits he holding their notifies and hereby them on the formulas. He man any that his time private their obvious in the new long. He man an element about Wheth. Character had written, but not provide has to were notified instructions came.

When Michin received the large he and, Webset doubt the tops is upspecify and he became a Muslem is did the Persons with him is the Torons.

The man of Principle speed to call Kharkbapersh [Digit le Marient becomes of the pretty which the speedle gives from freezence gradies as the University transport to make a second from the matter than the matter than the matter than a finite speed to Middle, I become qualitative at tages for whom I belt make propertial gives. The Pole suspected, [Dot to have any points with their He managered No.

A SUMMER OF THE APOSTAR'S MIGHTS

The specific tenk part personally in teresty-areas (7, sia)! such

Waddin which we she said of al-Alpert

Directs up the direction of Radon.

Ushayre at the valley of Yanka

The first fight at Bude in persons of Kory b. John.

The great harde of Bade in which God pero the chiefe of Question (T)
and they gobies and commend many)

Bund Solutio until he reached at-Kody

A Service in pursues of this Sofrine is block (T small be reached Queques al-Knots).

Chapalla (T. storarda Najd), which is the zoid of Dist Assure.

Behrin, a more in the Highe (T. shows al-Para').

Planet.

Heart's bland.

Barrier Market

Distro'l-Roof of Nobbi

The feet bedele of Bade

Demonstrated.

LL has commend the pligationage as a maid.

If the self-th was the first in particular for the matters, if H has that with F is a substitute F in F is a point of the probability that the first F is a point F in the particular particular the probability that F is a F and F is the first unique expectable pay possible with that F is the first unique expectation.

Ai-Khuzdaq

Bata Ourcean.

Benti Lappen of Hadland.

Dhù Qurad,

Bend'l-Magaliq of Khoef's.

As Huderbeyo not canading to fight where the polythein's opposed his powers.

Khurbar

Then he were on the averagilished pilgrimage.

The occupation of Moton.

Henry

Al Tripl Tables

He actually freque to miss organizates. Inde, Upod al-Khandeq., Outsigns as-Morratiq Khayber the occupation, Sanaya, and at-Truf.

A SCHMARD OF THE EXPEDITIONS AND RAISING AND PARTIES.

These were thirty-eight (T thirty-live) in pumber (T between the time of his country to Median and his doub). "They us be al-Hib th was sent to the lower part (T to the tribes) of Theorem 1-Mars (T which is a well in the Hijne). Harriss b, Abdull-Muttath to the count in the direction of al-Ts. Some people date Harrist's read before that of Theyda! So if h. Abd Woogle to al-Kharte (T in the Hijne); Abdullah is, Input to Nathly Zayd b, Hirstin to al-Qurda (T is well in Nath). Muhammad b, Mastern's attack on Ka'b h, as-Asherd Martinal b. Abd Mathad as-Gharris's attack on Ka'b h, as-Asherd Martinal b. Abd Mathad as-Gharris's to al-Rail' of-Muhadher b, Americ De r Ma'dan, Abd Theyda b, al-Jurth to Dad'l-Quine on the Iraq road. "Umar b, as-Khartib to Turba in toe B, Amir country. All h, Abd Tabb to the Yamar; Ghalib b, "Asdullah al-Kalbi, the Kalb of Layth, to al-Kadhi where he amote B, al-Mulawarah.

CHARLE'S SALD ON THE B. AL-MOLEWWAY

Ya'qub b. 'Urbu b. al-Mughtra b. el-Akhana from Munitim b, 'Abdullah apb. Kirubayb al-Juhani from at-Mundhir from Jandab b. Majoth al-Juhani.
tald me that the terrer read. The apositic aget Ghilib b. Abdullah atKelbt, Kalb of B. Ani b. Loyth, an a night reid at which I took part.
He ordered has no reads a covery reid at B. al-Mutawash who were in
at-Kaibt. We were our and when we reached Quidayd we fell in wish,
al-Ravith b. Millik b. al-Parpi' al-Laythi and ecined hun. He said that he
had come to be a Munitim and was going to the sportle. We cold him that
if he was a Munitim it would not have here to be used up for a night, and if

he were not we should make some of him so we bound him tightly and Just here in charge of a young pages and told term to out of his band if he noted so actach him.

We were so until we came to (T the velley of) all Racid at suscest. We were in the with and my companions next rue on to secut out them. So I left them and went on until I came to a hill everlosking the enemy's comp. I went up to the may said bested down at the came and by God at I was lying on the hill out came a man from his tast and stad to he wafe. I see something state on the full which I didn't me at the beginning of the day. Luch and see if any of your gun is triuming pathaps the dogs have dragged off corrections. She went to look and told into that nathing was animals. He then wild her to fetch him his how and a temple of arrows and he shot me in the side. A publish our the arrow and high it mide and hype my place. (T did not move). Then he shot we again as my aboutder Agent I pulled it out and kept my place. He mad to his wife, it this had been a security of some passy by weight have provent, for both my errows hit him. In the eneming go and gue them. Don't fet the shape guns shows," Then he were unade his text.

We have them time until they quietened down and was to sleep (T tests their carete reasons to the evening and they miked them and by seven quietly, and a there of the reght gamed; that towards down we attacked them and killed scatte and drove all the cartle. They exied out to one markler for sid, and a multitude that we could not reset came at we (T create and has and we were on quarkly until we passed by an-Hinth') and we want on with the critic and passed has alletter and to company and carried them along with us. The enemy were hard up our keels and only the Ward, Quarry was between us, when God most a fixed at the widd from whence he planted, for there were no clouds that we could see and say no min. It brought each motor that some sould reset it and some could pass over. And there they seem so has an we haveled all with them quall we get every, they could not parents us, and we brought them to the spentle.

A firm of Asiem on the authority of another of them sold on that the war-cry of the aposts's companion that major was Nay! Slay. A regar of the Muslims, who was driving the carrie thymnol.

Abo'l-Opins refused to let you gener On inscious herbs which you assist With yellow tops the colour of mains (gut).

I will now convince the customery of the night raids and saiding portion. All to R. 'Abdullah h. So d of Pathi. Abdil: Augli ab Subject to R. Subject country where he stal all his composition was hilled 'Olikhala la Mahma to al-Chapte. Abd. Salama h. Abdull-Acad to Oute, a well

From C. The whole passage in T. (a). different physicallogy though the at Contract from P. who has apparent; set 12 th, 3 is books.

at B. Appl in the december of tract. The ofth Through any billed them. Management to bispecial fermion of a Maragement to bispecial of Maragement for the special fermion. The property of the special of Maragement of Baracher America to Maragement of Baracher America to Maracher to Maracher to the special of the Maracher to the form of the Maracher to the State of the Sta

THE BAID OF SAYS IS BERETHA AGAINST PURITIES

One often I am their wid to have train than all helicity who have about the often the full of Lancia, mission when so sever in an except with The annuals is being attenuate from the course and their annuals of the course distributions for 1945 to \$1 matter or disable with same from the same factor of the County, stated the property had one become with two same ware-bosons. of the White he represed the of their visites extend blanche at Harmond & To send the same Count to see a place of modeling management above many countries. the real or the test that the bear of the matter and it is the test of the car or flows to Land who had become becoming and show men after and distances there is no many and the profession. After the first of the anti-first section is All the second of the second o Age to be a second of the seco The second secon The state of the s the state of the s has been a series of the part of the part of made to the second of the seco Management the same part to provide the species and a a series and the series of the series and the series are water of the later than the same of the sa The same of the sa -----N. V. Company of the Married Company of the Printers of the Parties of t with some of the B, al-Dubayb while the rest of B. Dubeyb were as While Mudde in the region of the lave bels where it flows to the cost. at-Hunayd and his son and two man of B. at-Ahnaf (903), and one of B this some of them west off, among those who rode with them being and Unave b. Mills on a horse of Mills a called Rechall and AbG Zavel b. Azur on a home called Sharair. They went on until they came near the to the second of the second the second of the Principles of the Second o

stance. Married half they belt have whose has been beginn to gave the ground and the state of t in the year house." He let har on used he oversach them and they said to him. 'Seeing that you have behaved thus, source or your reneme and don't being us had luck today. They agreed among thermolyes that only Digeral de la principal de la participa de la has award he said Bart on Third. When they came note the army the men product to the first to the first to the first man to must these was on a black horse (T with bance outstretched, T 174) the name of the last of the la so he pried. Forward, outstrie them?") and he advanced driving them. The second secon b. Histitha House said. "We are Muslima," Zayd said, "Then recite the first airs. When he did so Zavd ordered that is should be proclaimed chrough the array that God had declared their land meromact except me negards those who had broken their covenant Hamdo salater the wife of Ahu Wahr b. Adiv b. Umovva b. al-Dubavb. was senong the prisoners and Zayd told buts to cake her and also classed. hum by the waist. Ummno'l-Fist of Dulay' said. Are you taking your the second secon (of) B. el-Dubayb and their tangue atters spells all the day long. Some - - - - - - -Hamely a stater should be loosed from his water and pold her to get with the sought their night drought of sails from a hard belonging to Suwayd b. those who went were Abu Zavd b. 'Azur, Abu Shamatie b. Azur Buward b. Zayd, Ba'ja god Berdhe' and The labe, som of Zayd Mukhtiriba b. "Adiy Unser h, Wills and Heads b. Mills, antil in the morning they came we with Rull's as Kurl' Rabba behind: the here by a well there women of Judham (T are drugged as) prisoners. The letter which you brought has deceived them." Riff's called for his carrol, and as he becan to saddle it he said. Are you alive or do you call the fiving? When enoming cause they and he with Umarya h. Dafara, the brother of the slain Khmébite, departed early from behind the harva abovious even for three nights to Medica and When they entered it and came to the storous a man booked at there and sold there not to reake their ensure kneet has they been abound by our off. In the companion become story members. It was then proved the manage and the provide and there in the best in the transfer of the first of the first of the property of the second contract of the second

znen are semerers," and repeated the accusation twice. Rift's said. 'God be gracious to him who treats us well today." Then he handed the aportle the letter which he had written to blue, soying, 'Take it, O apostle; it was written long since but its violation is recent. The apostle told a voting man to read it openly, and when he had done so he asked what had happened, and they told him. Three times he said, 'What am I to do about the slain." Riff's answered, 'You know best, O aposite. We do not regard as wrong what you think is right of the convene. Abd Zayd b. 'Amr arid. Give us back those who are allve and those who are dead I disregard. The aposite said that Abū Zayd was right and told. All to vide with there. All objected that Zayd would not obey him, whereupon the arounds told burn to take his award and gave it to him. All then said that he had no bear to ride, so they (T) the anostle) recurred him on a beast belonging to The labe b. Ame called al-Mikhki and they went off, when to a messenger from Zayd b. Häritha came on a camel of Abb Wabr called at-Shamir They made him dismonat and he asked. All how he stood. He said that they knew their property and they suck it. They went on and fell in with the army in Fay(B'ul-Fahlansyn and took their property which they held even to the smallest out from a woman's saddle. When they had finished their unk Abo. If ill unid-

There's many a woman who scolds unkindly. Who but for us would be feeding her captor's fire. Pushed about with her two daughters among the captives With no hope of an easy release. Had she been entrusted to 'Os and Aus-Circumstances would have prevented her release, Had she seen our camels in Mist. She would have dreaded a repetition of the journey. We came to the waters of Yathrib in suger-(After four nights, search for water is painful) With every hardward narroor like a wolf Down on the saddle of his swift carrel. May every force' in Yathrib be a tuncom For Abi Sulavinan when they meet breset to breset The day you see the experienced warrior humbled, His head turning as he flees away (904)-

Zavd b. Haritha also raided of Taraf in the region of Neithl on the read to Iraq.

ZAYO B. WARITHA'S RAID ON B. PAZÁBA AND THE DEATH OF UMM QUEFA

Zayd also raided Wildi'l-Quril, where he met B. Fazira and some of his companions were hilled, he binnelf was carried wounded from the field.

A ALDA, in Britanie's sees has fille such the explanation "more"

Ward b. Amy b. Meditah, one of B. Sa'd b. Hudhayl, was killed by one of B. Badr (whose name was Sa'd b. Hudbaym-T and J.H.). When Zayd came he swore that he would use no abbution' until he raided B. Faszira. and when he recovered from his wounds the apostle sent him assume them. with a force. He fought (T he met) them in Wadi'l-Qura and hilled some of them. Ques b. al-Marabbar al-Ya must killed Maa'ada b. Hakama b. Maisk h. Hudhayfa b. Badr, and Umm Qirfa Pitima d. Rabi'a b. Badr was taken prisoner. She was a very old woman, wife of Malik. Het daughter and Abdullah b. Mas'ada were also taken. Zayd ordered Oars b. as Monthhar to kill Umm Qirfa and he killed her cruelly (T by putting a rope to her two legs and to two camels and driving them until they reat her in (200). Then they brought Limes Qirle's daughter and Maxada's son to the acceptle. The daughter of Umra Qirfa beloaged to Salama b. Amr b. al-Akwa who had taken her. She held a position of honour among her people, and the Araba ared to say. Had you been more powerful than I mm there was could have done no more. Salama saked the aposite in let hum buye her and he suive her to him and he presented her to his uncle slazzi b. Apil Wighb and the bare him Abdu'l-Rabmin b.

Quys b. al-Musshhar said about the trilling of Mar ada:

I tried so his mother's con would to get revenge for Ward, As long as I live I will evenge Ward.

When I saw him I strucked him on my steed,
That doughty warrior of the family of Each:
I impaled him on my lance of Qu'dabi make
Which seemed to flash like a fire in an open space.

ABBULLAN B. BAWAHA'L RAID TO KILL AL-YOUATE. E. BIZÁM

'Abdullah b. Rawiha valded Khaybat twice; on one occasion he killed all Yusaye b. Razim (905). Now at Yusaye (T the Jew) was in Khaybar collecting Chajafin to attack the spoule. The latter sent 'Abdullah b. Rawiha with a sumber of his companions, among whom were Abdullah b. Unaye, an ally of B. Salima. When they came to him they spoke to him—and made him promises and treated him well soying that if he would come to the spostle he would give him in appointment and honour him. They kept on at him until he went wish chem with a number of Jowe. Abdullah b—nays mounted him on his beast (1) and he rode behind him—until when he was in al-Qarquea about as miles from Khaybar al-Yusaye changed his mind about going to the spootle. Abdullah

A shiption from second intercutive. The Second like orbit moved peoples, taboord subcroputed during with off. Second 2. 5 and Robitman Secien. Religion of the Secondar, and of papers.

marginal his insurance or he was preparing to show his second, as he resolved as hear and surged, him with his private covering off has face. As-Thereto her have with a probable of administrational related by heat on his board and wounded has beed (T. and God killed Yourse). All the manufact careparament full survive their prevent comparages and hilled them exceed one man who exceed at his fact (T. his hour). When Abstract h. Laure. come to the specific he upon on his waged and is ded not supposed on proper him pain.

The Life of Makes and

On the accord revealed "Abdullah b. "Ask rating Kheyber and hilled But he Aber a Hangaya.

MEDULIAN & CHAY'S RATE TO ALLE ETALIS & Apprehim a managem

The specific spot him against Malled, who was in Nahlin or Topics milliorung men to attack the nameter and he halled ham.

Makesment is Julier b. of Zubeer sold me that 'Abdullah h. Unape sold. The accord cutted me and used that he had beauti that the Survite In National of Models was collecting a factor to proud him, and that he was in Nahida of A code and that I was to so and full hom. I make how to describe here up that I might know how and he said. If you me has he will remaind use of floors. A more page to that when you are harn you will find a standar . I were out garding on our ground speak states on him with a purpler of warmen to a howelsh prelating a halteng-place for these. It was the same for affactment, proper and when I saw home light a physicistical on the manch had said. I advanced covered has become that procedure alls would prevent my previous to I proped as a walked savereds have been page thry hand. When I came to hate in mind who I was seed I attravered. An Arch who has haved of you and your annoying a force against this follow. and his same to you. He mid, You, I are disperse. I walked a share distance with him and when the chance came? struck him with my proved and belief have, and were of income his owners based on your him. When I care to the specific he may me and east. The same a proceedable I Tweel. 'I have killed him, O Apoetle,' and he said, 'You are right.

Then he must one over his house and gave one a stock telling one to have is to me. When I went out with a the month mixed my what I was drawn with a pitch. I sold there that the maptic had properly us the and sold me to brop at and they seed. Why tray's you go back to the specific and sak have Why? So I ded on, and he said. It is a sign hermore you mad me on the properties dec. There are feet more who will be correspondented that. the Abdullah & Laure flattened it to but poured and it remained with how motel has death, when he ordered that a about he met on his working object and it was burned with how count.

To remain to the expectation. The read of Zord b. Ethriche and John h. And Talib and Admirlion to Resente to Marte or Serie at which off were billion, and the guid of Early b. Theory of Ghiller in Dialos Adib in By the ste wheth he and all his compensate were talled, and the read of "Louise h. Mire on H. al-Mahar of R. Tarates,

THE RAID OF TOYATES B. MAIN ON B. AL. ANDAR OF L. A 18 14

The appete may him to raid them, and he billed many and conjusted others. Army house he Quantum mid may that A who said to the appetic than she want from a state of the spins of hand it, and he shall. The concrete of it. as. As her are common now. We will seek two time where was cut let \$100. When they were branche to the month a department from it. Totalis. rade with them were then reached the apoptle. Among them were Rabi's h. Hadey Subara h. Ame ad-On of h. Marbed Wordda h. Muhru-Quy by Asser Malin by Asser al Agen by Habon and Firth by Habon. They quite to the assette on their habelf and he liberated same and secured resons for others.

Arrang the B. pl. Asher who were billed use der were 'Abdellah and this brothers of his, man of Walsh Shaddled b. Flete, and Florante b., Direct. Assesse that wereast, when were captured were Asset' d. Milde . National Adv. National All National Action and Assert d. Mater.

Baime d. 'Agrich and about they day

"Activ to Tourish had a perform full Properties to the band to tree. Zampies surrounded them on every mile And their above and messacity discovered (north

CHALLS IL ARBULLAN'S RAID ON THE LAND OF a. MTTIBA

The real of GARA's h. 'Abstralia's of Rules, the Rule of Largh, was an the among of B. Marry products he sine Martin by Stabile, in alle of these from al-Maran of Juhorna. Using b, Zayd and a man of the Asset Adied has took. Union h. Zood and When I and a man of the Armer excitors. has not provided here with our recovers he proportioned the shakeds. had up did not that our hands and faller here. When we came as the securic we tald both what had improcosed und he aged "Who well atmobile tong, I show from appearing the confession of faith " , take her that the man had terminated the score morely to econe death, but he recently improve tion and continued to do so used I we had the I had not have a Markon. fluoreneous and had only become one that day and that I had not killed the there. I maked here to forgree our stall descriped that I would severy tall a

man who proportion the Autoba. He mad, "You will see it also ma," Distance and Lond that I would

paratical distribution of a family.

A M B & AL- AS BA DS DHATE AN A

The raid of Ame on Dhitu'l-Salleit in the country of (T. Bali and the raid on B. 'Odhra. The aboutle next ham to convoke the Araba to war on. Swia. The mother of al-An b. Wa'll was a woman of Ball, so the apostle tent him to them to claim their belo. When 'Amr came in water in the towartry of Audham called at Salpai (T. Salam), from which the said took to some, he took alarm and sent to the sociale for reinforcements. The before the second of the secon whom were Ahit Bake and 'Umar'. He told Ahit 'Uhavda when he sent him. not to quarrel. Now when he reached Amy the latter said. 'You have tome only to reinforce me." No, said Ahū 'Uhayda, 'bug I have my aphere of command and you have yours. for he was a guar of easy centic despontion on whom the affairs of this world sat lightly. So when 'Any toward that he had come to reinforce him he said, "The apostle said in not as quartel, and though you dispher use I will obey you." to which he replied. I am your superior officer and you are here only to reinforce me." Have it your own way," said he, and "Arer took the lead in the mayers."

An saferment who had it from Rafi' b. Ahu Rafi' al-3h'ly who was Rafi' b. 'Umayes sold use that the latter mid I was a Christum called Sarjis, the surest and best guide in the sandy desert. During the pages period I used to bury water which I had put in optical shells in various places in the desert and their raid men's comple. When I had got there are

Then I would go to the places where I had concealed the water and detail it. When I became a Muslim I went on the raid on which the spootle tent Ame h. at his to Ethicu'l-Salini, and I made up my mind to choose I want to be a war in the last walk a set of the purity of the partial and purity on when we rade. Then he fintened it on him with a packing-needle. That was the reason why the people of Napi when they aportatized and, 'Are we to accept as ruler the man with the cloub?' When we approached Median on our return I told Abū Bakr that I had joined him so that God raight profit soe by him, and I mked for his advice and instruction. He told me

prayer, to pay the poor-tite, to fact in Ramadin to go on pilgrimage to weak after impurity, and never to assume authority over two Muslims I told him that I hoped that I should never associate sayone with God: that I would never absolute prayer if God to willed, that if a had the memon I would always pay the poor-tixt that I would never neglect Ramadin. *** I would go on pilgrimage if I were able, and would want after imputer but at to leadership I observed that only show who exercised it were held as honour with the apostic and the people, so why should be exclude me from it? He assessed. 'You sailed me for the bost advocable I could

give up, and I will sell us. One part Malaganesi with this polytics and he stores for it was goes progress, a estimated of jo journ. Once that there had a protions and coughtness ander the protection. Because that you do not betray God's count in tegard to His applicant to had be a market to a second of the second or s

When the sportle died and Abū Bake was set over most I went to him and reminded hum that he had fortidden me to make natherity over two Muslims. He said that he still forbade ma to do so, and when I saked him what had induced him to someone authority over every one he said that he had no afternoone to was about that Washamana's community would make up.

Taste is Abit Martin triff attention to was sufferenced in the emissions of hard is Military is Annuals. See in Proceedings of Congression with Abit Bases and I may I general by assess prospic with wave four terring a second three had placepapered. There could not discussioned, which were a stated become gifty in I copied them of they would give more a stage of advected of becomes, them, and when they agreed a cook a complete of covers and core it up on whe meat. I waste may short that agreed at these contributions and the meating and place it is all these river and then I that down verying it gives got in these to one, and they get up and formed these overing it gives got in these to one, and they get up and formed these other arguments or I may the form as assess to the general up to the form as assessed. When it was no proper is his because When I make their to assess in the passes, up for our in particular the terms of make if I were that the terms is proper in the beauty of more annual to worked any involving the color.

THE BAID OF THE ADD HADRAD ON THE VALLEY OF THAM ARE THE SILLIES OF THEM. AL-ADRAY AL-ADRAY

Total h. 'Addedich h. Quanty from al-Qu qif' b. Alebalish h. Alph Planted from his lather and . The quarter and up to liber, with a synthesis of Machine traverage whom were And Larde's ab Hiberth h. Ret to until Machine h. Jatherhima h. Quya. We not forth partil whan up, waste in the valley of later. If this was betwee the composed of Machine Arm h. of Salas at Adqu's present by or on a second of his work a congress apply at previous and a star of inher. As he present up to make the machine and the traver of from him. But Machine is, Jatertakers streethed and solled him an account of a quarter they had had, and pash his count and provisions, When we came to the specials and odd him the work there some device integrange at . J yes, who betieve, below yes, as forth, it, the day of total

The Life of Mahamani

per demonstrate and to not up to my other nation, you. This does no believer," covering the gain of this world," doe (que).

Management is not be at \$5 more with my man be based Body to Department in the Eliah National American Street, I would be a financial Street Street here had be expelled the same and proper a flamper and the grown. On growth you of the same present and as they as associated for district of a very part of female is in Paragraph II. And it where and Francis & March Staffgare is Spin year at the ball authorities are a Base It is highly as how in I have also come at the come and the Committee describing integration for the fallows of April gar a large producting Mathematics in the States Integrate to the property product that and The server was as a long time in the country process and in the between the branch I was a war I would not make the best of ages I many the matters make the business are in the death and recommended White the description to the payoned manual the same as a sense. district on the reserve our fifth op any research. He may be extended the after when to go a rape of \$1. Are rather Mathematic a other preparati the company of the contract of The time of the ten than that is the tappering or before a place was a way with their appearance and once he was with all as more in a way and a small dentification and groups become man. The proper start of the total and the No. The state of the State of their receives as the agency tion and fifty more when we printed an one managed over the that I fill the said of the said states for the people was an inch a proper. 4. In a Character and the same manners are sent small to be assessed the final content and the second of the seco If the rap is appropriate and the appropriate that there is not that Maderilla 9 (selection). He are on many more to make any and when present the terms of the part was the part and t \$100 hope that the late, but they be used to be the starting and Break what

If we obtain I have no receive to anything both up from a Vigogo at Regard
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Also have more information or extens to the Agent Agent Account of the consist problems from appearance the appearance of the appearan

State 4, 146. The periods, 146 m.

power between provide. Here was more than the quarter will not appear while the case and could represent the first many or than the section to the paper with press on their and could obtain an angert mank may be recent than as the places. I will be up this case of the first many of the places. I will be up this case of the first many of the places. I will be up this case of the first many of the places. I will be up this case of the first many of the first many present or all part than there is the third in the descriptions. When they become does many agreed to take the blacking (quark).

THE DAID OF THE AND RADGAD AL-ARLANG ON AL-READ TO EVEL BIFFE B. GAYS AL-TOMANI

Figure 1 to the expectable of the state of the process of the state of

the particular subsequence provide that provide would be provided that the processed in the avenue of the same was process. I had so not one and provide the temperature to high at the other and of the constraint will there are very new manufacture on Africa power as 1990 to the state that where he is the same and rad the same in these we were represent to take the Queen les pergrans et en fit materiales finan dest mont deut et du sante has produced. These there have a recognition only that produce the month that convenient one was at the at expension that they become absenced on his behalf. Their more than \$100 a \$. Copyright up and book has sweet and hone it round like and the contract of the contra the same ways to be about the same of the same to be same to be same to be to the place for these remain propert hand, that he appeared an arrival about As he was to prome to me and other to agree a way . The two is the have not us as any part or not a range pro-case most .) They specthe section of the last section is the desired as a section in high page and not tree decembers and manage, and the same discussion

 $^{^{2}}$ $_{\mathrm{ph}}$, not to be subject over by the label of the slapes or substances or to be puid for.

المراجعة المراجعة خية خباء بنياء الديمة والمراجعة both of their progress or their most be bother to make. The filters of a series whether of series and more and broads there is the species and the Paris Art or had a decided by the profit of has no such the decade a private and I recommend on response

'ABBU'L-HARMAN IL 'AUF'S RAID ON DOMATU'L-IANDAL

the plant of the party of the p that he said that he heard a man of Rayra sak 'Abdullah h. 'Umar b and the second second second second that he would give them information on the soint. I was he suit, the many of the other pasts and the second like the second like the Ballion Committee Colon State Committee Colon Co Mu'blis b. Johns, Hudheyfe b. al-Yamin, Abii Burney of the Burney was an in the contract of pairs to the agreed in terms of the results of the second a Approximate the second of th comes to have. Such men are the wist." The man remained rilent, and But the State of t springer and to the court of th grants from manage parties in the late for the superiors will Building their Strings and world have been properly and the world designation of the same of the same of de la lace base à les par la lace for the beasts there would be no min sent, they do not break the coverant Property and the second product that extended the law stops having the of the territory and the second second but God brings upon them the columnty they have engendered the territory to the second of

the second law are with the second law and the the granderd and he did so. Then he gave prame to God and craved for hymnelf. He then mid, "Take it, Iba Auf, fight everyone in the way of God and kill those who disbelieve in God. Do not be decestful with the spoil, de not be treacherma, nor mutilate, nor kill children. The in a few parts of the Appropriate of

"physical Chalendar made the standard" (60%).

ARD DEATON R. AL-IARRAN'S EASO TO THE COAST

There is a Bullion of their bullion of the property of the party of the second factor 'Ubada is, al-Simit sold ma: The month part a force to the about annual to the majory are having a death with a series of death. The break to review flows were the day upon when he has no year work. dead from the mante great great major has personally a days. They have been de-The direction of the a field and the a date of the last term of the that day. When our were exhausted by hunger God brought us a solute Security and the fell place on first and in pay payons on the approp makes were an arrow to and expected also stronger. The higher said was and the state of the state was the former to the state of propertied our termest man apon it; he get an it and gover out from surfer it without the day on house. When the part to the desired on your house has cover and appeal two what he remarks above our to less many the above. He said, 'It was food whick God provided for you' (9.3).

(The Hamle told in King Salama). M-Fact from Philosoppie h T 24 T خريجة فالهنيس والمحال والمستحر والتراج والمراجع والمتراجع the territory are the grant further than to be served that to be second T and and the state of the party of the beauty and the party of the beauty of the party of the party of the party of the could be for the country of the and the state of t The property of the second of survey; of a past and record there. I suggested to my companion that we وواجر والسلامين أواليان المساحمين ليتياسك ماوات والمنطقة happened to the state was a specification of the bound design, as shown that a series and the series of the proper of the series of the me because I know the country wall and was flow-formed. When we married belong I and a page of the second second second second second the little of the beautiful many of the 1 report will be a way of \$1. property appears and the designations are proving expendently the first paper. gain bridge at receipts of hill day. I a to have death approximately approximate brigging that he is the country their warm an appropriate in the part and the car the and as any open to agree the probability on a surface mean blocks to he head on at me made we did so be wanted, and as we came upt of the But the state primary the same of their provide and a same comparison are god. and the contract of the party of the artist of the party of the party of the Manager region of the first trap by the second second the age were transport growing trap and, for these trap is belong any or Sollow in heather 4000.

They get up to promot us and I gold my arrangements to ensure, for the 4 and their regard and depresent and in the fact the state was the The state of principal terms in the same of such as are not because the والجماعين ويناهوا الجيدوان والمعاورين والمأت الجروان والكار الكار المات المتابية affected data to they drop received to Manage. If they are explicit the state

I alread marketen mentan streets for horreign with perceptual practical

I get some make at the entreme as a excess and told pry compation to been done until the pursuit should dis done, for they would search for unthat maths and the following day until the eventure. While we were us that save on came 'Others b. Malit b. 'Ubrydollah al-Tayral cutting grass for a learn of his. He keep coming meaner that it be wan at the very entrance. of the cave. I told are friend who he was and that he would give us away to the Meccane, and I went out and etablied burn under the brame with the dagger. He shroked so loud that the Mercana heard him and come towords him. I were back to the care and told my friend to converbery he was. The Meccane hastested in the directors of the count and found have as the but case. They mixed him who had stabled him and to taid them that It was I, and died. They did not get to know where we were and said, By Cod, we know Ame was up to no good. They ware in occurred with the dead man whom they carried off that they could not bok for us, and we stored a couple of days in the cave until the purpose duel forms. Then we went to all Taniba, and for Klaubayle's cross. My friend mind if we observed rules have shown from the group, for there he was. I said him to have the mater to me and to set away from me for grants were posted round \$4. If he was aftered of anything he must go to has carried and sell the appeals what had happened. I can up to Khubuyb's crum, freed hen from it, and entried him on my back. Hardly had I taken forty stage when they became every of me and I threw has down and I cannot target the shad when he dropped. There can after one and I took the way to at-Safet' and when they weeried of the purpose they went back and my friend rode to the prophet and sold him our news. I contained on foot setil I lanked slows on the valley of Daniels. I went into a case there taking my how and M70Wh, and While I was there in came a pro-cycl man of H. al-Dill driving A sheep of his. When he saked who I was I take here that I was one of it. Date. He mid that he was also, edding of B. al-Dil class. Then he have down beside me and lifting up his wire began to sing:

> I won't be a Muslim as long as I live, Not beed to their rehear; give,

I seed (to repeals), 'You will man know? and to upon so the bade was subsep and according I got up and hilled him to a source horrible way then may must been hilled. I put the end of my bow in his sound eye, then I bore down on it until I forced it out at the back of his neck. Then I came out take a bone of proy and work the higheant take no engle himsening until I came out at a village which, (mid the carretter), he described them to Raküba and al bing! where enclosely there appeared two Meccana whom Qurryah had sent to apy so the upcorts. I recognised there and eitled on them to marender and when they refused I shot one and killed burn, and the other narrendered. I bound him and took him to the aportic.

Don labity from Subsymbo k. Wardin from his fasher from 'Amr h

friday W. Applications

Unserver "When I get to Median I peaced seem shouthe of the Ansir and when they exclaimed at me some young men heard my name and ran to tell the aposite. Now, had because my procure a hypothe with my new pring and when the aposite tooked at both he taughed so that one route see his back teeth. He mken my news and when I told him what had happened be blessed me") (o.s.).

MILIM B. 'DWATE'S EXPEDITION TO BIL ARE 'AFAR.

ANG Alek was one of B. Ame b. Auf of the S. "Ubrych class. He showed his good deadlestons when the apartic hilled at Harris b. Suwaya b. Settet and sad:

Long have I lived but never have I uses.

An inscribly or collection of peops:

Mass cachiel to their undertaking
And their allies when called upon.

Then the some of Quyle' when they assembled,
Mass who overthrew materials and never submitted.

A rider who care to them spirt them in two suprog).

Permaned', Instantion, of all mosts of things.

God you believed so glosy or kingship.

You would have followed. Publis' *

The speach said, 'Who will deal with this rescal for me?' whereapone Silling h. Laurys, breather of B. Lear h. Auf one of the weepers went furth and killed him, 'United h. Mussyrya said concerning that.

You gave the his to God's relegion and the man Aband!
By him who was your father will to the one he produced!
A hand gave you a chance in the night severing
"Take that Alch. Afah, in appear of your equ."
Though I know whether it was man or man.
Who slow you in the dead of night (I would say naught)."

"HMAYR, B. ADIV'S JOURNEY TO KIL. "ASMA" D. MARWAY

She was af B. Urneyya b. Zayd. When Abb Afek had been halled she displayed charactering. Absorbeb b, al-liketab b al-Futhya from has father and that she was morried to a most of B. K.hatma called Yarid b. Zayd. Pluming Islam and implificances she mid:

I despise B. Millik and al-Nahit And Auf and B. as-Khesray.

His groups will be broad in the extraor develop to be addressed.

A copyrighting the pursuiter are reterror of Augusting Kharrey.

A A polycome through early and also the

A Transport Further when after all, was a tanger fact and I make if give representing with telephone in Managemental's classes.

Williamen, p. a. projected an expendance of the second-chardle manuscripture.

The law a new or W

The Life of Muhammad

677

Tou obey a stranger who is none of yours,
One not of Murid or Madhhij.
Do you expect good from him after the killing of your chiefs
Like a hungry man waiting for a cook's broth?
In there no man of pride who would areach him by starprise
And cut off the hopes of those who expect aught from him?

996 Hamin b. Thibly answered her

Banh Wiff and B. Waqif and Khajim.

Are inferior to B. al-Khazesj.

When she called for folly won to her in her weeping.

For death is coming.

She stirred up a man of glorious origin,

Noble us his going out and his coming in.

Before midnight he dyed her in her blood.

And incurred no guilt thereby

When the specie heard what she had said he said, "Who will rid me of Marwan's daughter?" I may be "Adiy at-Khatroi who was with him heard him, and that very night he went to her house and killed her. In the morning he came to the special and told him what he had done and he said, "You have helped God and His apostle. O "Umay" When he asked if he would have to hear any evil consequences the special said, "Two gossa won't but their heads about her. so Umay' went back to his people.

Now there was a great commotion among B. Khaima that day about the affair of Bint Marwin. She had five sons, and when 'Umayr went to them from the aposite he said. I have killed Bint Marwin. O sons of Khaima. Withstand she if you can, don't keep me waiting." That was the first day that falam became powerful among B. Khaima before that those who were Muslima concealed the fact. The first of them to accept Islam was 'Umayr b. 'Adiy who was called the Reader', and 'Abdullah b. Aut and Khuzayrea b. Thiblic. The day after Bins Marwin was killed the men of B. Khaima became Muslime because they saw the power of Islam.

THE CAPTURE OF THUMAMA B. ATHAL AL-HANAF!

I heard on the authority of Abû Se'id al-Maqburt from Abû Harsyra that the latter said: The spoule's cavalry went our and captured a man of B. Hanfa not knowing who he was until they brought hom to the spoule who told them that he was Thomara b. Athai al-Hanafi and that they must treat him honourably in his captivity. The aposite went back to his house and told them to send what food they had to him, and ordered that his milch-camel abould be taken in him night and morning; but this failed to satisfy Thomara. The aposite went to him and urged him to

* Two tribes at Vermani ongos.

¹ CY Stars is sk.

secept leters. He said. Enough, Muhammad: if you hill me you kill one whose blood rount be paid for if, ou want a ransom, ask what you take.' Matters remained thou up long in God willed and shen the apostle taid that Thurshma was to be released. When they let him go he went as far an al-Boot', where he partified himself and then returned and paid homage to the prophet in Islam. When evening came they brought him food as usual, but he would take only a little of it and only a small quantity of the camel's milk. The Mushims were asconished at this but when the apostle heard of it he said. Why are you astonished? At a man who at the beginning of the day are with an unbeliever's isomach and at the end of the day with a Muslim's? An unbeliever eats with seven isomachs: the believer with one only' (975).

THE EXPEDITION OF ALGAMA B, MUJARUS

When Wagets b. Munazziz al-Mudkil was killed on the day of Dhū. Qarad, 'Algama b. Mujazzia saked the apostle to send him on the crack of the people so that he raight take vengeance on them. Abdu'le Aziz b. Muhammad from Muhammad b. 'Ame b. 'Alauma from Umar b. al-Hakam b. Thanban from Aba Sa'td al-Khudri said. The sportle sent Afgams b. Musiczia, I being with the force, and when we were on the way he summoned a part of the force and appointed. Abdullah b. Hudhafa. ad-Sahmi their reader. He was one of the apostle a companions—a facemous. fellow, and when they were on the way he kindled a fire and said to the men: 'Have I not claim on your obedience so that if I order you to do something you must do it!" and when they agreed he said. 'Then by wiretue of my claim on your obedience I order you to leap into this fire-Some of them began to gird up their joins so that he thought that they would leap imp she fire, and then he said. Sit down, I was only laughour. ar you!" When the apostle was sold of this after they had returned be said. "If anyone orders you to do something which you pught not to do, do not obey bim."

Muhammad b. Talka eard that Algeria and his companions returned without fighting.

TURE B. JABUR'S EXPEDITION TO RILL THE BAJILIS. WHO HAD X LUED YASAR

A traditionist told me from one who had told him from Muhammad b. Talba from 'Uthmin b. Abda'l-Rahmaa that in the read of Muharib and B. Tha'laba the spossic had captured a slave called Yeafs, and be put him in charge of his milch-camel to shepherd them in the neighbourhood of al-Jamma'. Some men of Qaya of Kubba of Bajila came to the apostle some suffering from an epidemic and enlarged spicens, and the apostle told them that if they went to the milch-camels and drank their milk and urine they

The Life of Michael

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qualit suppose on of they want. When they represent their health and their health constructed to their necessal sum they full upon the special's absphered. You're and talled him and stock theorie in his eyes and deven away his name. The special sum Karra is juicin to pursue and so suppose, them and prompter their to the specials as the returned levels the rate of 1240 Quant. He cut of their heads and fact and grouped out their syst.

ALC: NO DOMESTIC VARIABLE

'Ali midd the Tunan twice (pc6).

TIRIMA B. ZAYD'S M. SSION TO PAURSTINE

The appeals some faither to five and communical term to take the strategy gates the involves of the Bookh and of Fitteen in the head of Polastics. But the manager mode and all the first emographs were west, I alone (as 2).

ARREST AND A CONTRACT OF THE STATE

While remove were then the openic began to unfor from the three by which Got such here to what because and comparison. He conside for two shorts twices the end of Notes at in the temperature of Rank a.s., around its temperature is I take been said, when he wast in the probability of the right and proposed for the dead, Than he reserved to his family and in the macroing his reflexings began.

Abot 5 for firety filed point is force in the front took filedges in Abot 5 for fivety that the point is force in at the front took filedgests between mid-the equation and the fire modelle of the night the appears with five me and wide on what he was artisted to prove for the dead on the country and rise if was in go work took I was a mid-when to should make a firm analysis to prove appears on an an accordance of their mean large. Disconnecte large course like waves of discharge one after the other the last brong waves then the first. There is to record to the special and in type have been relieved to the country of the terminant of the world and any late have relieved to Parastine and recording the special to the discharge the last to discuss the last the point has been the last charge that the disch the proved for the dead charge that the appears the last charge that the special which special took them the state pump. There is may the the allower the state dead charge took to prove the special took them.

You with it. This from Machanism is Markin at-Salari from Thosphalias in This is Markin at from it wise, the prophet's wife, mad. The graphs recovered from the appropriate to find an informal from a recover based to make it was severely. Once hand? He work, here it was, It was found? Then he upon, Washid at discrete, was if was severe to do instant me to that I magin, want puts in pane obscule and proportion you and bury.

you F I said, "Relateds I am you if you had done that extending to my family still upon the said specifies a latted night therein with one of your whom. The aparth anded and from his pass processes have as he was gaing the record of his arrow, such he can recognized as the bount of Marriagon. He splind his twent and make their productions to be record as my have, and they append (9×8).

THE APOSTLE'S TLLMESS IN THE MOTIFE OF 'S'ISHA!

The specific want and welling between two men of his lambs and of policies was at Fig. 5, at 1995. He hard was bound in a clock got his first war dragging to to state to my house. I have both told the tradition or Abdullah b, at Abbits who told has that the other man was "42" (7" has there I am make not brough mount to great, well at tops through the was able to do not.

أعسب

They the quarters diseas unconsend and he collised much pass. He said. Four event shap at water from different with over me in they I may go up to the team and married them. We made have an diseas in a rule between the Married teams over him with the stand, Terruph surrent.

As guiget again that despite is Banke told him slope the appeals more against his head bound are and are in the polipis. The first that he are even if the first palace found is appearant for them, and greening the them a long more than he most. Cost has given one of his greening the characteristic from which and that greening the characteristic. And Bake processes that the mount hance? one has been more for the transport of the first process. He replied, Notette And Bake, mixing the techniques that again in a the management must them according to the first process that again in a the management must them according to the first hand after the first process of a factor of the first process in a factor of the first process for the first process of the first process for the first process for the first process.

Aprile. Represent to Aprilette world the found who of the founds of finish is at his office that the agencie must be his agencie that they. If more only to change a feature in south I denied above that Rule that purposessing and bootherhood in the facts remains mate. God united as in His preserve.

Motorwood to a few holf Labore total one from a create of Johann soften account from the special front the people special or property the shape that the people special or property the shape from the same perfecting, as to separate that has been some such that becomes of the same of the same of the halpers. After property can be command of the people it man despects and the halpers. After property can be included to specially man despects to the halpers. After property can are not be included to specially man despects to the halpers for thought our array on his indirection of the first property that he are not to worthy all the summand at his before the . Then he same down and the property increase on which the property on with that property in.

I show and he even note up as for m to first along a mage from Modern, and otherwise there and man principal as him. In the six operate because previously in it up to a specific because decide about the aposition.

Zuhrs said than Abdullah b. Ka'b b. Mälik told hom that the annutic said

Muhājars, hehave kindly to the Anşlir, for other men increme but they in the

comfort and support. So trent their good men well and forgive those of them who are rement. Then he came down and entered his house and his pain increased until he was exhausted. Then some of his wives gathered to him, I men Salaran and Mavendou and some of the wives of the Muslims among them Assal' d. 'Umeys while his uncle 'Abbite was with him, and they agreed to force him to take medicine. Abbite mid, 'Let me force him,' but they did it. When he recovered he saked who had treated him thut. When they told him it was his uncle be said, 'This is a medicine which women have brought from that country,' and he pointed in the direction of Abyannia, When he saked why they had done that his uncle said, We were afraid that you would get pleurisy.' he replied, 'That addresses which God would not afflict me with. Let no one trop in the bouse until they have been forced to take that medicine, except my uncle.' Mayenina was intered to take it although she was fasting because of the apostle's earth, in a punsalment for what they had done to him.

T 1809 (T Muhammad h. Jallar h. al-Zubaya told me from Uren b. al-

the devil, and God would not let it have power over me.")

Saild b. 'Chayd b. at-Sabbaq from Muhammad b. Union from her came down to Medina and he west in to the specific who was unable to

upon him, from which he knew that he was blessing him

Ibn Shihlb al-Zubri told me from 'Ubayd b. Abdullah b. 'Urba from A'isha that she used to hear the aportle say. God never takes a prophet to Hamself without giving him the choice. When he was at the point of death the tast word I heard the speatle saying was, 'Nay, rather the Exalted Companion of paradise.' I hand (to myself), Then by God he is not choosing us And I knew that that was what he used to tell us, namely that a prophet does not die without being given the choice

A. Zuhr't said. Hamsa b. 'Abdullah b. Lieur told me that A inha said. When the propher became seriously ill be ordered the people to tell Abit Bakr to superintend the propers. 'A inha told him that Abit Bakr was a delicate man with a weak voice who wept much when he read the Queue is repeated his order nevertheless, and I repeated now objection. He pand.

"You are the Joseph a companion, will have so promite at property." We are require for arriving what I not one that I wanted have been found that the property would never that a man other arranged the quantity opinion and under the property was to prove another and analysis and I wanted Abil Bake to be appreciated.

The beautiful and Apondon to they belong to being being be in Phiritis le. Highlien rold me from his fother from 'Abdullah le. Zama's le. at terms in a filterior of their than their process was assumed all mad I with a resolver of Manhau was with him \$100 years have because and he wis in a water summer is present to present. In I was me god there was 'Umar with the people, but Ab& Baltr was not there. I sold "Description of an and lead the nervous, as he did as, and when he shawed After Annex the property female for viving the fig had a property make, and to particle returns from these team, agreement every power from the Markovan forbid that." He I was must be Alek Bake and he eases after Dance land frontial for proper and property. I was pated on what or given in part I had desir carried. Where you have one to have the property I throught that the has grown our approximation officer has be start I ground not have dates the company that he had the relative the to be in the said that where I special and one filed there is the major than the page proper provides of whose faculty the remide at reserve.

As June's and char from b. Willis wild here that an other blanches of the date on which and work life appeals for some out in the power as they were greening the mattering process. The statement was inferit and the date appeals and age and age of the flanchess were almost actioned from their process for are at several from and in their matter at their T with the hand that their threshild currents flow property. The power's moved in their statement to the power's moved in the statement that the power's matter than the flanch that the power's process of the first threship that the specific weak several flanch has the statement had been several from his illness. Also had been returned to has wife in all-Sunit

Mathematically, Thefician In al-Matrick told are from at-Quant In. Mathematical this what the appears based may saving this Astronom the present he saked where Abit Bake was, "God and the Madirus forbed that." Had, it are been for what "Union said when for died, the Madirus would not have desired that the appears had present that he accessed has be until the total appears a part region are here when I due to mad at I tenth that the chart top accessed to be here. The the proofs a see her up a proof to the died to the proofs a see her age are to be add to desire and part and part appears to the Bake.

And happen. Abstraction is form between set, one than other the Montage entry of a quarter would now to conversing process with his based or opposit up wears Apil Bake were tending the proyects. When the spenish went out the property approximate experient and Apil Bake happens that the property small case.

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When he has represent them were to find their read to find. It prompts

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A to be only return on any require that we require the proofs to make an

well followed by one had not " a make an arms

The species we give it as an . The approves stray with the same is used that the Talquin is. *Union from all States from Talquin is. *Union from Aliaba saids The approximation to the first is not from the same part that the strain is no give because it to the same a constituting to the same strain from the same to the same the same to the same the same that the same the same that the same that the same is not deposed to the same that the same is said the same is the same that the same is the same is the same to the same is the same that the same is the same is the same in the same is the same that the same is the same is the same in the same is the same is the same in the same is the same in the same is the same in the same in the same is the same in the same is the same in the same in the same is the same in the same in the same is the same in the same in the same is the same in the same in the same is the same in the same in the same in the same in the same is the same in t

The of the filtering is in a condition to the 2 despite from the nation and the filter in figure 5 days upon The graphs about a my layers through an early Their investigate areas as suggests to bell, at the condition to the graphs and a second to the graphs and a second to the suggest and a second to the suggest and the graphs are the strong with the public and the graphs are the strong with the public and the graphs are the strong with the public time.

Collected mode and Ne Ne to publicate with these data throughts and the Warry and the Warry and the data and the publicate and data are present to make the total and the publicate and the total through the total through the publicate and the publicate and the total through through the total through through the total through through the total through through the total through through the

beautiful to be an experience for the second place. The second Bely heard what was happening he came to the door of the mosque as THE RESIDENCE AND PARTY OF THE Alisha's house to the mostle, who was lying covered by a mande of The state of the s The state of the s the same of the sa replaced the mastir on the mostle's face and west put. Tursar was will speaking and he said, 'Gently, 'Umar be quiet.' But Umer refused and went on talking, and when Abii Bakr now that he would not be allent he the party of the same of the s god and reduce through department prosperations becomes grant arms with the same of th God, God is alive, immortal." Then he recited this verse: "Muhammad is nothing but an accords. Apostlas have passed away before him. Can it by that if he were to die or be killed you would turn back on your heels? be the same of the party of the The people took it from him and it was (constantly) in their repuths. Urner said, By God, when I heard Ahu Beit recite these words I was Commence of the complete of the party and the complete of bactrice that the angette was indeed dead."

THE MENTION OF THE RALL OF B. ACLAS.

Where the appears was upon the signs of the Apple problems around the dital bracks in the last of the the was and the part of frequency at the content and further to the frequency governed remain this their annealment to the own of the frequency governed remain this their annealment to I were to the same part of the device. They promote appears to the their and trees upong them that the same of the displicated appears that the fact of the trees promote along proper than take a between the orders become growing. Here, the quantity was defined to become the through promoters are through two completed, and the family had technic the date of the lappy. These colds, 'I could be Assertable care up go to these one because of the lamps or one other they are through the same up go to these one because of the lamps or one other they

In any options with depth princip. Managing by Josephila right and trap. They become a district from 1 distributed in distributed in distributed in the first of their relationship in the distributed in t

was able and the left of these way that the east and to see a Proper provide the first time a basic time and that our relation angry and stid, 'God writing, I shall get up manny the year torsaist and warm them against chose who want to usurp power over them, I said, Don't do it, commander of the faithful, for the festival brings together the riff-tail and the towest of the people, they are the ones who will be us the autority in your presidenty (I gong especially) when you stand among the people. And I am afraid lest you should get up and say something which they will report everywhere, not understanding what you may or interpreting it neight no want until you come to Meding, for it in the horse of the savers and you can confer privately with the isswers and the noblesof the people. (T) you will come to the home of the hims and the more and you can confer praymely with the apostle's companions both modifies and their ! You can say what you will and the lawyers (T they) will understand what you say and interpret it properly. 'Urner replied, 'By God, if He will I will do so as soon as I get to Medina.

We came to Median at the end of Dhū'l-Ḥijja and on the Frisay I returned quarkly when the sun had set and found Sa'id b. Zayd b. Ame h. Nufayi exting by the support of the pulpit and I set opposite has know to love. Immediately Umar came out and when I saw him coming I seed

said since he was made caliph. Sa'td was annoyed and saked, 'What do you suppose that he is going to say that he has never said before?" put in the pulpit, and when the muezains were eilent he praise: God as was fitting and said. I see shoul to say to you today something waich God. has willed that I about any and I do not know whether perhaps it is my ust atterance. He who understands and beeds it let him take it with him. whether proved the great stand on the halfs when your day has been dear at Markey and the property against the company of the appropriate groups about the comassistant to kim. Part of what he most down was the message on atomics. we read it, too were mould it, and we harded it. The aread money (substances) and we stored them often him. I fear that in these in some more and any ting they have an appropriate of company of their party time appropria many and district the American and artifactions which is not beginning the first first production and the bound of the first programmy date for page and make that the contract with a series of the series of to made. Then we read to what we need from God's heak. "Do not deare to have ancestom other than your own for it is adiable no to du. " "

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First our dissipants age "Do not profes we estimage by Term on, of Many was present and one The surveit and the speech of Gold?" It have board that assureme und. If 'Unite wave had I would be if So-and-to." Don't let a man decrive bisecut by arging that the assurement of Abbition was a superstant of above one of a property of the interpretation of the flat was present to any of a "board owns assurement of the property group decrease the region of a survey of the property group decrease the region of the flat was a survey of the property group decrease the property of the flat of the survey of the property of the pr

off to provide the state we have become out in and take in at the case of to provide the state we have become out in and take in at the case of the provide that must be the mixet up affirm we never provide when my next state and that were one as most for up a specially there and we must assist our term decrees. I mid, "By God, we will personant them as many recorded up. In answer to my requests they mid that he can be a to the state of the case in the middle of them were a many recorded up. In answer to my requests they mid that he can be a to the state that the way if "Wan, we up have a way quality provided and shaddle and present God as was feeing and that statements. We are God's Helpings and the appealant of letters. You, the best of the case in a transfer of many provide the special ("Dones) said, "And is, they were trying to car to off force our most and many many many many that the provide to

fafta. I herre trunslated this "hatty missake" an

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en specify of his, but Ah& Baky said, 'Gently, 'Umar? I did not like to be a second as a second apperity of his, but Ah& Baky said, 'Gently, 'Umar? I did not like to be a second appears to a second appears the second appears at a second appears and and be untered it in his inimitable way better than I could have done.

For the first term of the proof of the proof

palso." Let us have one rater and you enother, O Qurayah." Astronomers be feared I med, "Stretch out your hand, Abb Beig." He did so and I to be seen and the second and th

All Fallet most that There is all Fallege held bein that into all the paper man where their start on the way in the best was it was a like the star was any universary in the start teaching of it all fallers. Commercing the start that when the dynamic upon universary starts of which there is no particle of the start start of their start of the start of their start of the start of their start of their start of their start of the start of their start of t

As a solutional the service applicatory of Asses by Millia, The six asserting of Abits Ratio a prosperiors or the half for one or the projet and it story proving that special special perfect them, and other presents it said to a to the form the said. (1) what makes presented it should be seen as a property and it which I do not find in God's book not was at most thing which the appeals assembled to the last throught that the greater points and the part of the projet in the last throught that the greater points are placed to the last throught the first proving points [7].

prompt in all print respectives in that is always have the Budgement ways than the deministraparty on the off the contract of the contract o gives by adjust the product blue species and if you tends too to stay. One will greate uses as the growted box. A set has placed over affects as the basels of the last one among that, the companions of the appeals—the amounts of the true when they were in the area—on areas and owner facility or from Photograms—the pumple of our leading to this Balls as a body often on plotting to the half.

Aim finite and other primaring Gold. It have been pieces applicately died to the finite been and of the all them profine have not electron at term. If I the engl help not and of the all them prosition right. From resource in location and relocation in termshare. The weak growing sum whall be strong to see some noight, propert has right at their wellgest the mening assump one chall be weak in our case until average that right from bear. If a perspectation, though high high at the way of person with severy strong ways disprised. We stronger to record Westerprints in a prompte from their freezings attraction against them, all, follows are as long as it where wellged that aparties, and if I disprise these pass over one for obsolutions. Some

Physically, S., Against the control of Thermal From Plan. Making who spid will have \$1 man upon aposition was employing with him what he was remote an internation of his. We seem about good to find a whop in his higher such as his highest on humanif he programs who make of his high work to such as his highest to his with the make the make the highest such to such the make type of \$1 hours when industrial him is aposit on his dark when the aposition of his highest state of the aposition of his dark with the aposition of his aposit of his dark with the aposition of his aposition.

It mis brought I used to stall that the latter waste you a stable proper that you, dury for westerness against that and that the squarks more as a surroun against you, and by load a phospite that the spaces would weater ground but your what he arrass returns opened expits us at the latt though along did. They you what induced see to my what I did."

THE SCHOOL PROPAGATIONS.

by heart of the former of the first time and to prove the Abstract of the first state of the special st

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T then you go.

T any then you will be one take must be present appoints.

specific a body with the based the month has mad. There is then my factors and the property have break pain are not used double. The appears a heavy ulid not present the appearance of an applyingly mapper.

Yahya h "Abbild he "Abdetting he al-Zahaye from his factor "Abbild from A title "Some that Waters in seaso in seaso the agreet's response assum. They did not have under their some to story have at his season in agreement their story agreement to the season of the story agreement to the character of the house same terrorang ways at their Water the space is not his season of the house same terrorang ways at their Water the space is not him storting and the three gas up and upon the three spaces to the him storting and the story agreement to the spaces that we should take much tag above any house and the story that we have a story the story and the story and the story that the story are the story and the story and the story that the story are the story are also as a story of pastory as the story of it made that his window would have the story.

Jeffer Iv. Medianness Iv. "All Iv. of Hannya from his factor from his grand-order the an forest, and a date from the purification one that when the appears had been measured to may compared in the or purification. from at North made and a measure many to compute the other near the order.

Manager is described unto the front Springs from the Adequate Jupon Adeq. I have being a present unto the operation on the Manager day, and have the favor in the best same and an extension and the Manager and an extension of the favor of a particle of the favor of

When the preparations for burial had been empleted on the Tuesdes

place of burial. Some were in favour of burying both in his mosque, while others wanted to bury turn with his companions. Abo Bakr said, 'I heard the apostle my "No prophet dies but he is buried where he died" so the bed on which he died was taken up and they made a grave beneath in Then the people come to visit the apostle praying over him by companies first came the men, then the women, then the children (T then the

aposite was buried in the middle of the night of the Wadnesday.

Moreover to the finite treat one from the sector is to make the property of the sector tree to the sector in the sector is a finite sector to the sector of the appearance of the sector of the sector

There will demonstrate man the proof were. All used to Fight and Quebook

the same of the court of the first court of the same of A PROPERTY OF THE PERSON NAMED IN the second secon had one as a run and bursed (T cast) it in the grave saying, . at the same of the A CONTRACTOR OF THE PARTY OF TH the appetle. He used to say, 'I took my ring and let it full per control from the control of the THE PERSON NAMED IN COLUMN and the second s by the same of the the second secon the second section of the Contract of the Cont and the same of the The second secon and the second second second second second The same of the sa

he said, 'He lim. The last man to be with the sponds was Quelater h. Abtes."

6. This Harmon tend our frame at Parket from Thymologics, in Advisoring, in the state is also been seen. The appendix source is block comb when he desilicant access given. Incremental in World part of sourt high from providing the whole wide a self-content the growing off-content of sources, and story provide who stream the growing off-content properties as a strength, warrangly list attentionarily against much in protection.

On the speciment purposes I was said that the last structure the specific part was at the first to built but has religious to the a day through programs.

The greate deal on the path have an event on the new day the in 2 to seek to Manner in all uniquests he only associated enters seeked page on the displace. There we appeals were dead the Mantelly does going services. There began have being count to one. When the appeals that the first of appeals and a new country and mathematical special dead to the appeals and a new course and mathematical special dead to the property of the service of the property many regions the service of the service of their property many and which them we der Abb Boler (920).

Resets and promotion the mouth

Tell the proof that pleasy has but them.
With the prophet who departed from them this marriag.
Who was it who has a middle and a quantity pro-,
My family's automatate when min fails?
Or with whom our we argue without streety
When the tongue runs every with a man?

6ga

The Life of Muhammad

He was the light and the brilliance we followed.

He was aight and hearing second only to God.

The day they had from in the grave

And case the earth upon him

Would that God had not left one of ou

And neither man nor woman had purvived him!

The Band'i-Najjar were attenty abaned,

But it was a thing decreed by God.

The booty was divided to the exclusion of all the people

And they resurred it openly and uselessly among themselves.

2006 Heesão also sud:

I swear that no man is more emeful than I In swearing an each true and without falsehood. By God, no woman has conceived and given birth To one like the spoatle the prophet and guide of his people; Nor has God created among his creatures. One more faithful to his sojourner or his promise. Than he who was the source of our light, Blessed in his deeds, just, and upright. Your wives stripped the tents in mostrong. And did not strike the pegs behind the curtoins, Like none they put on garments of hair. Certain of misery after happiness. O best of men, I was as it were in a fiver. Without which I have become kniety in my thirst (921).

Apparently the people are the Arrest and they are the Quivesh. The tomeration of this line with the proceeding is absence. This and the following poem come in

IBN HISHĀM'S NOTES

10. What I have just written about the prophet's genealogy back to Adam and about Idrie and others I was told by Zivid b. Abdullah al-Bakka'r on the authority of Muhammad b. Ishiq

Khallid b. Quera b. Khālid si-Saddal on the authority of Shaybān b. Zuhayr b. Shaqiq from Qaasda b. Di dma gave a slightly different vertion from Israel upwards, seconly: Asragh-Argbo-Falikh-Ābir and (least)

Mobile II b. Qavin b. Andeb.

God willing I shall been this book with lamb'il son of Ibrahlm and mention those of his offspring who were the anesstors of God's spostic one by one with what is known about them, taking no account of lami'il's other children, for the sake of brevity, confining myself to the prophet's bougasphy and omating some of the things which I I had recorded in this book is which there is no mention of the spootle and about which the Quesa says making and which are not relevant to saything in this book or an explanation of it or evidence for it promises which in questes that no authorists on exercity whore a hare the account of maps which it is dispreceful to discuss markets which would distress certain people and such reports at at-Bakkas told me be could not accept as trustworthy—all these things I have omitted. But God willing I shall give a full account of everything else so far as it is known and trustworthy madition is available.

- 21. Some say Mid\$d. Turhum was the son of Qabi\$n from whom all the people of the Yuman are descended, the son of 'Abir b. Shilikh b. Arfakh-shadh b. Sam b. Nob.
- ra. Who Arabo say Higer and Ager, changing the & into a as an the rechwanter and anter or poor has. I ager was an Egypteen. Addullab b. Wahb from Abdullab b. Laht a no the outhories of a mor clean of Ghadisa tale my than the agestle and hinow purty or dealing until the protocopy peoples, done if the service lands, the brack, the makin hered, for they have a quible apprecia; and marriage was with us. The say man explained that by ancestry the propher referred to the fact that the propher small's mother cano from them, and the marriage its was contracted when the aposititivals one of them as concubine.

Ibn Lahfu said inma'il's mother Higer, the mother of the Arabu,' came from a town in Egypt facing Farama.' and Ibrahim's mother Marin, the propher's concubuse whose, the Muquaque gave him, came from Hafn' in the province of Angua.

13. All the Araba are descended from limit'il and Quiquin. Some of the recopie of the Yeman claim that Quique was a son of Isras'il and so according to them Isras'il is the other of all the Araba.

[&]quot;This pign from William C. has same from minute. Arability the sufficiency Union at Arability and the sufficiency Union at Arability and the same that he area from a sound edged Visquess almost decays.

Said to be the accretion burn.

In the laint on the say bank of the National

Bee Hightne's Notes

4 Akk dwelt in the Yaman because he took a wife among the Ash arises and lived with them and adopted their language. The Ash miles are descended from Ash ar b. Nahr b. Udad b. Zavd b. Humayas' b. 'Arar b. A ib b. Yashab b. Zavd b. kahttin b. Saba b. Yashab b. Ya vab b. Mican. Others are Ash at in Nabt b. Udad or that Ash at was the son of Micak who was Madhija b. Udad b. Zayd b. Humayas. or Ash at is the son of Saba b. Yashaub.

Abû Muhriz Khataf at Ahmar and Abû 'Ubayda quoted to me the fellowing verse of Abbia b. Mirdia who belonged to B. Sulayra b. Minefe b. is one b. Khasafa b. Qavi b. Avian b. Mingler b. Nockr b. Ma add b. Adnab in which by inspired of his descent from Alik

And 'Alls b. Admin who made a mock of Chambo Until they were driven our completely.

Chamba is the more of the water get from the dam at Marib* in the Tuman which was drunk by the descendance of Minim b. at-And b. at-Ghauth and they were named after it. Others say that Chamba is the name of water at at-Mashallel near at-Julyfa,* and those who drunk of it and take they mean from it are the tribes descended from Minim b. at-And b. at-Ghauth b. Nabe b. Millik b. Zeyd b. Kahtim b. Seba b. Yashjob b. Ya'nab b. Qehgta. Among the verses of Heasta b. Thibit at-Anglet—the Angle being the tribes of Apatric Kheana, the two some of Elleriths b. The labe b. 'Anny b. 'Anat b. Hearths b. Imru'ul-Qeyo b. The labe b. Milain b. at-And b. at-Ghauth—fe this.

If you sek about ut we are a noble people.

Al-And is our forefather and Cheesin our water.

The Yestenites and some of the Aki, who live in Marsieta report their descent from Aki; b. Admin b. Abdullah b. el-Aed b. el-Ghauth. Others my Udibin in the place of Admin.

cg. The Yentenites say Quelife was the son of Makir b. Rimyer, 'Arer b, Morra at-Juhani---Juhayne b. Zayd b. Layth b. Bod b. Asiam b. at-Hiff b. Quelife---and;

Bons of the noble renoward shalesh we are, Quights son of Millik one of Himyar Our decourt is famous and undisputed, It is engayed on stone beneath the pulpit.*

16. The passe is also written Capes.

vy Laklen was the son of 'Adly b. al-Hirith b. Murra b. Udad b. Zayd b. Humayar' b. 'Amir b. 'Arib b. Yashjub b. Zayd b. Kahlim b. Saba' Others say of Adly b. Amir b. Saba' According to others Rabi's b. Napr b. Abb. Hiriths b. Amir b. Amir. He expected behald in the Yaman after Amir b. Amir's sugration thence.

ROW THE B. THIS CEPT THE TAMAN AND THE STORY OF THE DAW OF MIRID

The cause of Amy structured on the Yeman and man tide to by Aba-Zayd al-Angarī in an folkown: Ann saw a to burneying in he care Marsh where they used their south the water and two direct in white it was ment needed the perceived that the dam could not got and indicterouse. to leave the Yeman. He proposed to deceive his people in this wite. He ordered his youngest son to get up and bit hum in totallation for his rough treatment and when he did so Ame said publicly that he would not so on living in a land where the resingest son could slap his father's face. He offered her goods for sale and the propagat men of the Yaman took advantage, as they thought, of his rage and bought his property, and he went off with his sons and pranciphentine. The Azones and has they would not ment of Am, note the country so they sale the props and were with an look travelers again the visconte of the annotation of the region than a new tick in pattern do not desiring to find soft expense. Ask those up arous desires them, in the highlight was indecisive. It was of this that Abbas b. Mindas composed the verse of s. 6. After this they moved on and wept their several ways in the lands The farmer of african. Amy b. Amy resolven on the second Australia Relations in Yathrib Rhussia or south. Azu elefarat of Aubural and Adul condition The maker.

Then God sent a regree against the dans and described if flagor roung this error, that revealed is his proposed. In opposed, whose an their are long place had a sign, by predent one of the right and another; a to be inverse examinanted, but from what vote it are not furnished and in pratically the flagor had a goodly land and a forget up a toro. Hut does turned away to We sent against their own operation of all terms. This area were accepted address to a supplier and are proposed to what Abit is better one of the sentence of a s

At A size of R. Quye b. Tha mba h. Ukoba b. Sa b. A. b. Bahr b. Wa'il b. Hinb b. Afgā b. Jadda b. Asad b. Rabf's b. Nizār b. Ma add (Others may Afgā b. Da'mi b. Jadda). Al-A sha (Mayanim b. Quye b. Janda) b. Sharsiyii b. 'Auf b. Said b. Qubay's b. Quye b. Tha'isba) wrote the following times

Herein is a moral for him who looks for it.

The dama (that were breached) destroyed Micrib(Elimyer had built sheen of morble for them.

When the Boods rose high they stood fast.

When their water was sent out in channels

It watered the crops and the vinet)

Then they became wandepert unable

To give dripk to their tender habes *

⁴ Marr. called Marc et-Zahardin (and Marr Zaharda), we day's journey from Messa. Said to be a mouseau overlooking. Audit. See forther historial dispute.

The premier of the second of the an amedian is 1600. It is a North of S.E. M. is a come for the prior is a superior of a present the test of the second of t

A reading enlarged 'got the earns of' yields a laster mann. Or Ma'rib lette and hereunder.

Mushells) is a recurrain near Median. Al-Julyfa lim on the Median-Moore real.
 The second however, in the second and the faut is taken up a chapter-

heading. Yingin discretion Julyle on the room of an old gift that once was of semidemble also possessing a pulpit.

The Highlan's Notes

Gas.

Branyse b. Ahd al-Şalt the Thaqubis—the name of Theqd is Quely b. Munabbih b Bake b. Hawkan b Marque b Ibrims b. Khasets b. Lays b Aylin b. Mudar b. Nixir b Marada b. Adulta—record

> From Saha who dwelt in Manb when They built dame against its termen.

This were occurs to a poem of his, but it is also attributed to al-Nilhigah at-Taid whose course was Quya h. Abdullah, one of B., a da b. ha b. Rahfa b. Amir b. Seles a b. Mullwrya b. Bake b. Hawkan. But this is a long stary which I am outspelled to our short for the removas I have strongly given.

Store that a medium is Shafi b. Kulayb at Sactal final time to T about 400 of the with him and in sent to wished in the open parenter. Tables asked that whiche he has are any of improvened to interconnect and in the intercurse the men it so he told into a right to the interpret whether any it of to also call with into the long of sharter has a new element has a new element would be surpassed by a man of great piecy helped by the Almighty, described in the pasting; his people would be favoured by investigation, he what there is no inside at the prophet land because the prophet when he comes one of the sure of the prophet found the description of the prophet

Ibn Inhiq gitaned and assembled the following traditions from what Solid b Jubaye told haro from I Abbis and some teamed Yamani traditionalist: A Lakhmid long was in Yaman in the territory of the Tubba sof Himyur called Rabi's b. Naur Before him there had reigned in the Yaman Tubba I Zayd b Sahu! With him came Shamir Yur'ish b Yama Yun'im b. Acur Dhūl. Adh is has courin and Shamir Yur'ash who raided China and built Samarquad and disconnited at Hira. He is was who said.

I am Shemir Abb Kadb al-Yamint.
I imported horses from Yaman and Syrin
That I might woul the sloves who rebelled against at
In 'Athen and Yam beyond China.'
We call in their land by a just see
That an executary can managers.

*8. The Yamanian and Bajtla my the B. Annair b. Irish b. Librin b. 'Anna b. al-Ghauth b. 'vant b. Maint b. Zayel b. Kahlin b. Saba - Another Version in Intel b. 'Anna b. Labytin b. as-Ghauth. The home of the Bajtle and falseth one in the Yaman.

29. and comes 'dealet' in the Hanyert tonges. Also 'Ame and it means 'falm'

According to Khalaf al-Alemer has same was al-Nu'rean b. al-Mandhar b. al-Mandhar.

an. Some pay al-Raliab.

² As U.H. has advancely cut our much of what I I, had written and as the following extract from Table (1) remine of L.L. is felt in the ab., I have judgeded in here. Here follows has planning; which is given by T.L. when he don't with Abl Mash.

A peer page

The man do Years. The same Later posterior, and the realing is are assult.

34. The order should be Yoshjab b. Ya'rah h. Qalqtie.

an. Of him it was mid:

Would that it were my lot to get from Abb. Katib. The exclusion of his evil by the good he had

- 24. 'Azor b. Tella war Arar b. Mu'hwiya b. Arar b. 'Āmir b. Matik b. et Negar Tella, hu mother, was d. Āmir b. Zureya b. Abdu Himths b. Milit b. Chadib b. Jushan b. al-Khazraj.
- 25. The power or which this line occurs is a later towerson and therefore we have not recorded it.
- at. The thyrning words are not inflorted
- 27. In Rebruya according to where a scholar sold me.
- of. Another reading is Shahi Abilia.
- 46 Noblash is a Harryof word stateing Tond
- 30 Uhhidd meses a long trench such as a direk or a hearly and so us. The pluret a subbatid. Dhu'l Roman whose name was Chaytan b. Tophe, one of B. Adiy b. Abdu Manait b. Udd b Tābakha b. Hyta b. Mudar, uses the word to one of his odes.

From the "Iriqi had which as abidid waters. Between the doors and the pain.

Here the word means a casal. The mark of a swood or a built as the thin is called abhalid and so as the west from the east of a whip.

33. His mother was al-Dhi'bu and his name was Rahi's b. 'Abda Yali b. Stilen b. Malik b. Hupsys b. Justian b. Quaty

32. Zubeyd b. Setume b. Maxin b. Munebbih b. \$a'b b. \$a'd al-'Ashtra b. Madhhij: others say Zubeyd b. Munebbih b. \$a'b b. \$a'd al- Ashtra, or Zubeyd b. \$a'b; and Mundd in Yuhibir b. Madhhij. Ab'à 'Ubeyds rold me the following: 'Umaz b. al-Khuppih wrote to Salrake b. Rabi'a al-Bihlill—Bihlil being the ton of Ya'pur b. \$a'd b. Qaya b. Aylin—when he was as Annequa ordened ham so show preference to those who possessed pure Arab hones, so against those who counsed pure and a honest as against those who counsed pure Arab hones, so against those who counsed pure Arab hones, so against those who counsed pure Arab hones as against those who counsely und as he passed by Arar b. Ma di Katab's horse he said: 'This hone of yours is of mixed breed. Arter was farious and said. 'A mongrel known a mangrel bits himself' Coys agrang at him and thressened hom, whereapon 'Amer recited the reverse just durant

That to what Sorth the anothery transpir when he said (0.1.)

The Ethiopiane on your haid shall bear Ruling from Abyen to Jurach everywhere.

And what Shing the continuous means when he mid:

The blacks on your land shall bear, Plack your little once from your care, Ruling from Abyun to Nejran averywhere.

Net Heshiles's Notes

6gg

33. The expression finiteds'd means 'make to coincide' and standar's means 'agreement'. The Arabs say wate take old hadha'logue, meaning I agree with you in that.

Ind in poetry means coincidence, i.e. the repetition of the same rhymning word with the same form, as in the lines of all Ajili whose full name was 'Abdullah b Ru'ba, one of the B. Said b. Zayd Manër b. Tamim b. Murr b. Udd b. Tahikha h. Thyis b. Mudar b. Niels.

In the current of the wayer-wheel set free (marzel). The stream rises in the stream set free (marzel),

- 34. The first of the mered months is 4-Maharana.
- 35. I.e. be defected in it.
- 36. 944 is a document, of Súm 38. 15 'Bring us our written fate quickly' [This comment is omitted in C but it certainly belongs in the text breates A.Dh. in his commentary applicitly refers to in.]
- 37 Thoulf is Quely b. Munabbih 5 Bahr b. Hawazin b. Ikmess b. Khapafa b. Quye b. Aylan b. Mudae b. Nizār b. Mo'add b. Adada.
- 38. Abo "Uboyda the grammurian quoted to me the werses of Diegr b. et-Khapab at-Filmt-

Thought fied to their Lit temple Returning frustressed afterly hopeless.

Cf. Step 3, 192.

19. Au-Wägidt added:

If you are going to abstract them and our place of prayer, then something (we do not understand) seemeth best to Thee.

This is as far as the genuing tem room.

- 40. This is at far as the generous test goes. Tomories means "barbarians"
- 41. The words 'not the conquerer' do not some from LL.
- 42. Abidit means flocks so far as we know the Arebs do not use the sound in the singular. As to of sijili Yunus the grammarism and Abi 'Ubayda told rue that among the Arabs in means strong and hard. Ruba b. al-Agis said:

They were emission as the owners of the elephant were assisten. Stones of sigil fell upon them And birds, Ahibil, sported with them

These words occur in one of he rajez poems. Some commentative say that sight is really two Person words which die Arabe have made into one namely som and fill sam means about one fill means that and so a peoble made of stone and clay. As means leaves no about of herbage which have not been out by angular is as A. Ahii , bayds told me it is also called as As and side. He quoted to me the lines of Arabina h. Abade, one of B. Rabfa b. Malik b. Zayd Manit b. Turnter.

It waters torrests whose herbage droops.

The bed of the stream in mised by the rests of water.

These words occur in one of his odes. The reject post sees.

And they were made to binder all corn that have been devoured.

An exploration of the short employed here is to be found to works on

greatment.

The words Italia Queryth mean 'their smembling the party to go to Sympley code.' They had two expeditions: one in winter and one in summer Api Zayd at-Anglet told me that the Arabs use the first and fourth forms of "ala! in the same sense and he queted to me the words of Dioi 1-Ramma.

Of the sand-dwellers are the tawny-bocked white-bellied (gazelles) In whose colouring the rays of the sun become clearly seen.

[This man was Sa'td b. Aus b. Thabit. CE Ybq. 4, p. 436-]. Manud b. Ka'b al-Khuz4] said:

> Who are generous when the start fall to being min And who set our upon their accumomed way

I shall mention this and other verses of his later on if God will. I'dly is also used of a man who has a thousand carnele, caule, or sheep, or other possessions. In one of his odes al-Kumayt b. Zayd, one of B. And b. Khizayton b. Mudar b. Muzar b. Ma'ard, said.

In a year of which the owner of a thousand criticals says. This makes the room who longs for milk walk on foot.

Its is also used when a people become a thousand in number. In one of his odes al-Kurrayt b. Zayd said

The family of Mussyquys' on the morn they me. The Bank Su d b. Dabba were a thousand strong.

Its also means the joining of one thing to mother so that it adheres and sticks so it. It also means to complete the thousand

- 43. Sapti b. al-Anim b. Jusham b. Wa'ji b. Zayd b. Qaye b. Āreira b. Marra b. Mblik b. al-Ane.
- 44 Thus ode is also attributed to Umayya b. Abu'l-Sult
- 45 Abb Zayd at Anglet quoted me his words 'Upon the passes' &c. which occur in an ode of Abb Qays which I shall refer to later, God willing. The Issues Abb Yakuten spoiles to Abraha.
- 46. These times of his occur in an ode on the Battle of Badr which I shall ruler to later, God willing.
- 47. The lines are morabed to Unrayya b. Abu'l-Şak b. Abu Rabi's si-Thequit.
- 48. Al-Fantzdag—his name was Hammdin b. Ghālib. one of B. Mujitch?
 b. Dārim b. Mālik b. Ḥangala b. Malik b. Zayd Marsit b. Tambu—
 enlogating Sulaymen b. Abdur Malik b Marwin and satiriting al-Ḥajib 40
 b. Your and mentioning the alephant and his samy, mad

When al-Hambi's presumption ted him to excess He and 'I will prount to the skeep's

Literally, fen judden — Cl. Bertan a edition, salden, 1965-7, p. 14M.

The Lafe of Muhammad

As Nosh's son and I wal clumb
A using mountain to escape the water.
Cool smore hand to his body as he smale
In defence of His holy Temple
The scores leading the elephane until
He turned them so dust houghty at they were.
May you be preserved in the temple was when
The scales of the foreign polythelets brought his elephant!

"Abdults h. Once al-Ruquyyat, one of B. 'Amir h. Lukyy b. Childs mentioning Abraha the apit-mosed and has cusphant, and:

Split-come bringing his elephant threw near Bus retrested, his army overthrown; Birds with pebbles hovered over those So that they were as shough they had been shared, Whose copy that streek it will withdraw Defeated and covered with shares.

- 49. Abû 'Ubayda told me ther when Bayf. b. Dhû Yizan entered his presence he bowed his head and the king said. 'Does the fool come in to me by a high door and then bow his head?' When Sayf was cold of this jet said: "I die this only because of my amery, for everything passes on me!"
- 50. Khaliad b. Queen al-Sadore quoted to one the last of these verses an coming from an ode at A'shi of B. Quya b. The labe, but other author/quee-on pockty deny that he wrete it."
- 51. Others say Umayve b. Abū'i-Şalt.
- 33 These lines which Ibn Iable reported are genuine except the last verse which halongs to al-Mahagha at-Juidi whose mutae was Hibban b. Ab-halata b. Quya, one of B. Ja da h. Kaib b. Pabita o. Amir b. Saissin b. Mu świya b. Baler b. Hawasan
- 53: 4.6 one of the sons of Imeu's I-Quys b. Zayd Mandi b. Turnim, or as others so; Adiy one of the Ibad of al-Hive
- 54. Abu £ayd al-Antāri quased to me the vome 'The day that the berburians, &c. we from us-Muladda, at-Dabbā

This is what Safily means when he send that I cam b. Jhu Yagan would wome against them from Aden and not taken one of them in the Yaman; and it is what Shingq means by his words:

"A young man potter remain not been Coming against them from Dha Yatan's home."

35. When Wahriz died. Chosesca apprinted his son al-Marzabin tuler of the Yuman. When Marzabia died, Chosesca apprented his son al-Taynujān' raier over the Yaman, and when he died he appeared his son.

aductwords deposing him and appointing Bildhan. This men continued in office most God serv Muhammad the prophet.

I was told an the notherity of al-Zuluf that to said that Chances wrote in Richla the following interts

I have been told that a men of the Quesyeb has come forth in Mercai amorting that he is a prophet. Go to him and favote him to withdraw. If he withdraws, well and good, if not, and his head to me."

Biddelin sent Chouroes letter to the sportle of God, who replied, 'God has promised me that Chouroes will be killed on such-and-such a date. Now when Biddelin got thus tetter he waited to see what would happen, saying that if he were a prophet what he said would come to pass. God killed Chouroes on the day which the prophet had named. He was killed by his son Shirawash. Khālid b. Haro at-Shayoshi said

And Chorrows, when his sone out him in perces. With swords as the butcher cuts up joints. The faces were harrhing on cell day for him. It came, for every child must come to the birth.

A) Zulmi end. When the news resulted Bidden, he can word to the specific of God that he and the Persians with him societied Islam. Her messengers said to the specific of God, "To whom do we belong?" He replied, "You see no send related to me, the people of the house."

I have been tota that al-Zuhrl stad, It was then the apostle of God said,

"Salman is of us, the people of the bound."

This is what Satah means when he said: A pure prophet to whom revelution will come from on high and what Shipq means when he said that hingdom) would be ended by an apostle who would being south and justice from a people of religion and writte. Dominion shall rest among his people tuntil the Day of Separation.

so. Dhereit should be spelt Dhereit according to what Yanus told me.

THE STORY OF THE BING OF AL-QLASE

Rhandd b. Quire b. Khājid al-Sadūsi on the nuthority of Janubd, or of one of the learned genealogies as al-Kofa, sold me also al-Nu'min b. al-Mandlar will descended from Signan' hing of al-Hadr, a great fortress built like a town on the bank of the Euchysses. It is he to whom Addy b. Zayd refers in his hoes

When the master of al-Lindr built it
When the Algris and Khilbite were brought to it?
File constructed at of marble and plantered it with gypown,
Block sented in its soof.
Thet the fates did not respect it.
Its loodshap departed, its gate is foreshed.

2 On to 6 Super fire crain Later.

On May God smire him &c.

We exhibite the reader will find it on places at Cayer's edition of \$1-0 shifts Dinder stood shows.

² Fredship an error for Bayragio. See Mildche a footpoor (d), Tab. 028.

³ Annualing to Notificial Conds. d. Preser q. Analogy p. 5% at-lifery was an rules by vice and so Shipper 'ally against large here here the descriptor. The police is made by the Cairo editors of the Highlithm.

> a.c. the inequisit whiting from the land they watered

He it is to whote Abb Dowld of fyild refers to his lines.

I new that death had descended from al-Hade Upon as-Sturio land of its people.

This verse occurs in one of his odes, but it is also armitemed to Khalef al-Ahmar others say to Hammid the revolut

Now Circurous tisher Pho'l-Abrid' has articled Startig, large of al-Italy, and benegod the form for two years. One day the latter's daughter, hasking, down from the starte, had seen Shidy up his till; bysatde with his golden arrows must with togospe, subject, and pearls on his head, a fine agrees of a man, and she seen secretly to sell him if he would marry her if she opened the gate to him. He agreed to do so. Night turns and Shirks became dross, for he never went to bed sober. She took the keys of the gartle from begand his boad and sent them with one of his freedenes who spened the gate and Shirks came in and killed Satirus and gave al-Ifade to the coldery and decreased in the cook away the girl and married her.

At night as the was electrical upon her bed she began to tous about mathemly and could not sleep, so be called for a lamp and the bed was searched and a myrde real was found in it. Sahur asked if that was the cause of her witting, and when alle and chost of was be asked how her faither had brought her up. She answered that be had given her a bed of brounds, clocked how is adjusted her on macrow, and given her mino to drink. If thus is the way you reward your faither you will soon betray me,' he mad, and ordered that her have should be used to a house a tail, the home galloped away with her until the way hard. Here are some kneep of A shi of B. Jaya b. The late.

Have you thought of al-Hade when its people prospered, But does prosperity over surface?
For two years Shahbar keps his armies there Smiting it with exes.
When he proyed to his Lord
He turned to here and task no wangemen.

Here are some these of 'Activity, Zord on the sublect:

Puts descended on al-Hadr from above,

A prievous distance

A spain during slid not prount her fither

When her witchman mive up hope because of her breichers!

When the number has evening out of unmasted wine-

(For wice destroys the mind of the danger).

She betrayed her people for a night of low,

Thisking that the prince would marry her

His of the shoulders.

A post serve. Presently Abb Ditter was not estaded as he adds to his gives the planet which ration debautions in the divine confinence of

This line has given much evolve to communication. The first word can be read as eight a communing watcher: and would then refer to the girl tenhang down from the wall Eddardelia, the rending adopted above to believe from the variance given by the cause advances as since of the happeneds of chest and W is not blue ado, different "Darkata" in 10 feet the happeneds of the happeneds of other and W is not blue ado, different "Darkata" in 10 feet the happeneds of the happeneds of the cause of the renders days given by Aleh Observation of the court description picture is good above.

But the bride's jor was that ge the light of down

Her focks run red with blood.

Al-Hadr was destroyed and given up to plunder.

The elother-cutor of her complex did not marge the free

58. Also lyad, as the following verse from one of the points of al-Hartile b. Dans al-lyads shows: (It is also attributed to Abit Duwid al-lyads whose mane was larve b. al-rights).

Young your hundrens in Sec. Of lead b. Nicke b. Ma'edd.

The mother of Muder and Lytid was Souds d. 'Akk b. 'Adapte. The mother of Rabi's and Ansale was Shoppyon, mother of his daughters; others say it was a third doughter named Jum a.

- 90. The Yurministe and Bajila my Arandr is the son of Irinh b. Libylin b. "Ame b. al-Ghaoth b. Plabis b. Diplat b. Empl b. Kandin b. Sabai. Others say Iriah b. Ame b. Libyle b sa-Ghaoth. The home of Bajila and Khathi and in the Yernen.
- 66. Their coother was a Judywoods.
- 61. Khindif was the daughter of Inveto b. al-1946 b. Quell's.
- 6a. His prove was Abdullah b. 'Amir; others say 'Abd al-Relyman b. Sakhr
- 63. A ceroun learned person told me that After b Lulpays went from Mecca to Suria on a ceroam matrix, and when he matrix Mosb in the Basqa the Amalia were there if the state the sons of Imlay, or as a now way of Imlan is Leventin b Sans b Noh-the view on people wombipping idole, and asked what they were. They replied that they were intols which they were worshapping and when they replied for rain they got a and when they asked for help show received it. He speed them compare with an idol to take away to she listed of the Araba and the gave him one called I take. So he took it to Mircon and set if up and ordered the people to service and to venerate it.
- 64. I shall my more shout the porm from which this line is taken after on, God willing. Kalb is I'm Wahra h. Taghlib h. Hulwan h. Tanza b. 4-Har b. Ouch a.
- 65. The parac a also spelt Anista. Tayyi' as Ibn Udad b. Malik And. Malik is Madidiji b. Udad, saham say Tayyi' a the son of Udad b. Zayd b. Katilin b Saha
- 66, gaid Malik b. Numer el-Herodáni.

Afish brings well-being and subfurtume in the world.
Ye for our problem back you beat.

Hamdin's name was Austala b Malik h. Zayd b. Rabi's b. Acada b. ad-Khiyar b Malik b. Zayd b. Kahlan b. Saba Some say Austala was san of Zayd b. Austala b. al-Khiyar b Malik b. Zayd b. Kahlan b. Saba b. Rabi's b. Malik b. Al-Khiyar b. Malik b. Zayd b. Kahlan b. Saba

A la se accessorable that even the same of this prolife putative father of training is untertion.

- 67 Khaulin was Ibn Aren b. al-Ḥibi b. Quḍi'a, others any Tho Aren b. Murra b. Uded b. Zayd b. Miluai b. Aren b. Aren b. Zayd b. Kabilan b. Saba ; others say Tho 'Aren' b. Sa d al. Ashim b. Madhbu.
- 69. I shall say more about him later on, God walling. Duns was the son of 'Udther, b. Abdellah b. Zahrim b. Ka'b b. al-µ2ryth b. Ka'b b. 'Abdellah b. Mahk b. Nepr b. al-And b. al-Chauth. Others my Dates b. Abdellah b. Zahran b. al-And b. al-Chauth.
- 60. I shall have more to my about this more on, God willing.
- 70. Aftica of the cost of Abb Tallb especially. Subsym man b. Messell b. Thrings b. Khagafa b. Quys b. 'Aylan,
- 71. These two verses were composed by Abū Khirish sh-Hudhalf whose extraction has belowed a Neutral and are observed from a longer room. Has drame received about it charge of the offers of the burse of Ruthal build Agāj on one of the rojen poorty, which I shall say more about later on God willing.

Ney, by the ford of the birth who rest safely. In the victimal exchange and the overseer's bound.

75. Al-Kumayt b. Zayd, one of K. Asad b. Khusayma b. Mudrika, and its one of his odes.

Tribes every they would not fice.
Turning their backs on Manie.

The spowle of God sent Abū Sufylin b. Harb—others my 'Aly b. Abū Tālib—with orders to descroy pt.

73. The name is also spot Dhâ'l-Khukua. A centaly Arab said

If you, Dhu'l-Khulom, were the avenger of blood. As I, and your father had been show. You would not forbid the killing of enemies:

His father had been killed and he wanted to take venounce: but first he was a Min. Khala a to por an a late man and we show the appearance for the above that he power came not be power and to the above to above them at more in the power library. Kee it if it is arrestly on God dependent justiful. Abdullah al-Bayalt to destroy the idea.

- 74. I was told by a traditionist that the aposte of God cent 'Ali b. Abb Talib to destroy it, and he found there two avords called el-Rasib and al-Mithdham. When he homoght them to the specife of God he gave them back to him. They are in fact the two stwards which Ali had.
- 75. I have given an account of it in the preceding pages,
- 76. The second half of the weste year attered by a man of B. Se'd. It is said that al-Mustaughir b. Rabi's h Ka'b h. Se'd lived 330 years. He, who lived langer than any man of Muder, said

I am many of life and its length.
I have lived for hundreds of man.

2 Serious.

* Mondon.

A century was followed by two more.

From countless months I have added to my years.

What remains is as what were before.

Done pass and nights follow them.

However, some people meribe these verses to Zubayr b. Jamib al-Kalbi.¹
77 This is really a verse of al-Aswad b. Ya'far al-Nababali, Nababal being the time of Danes b. Malik b. Hangsto b. Malik b. Zayd Manis b. Temim.

Abo Muhris Khalaf al-Ahmar quoted the varie to me in the form.

The people of al-Khawarnan and al-Sodir and Biring And the terrole Dhu'l-Shurufle of Sindad."

73. It is east that anything that the gives bush to after that befores to their ages and not their descriptors.

79. All this information according to the Bedouin is wrong, except so far according to the Bedouin is wrong, except so far according to the share some the same is successful and who is not studen, whose hair is not shown and whose profit is only drank by the guest or gover in alms or left to their guest. The 50 days are comes which a man young that is: we see free is to recover a min his suckness in it we game an object which he wishs and when he has read a she cames or a came for one of their grads from it rooms free and particular, no profit being made from it. The Wasdle means a cwe whose master has comes a every both. It is sweet gives the even to his go is and keeps the mater for humself. If her mother gives the even to his go is and keeps the mater for humself. If her mother gives both to a male lamb with her, they my Wasolat (she has soined) her brother, and her brother in freed with her, no profit being made from him. I was given this information by Vignus 6. Hat its the grammarium and offices, each contributing his particle even.

So. The poet 1070.

Round the Warfa in Shareyf is a three-year-old camel.

And those whose hadis are taken and those who are not free.

Tembre b. Ubsyy b. Muqbil, one of B. 'Amir b. Be'en's, said.

Therein is the numbling of the young oragor stallion.

Lake the grambling of the Dividi carnel in the exists of the Babins.

This were belongs to one of his odes and the plottal of Bahtes in Bahte's and Bules. The plural of Warks in Ward's and Ward. The plural of multitude of Sa'iba is Savas'ib and Sayyab, and the plural of multitude of Mant is Handbell.

So. And the Kingsi's my we see the some of 'Ame b. Rabi's b. Haritim b. 'Ame b. Amir b. Haritim b Iranu'u'l-Quyub. The bab b. Mizro b. al-And b. at Chauth and Khandri at their mother according to what Abb 'Ubuyda and other harned traditionists told one. Others my Khans's are the some of

The whole with unitoportant appropriate are in K to Multipolarity at C obtained, where the K are K

These lines of the first countries for the state of the s

Haritha b. Ame b. Araje. They were called Khusa's because they separated from the descendants of Ams b. Amir when they left the Yaman on their way to Style. They sended in Many al-Zahran' and dwell there. Ann b. Avv6b at Ansists, one of B. Amr b. Sawad b. Ghann b. La b b. Salama of al-Khattu in Muslim times, and

When we dropped down in the vale of Marr Khuzh's received from an with troops of homemon. They protected every valley of Tihama. And they were unstacted by their firm lances and share money.

Abd'l-Mutabber fema'il b. Rafi' al-Amelri, one of B. Haritha b. el-Harsch. b. 41-Khaemi b. Ame b. Měták h. al-Aus, amét

> When we dropped down to the vale of Macca. Khurifa Found the home of the tyrens agreeable. They settled in horder and sent their horses for afield. Over every tribe between titll and towland. They drove Jurisons from the vale of Mecca and Wrapped thermelves in Khanti's's power and glore.

These verses occur in one of his odes. God willing, I shall refer to the expulsion of Jurham Later on.

So. Others are the name about the spelt of House.

83 The spother of al-Nadr and Malik and Milkha was Barra d. Murr. The mother of Abdu Mande was Hills d. Suwavd b. at-Chitrif b. Azd Shind's, Shand's was Abdullah b. Ke'b b. Abdullah b. Makk b. Nage b. at-Aad b. al-Ghauth. They were called Shanu's because of the hatred between them. Show So means harred.

A)-Nadr is Quesyah, one born of his line is a Quesyahite, but those outside his line are not farir b. Ativya, one of B. Kulayh b. Yarbū' b. Hanzala. h Mhith b. Zayd Menlit h. Tamira, in a culcay of Highim b. Abdu'l-Malle b. Maresto, part

> The mother who bore Quruyah It of no mean lineage not sterile. No site it pobler than your ancestor. No maternal uncle nobles than Tamera.

He meant Barra d. Murr agont of Tamim b. Must, the mother of al-Nadr. It a said that Fifty b. Malik as Oursysh, and the one of Oursysh is in him descendants alone. The name Qurayah is derived from togerousk, meaning merchandise and mofit. Ruba b. as Antil and-

> Fat ment and some milk Make them depote poor wheat And the fallings of the doors-palm.

Shapkink means 'wheet' and Akacki mesos the knobs of askies and

* Tabbanac q to separate or remain heliand: in this case back meanings apply. 2 The plan at a device mutate from Macra in the desertion of Medica.

breedets and the like: and aurish means trade and profit. The poet means that fat and milk used to make them independent of this. Make means pure

Abu Jilde at-Yashkuri, Yashkur being Ibn Bakr b. Will, and

Brethren have slundered us! In our early days and of toos.

34. Al-Selt too was a son of al-Nade according to Abb. And al-Madani the mother of all three was d. Said b. Zamb al. Adwint. Adwin was the son of Amr b. Quye b. Avlan. Kuthayyir b. Abd at-Rahman, namely Kuthayyir. of Assa one of B. Mulayb h. Amr of Khuek a said.

> Is not my father al-Salt or are not yet brothren. The best known to the nobles of the Band al-Nade? You can see the same Yamani warp in us and them. The agree Hedrami sandals of peculiar denses. If you are not of the Bank Nade then have The areas asik trees or the ends of the valleys

Of those who are related to al-Sait b al-Made of Khuzi'n are B. Mulayh b. 'Ann the tribe of Korhayyis of Azea.

Set. He was not the eldest sun of Mudici.

86. Jandola was the d. Piler and the mother of Yarbii' b. Henzela b. Mellic. b. Zayd Manat b. Tamim, her mother being Layla d. 9a'd. Jarir b. Agiyya b al-Khatadi, the latter's name being Hudhayfa b. Bade b. Salamo b. Auf b. Kulnyb b. Yarbil' b. Hangala, and

> When I was anary the sons of lendals: In my defence threw stories which were like rocks.*

87. A third see was Cuya whose mother was Solma d. Kalb b. Armr al-Ringsi'l. She was the mother of the two sons just mentioned

98. Some say that al-likelith was a son of Lulayy. They are the Justines h. al-Harith among Hizzin of Rabia. Jack anid-

Sons of Justian, you belong not to Hiszin, Relets. Yourselves to the pobles of Lu soy b. Ghlib. Gire not your daughters to the tribe of Daur. Nor to Shukaya: they are had dwellings for strange wromen

Also Se'd. They are the Busins who belong to Shuyhka b. The lebe b. "Utaba b. Sa'b b. "All b. Bakr b. Wa'll of Rabl's. Burdes was a nurse from B. al-Cavn b. Jest b. Shuy'ullah (er Say'ullah) b. al-Aad b. Wabam b. Thalaba b. Hulwan b. Irmtan b. al-Haf b. Quellia. Some say d. of at-Nastur h. Osale of Rabi'e, others my d. Jerre b. Rabbin h. Stubese b. Imran b.

5 There is a play on the world yeardale, targe stoom. For the chiefe we Lagrangere, I disable accidiretare, mg n a

E 4840

7 %

² The analyzing given above a based on About hard's the attendant delingbilly about on The Habitan's openion as favour of the part of the Papashi which string the context better.

a garrende of the alternate of this hand, which designable meant some form of physical varience, the original meaning is to error the bones. The name Qurayah is probably taken from the diagon. . . Kulush, die.

^{*} Two classe of the Azers see Cally adition, p. 100.

al-Hilf b. Quels's Also Khuanyme. They are the Audha smong Sharbins b. The labe. A offic was a Yamanite woman, the mother of B. Abid b. Khuanyme b. Let are.

The mother of all the same of Latery except Amic was Missign d. Ea's h. d. Qayn b. year. Amir's mother was Mishtabiya d. Straybox b. Muhimbi

b. File. Others my Layts d. Shayban b. Muharib b. Fibr.

29. I have heard that one of his some came to the specific of God, character descent from Same. The specific and. The poor " and one of his companions add." I think, specific of God, you mean the saving

Many a cup hast thou spilt, O b. Lu'syy. For few of death which otherwise would not have been spile."

He surrered. Top'

us. This is what Ahrt Tibeyda quoted to me from the poem."

ye. Abb 'Uhayda mested these weren to one as from 'Amir b. al-Khayeti, a.c. Khayeta b. Qaye b. 'Aylan, adding a line

His spear bereaved women of their core-

He she told me don Hashim mid to Amir "Compose a good verse about one and I will pay you for it. Thereupon Amir composed the first verse which did not please Hashim. he added the accord which likewise failed to please him, and so with the third; but when he added the fourth, As he also the guilty and the innocent, he was satisfied and rewarded him.

This is what al-Karneyt b. Zayd mount when he said

Highler of Mures who destroyed kings. Whether they had wronged here or not.

This years covers in one of his odes. "Amer's words 'Day of al-Habi'st". here not Abo 'Ubayda's suchurlay.

Qu. Zuftgyr was one of B. Munayan b. Udd b. Tibilda b. al-Yo's b. M'odar Others my be seen the one of Abū Bellezi of Chapting, or an ally of Chapting.

93 Birth are B. Adiy b. Haritha b. Asur b. Amir b Yaniha b. Imeu'u'i-Quya b. Tha'inba b. Mittin b. si-And b. at-Ghanth who are among Shand'a. Al-Kunaya b. Zayd in one of his odes said.

And Short's came out spring to with A growd of hundred came they thought were humed. We did not say to Bling, 'You have done wrong, Nor did we say, 'Give an entirfection.'

They got the more Biriq because they were about in quast of bealests.

94. Ju'thuma al-And in the species, of an Ju'thuma al-And. He was the second Yashkur b. Muhashahir b. Şa'b b. Dadrede b. Neur b. Zabrim b. al-Marith b. Ea'b b. Abdellah b. Marith b. Neur b. al-And b. al-Ghrush. Some soult about the state of the second species of the second state.

They were called faders because 'Amir b. Actr b. Justiness married deliberth b. Muddid el-Jurhumi. Turbum being lords of the Ka be, and built would be the Ka'be used so was called at Judic, while the same in the plant attached itself to his officials:

qc. Nu'm d. Railb was the mother of Sa'd and Su'gyd som of Salm. h. "Amr b. Hupsys h. Ka'b b. Lu syy. Her mother was Filtims d. Sa'd b. Saval.

95. The mane is also welcom Hubshi've b. Salak.

97 In this processory 'Urbs b. Ghazwin b. Jahir b. Wahb b. Numyb b. Malik b. at-1 anch b. Mazan b. Manadi b. Arrens defined from them.

Other statutes of Ann. March were Abu Arm Turnadir Others, I area. Revts. corn at Akhthus. a more Sufvan. The mather of Ann. Arms was blacks a woman of Though she mostler of the est of he girls was Anne of Mores a that mother of tashing b. Abus March be mother aga Safrya d. Hausa b. Ame b. Safat b. Ba pa's b. Ma'fw ya b. Bakt b. Hawksin, Safrya a mother was o Andh Ailsh a Sa a gir hab ra b. Mathhu

ustum b. Andre some har from some and five daughters. Abdu'll. Morandi: And. Afm Savit Nadia. Shife. Khatida. Do da Ruqueya. Harren. The mother of Abdu'll. Moradi b and Ruqueya was Salma d. Ame b. Zavid b. Labid b. Harren is. Khatigah b. Arm b. Charm b. Addy b. 20. agist wis at name was a symplet was Admia d. Salair in girlighth b. The labe b. Arm b. Ame l. . mother was Admia d. Salair in girlighth b. The labe b. Mazin b. 40. Nagist and Amira a mother was Salair d. Abdu'll-Ashada M. agistiya. And a mother was Quera d. Amir b. Matik at khazi. The mother of Abd. Salair and the mother of Abd. Salair and the mother of Khatida and Querie in Nasila and Salair and the mother of Khatida and Querie in Salair and the mother of Khatida and Querie in Salair and Abd. Addy at Mazinga.

THE CHILDREN OF ANDU L-MUTTALID & BASHIM

"Abdust-blossals and an more set designators of Abbes, Herron, "Abdusts, Abu Telib (whose name was Abdu Manaf), at-Zubaye, at-Harida, Haji, at-Muquewim, Dirte, and Abu Labab (whose name was "Abdu") Dani), Safras, Jesus Hatton el-Bayes" Atiba, Umayems, Arwel, and Bayes

The mother of al-Abbit and Dirte was Numble d. Janto b. Kulayo b. Millik b. Araz b. Arag b. Zaya Marata b. Arag (who was al-Dahyan b. So d b. al-Khazray b. Taymu'l-Lat b. el-Namu b. Qtay b. Hinto b. Afait b. Jadille b. Asad b. Rabi'a b. Ninto. Some any Afai' b. Du'mi b. Jadille

The mother of Hames, al-Mogeweim, and Hajl (who was althoused al-Ghaydiq because of his great liberality and his wealth) and Saftys, was Hills d. Wishryb b. Abdu Manis b. Zuhra b. Killib b. Mura b. Ka'h b. I n'ere

The mother of 'Abdullah, Abo Thib, al-Zubayr, and all the girls other than Saftys was Figins d. 'Asse b. 'A sh b. 'Insels b. Makhates b. Yaqqan b. Murrab. Ka'b'. Lat'ayy b. Ghalab b. Film b. Mullit b. at-Nade Her mother was Sakhes d. Abd b. Teneto of the same line. Şakhra's mother was Takhnur d. 'Abd b. Quasty b. Kalib b. Murra, be:

ndualing this same of the equations has been cut out in 0 the full presence: Africald, No. 26, when the Art time is placed.

A place means aghining which and come paper where your falls there is present.

The mother of al-Harith was Samel' d. Jundah b. Hugoyr b. Ri'dh b. Habib b. Suwa's b. Amir h. Sa'ga's b. Mu'dwiya b. Bake b. Hawksin b. Mande b. 'Ikrima.

The mother of Abb Lahab was Lubest d. Hajir b. Abda Manaf b.

Diller b. Hubsbiya b. Salal, &c.

Abdullah b. Abdu'l-Murralib begat the sportle of God (may God bless and preserve him), lord of the children of Adam, Muhammad b. Abdullah b. 'Abdu'l-Murralib. May the blessing of God, Hit peace. His mercy, and His grace be upon him and his family. His mother was Amena d. Wahb b. Abdu Marsi b. Zohen b. Kilib b. Murra b. Ka'b b. Lu'ayy b. Ghilib b. Fibr b. Millib b. al-Nadr. Her mother was Barra d. 'Abdu'l-'Ural b. 'Uthmin b. Abdu'l-Dàr b. Quesyy b. Kilib b. Murra, &c. Barra's mother was Himm tinbib d. Asad b. Abdu'l-'Uzaf b. Quesyy &c. Dunn Habib's mother was Barra d. 'Auf b. 'Ubsyd b. 'Uwayi b. 'Adiy b. Ka'b b. Lu ayy b. Ghilib, &c.

Thus the sportle of God was the most noble of the sons of Adam in respect of his descent both from his father's and his mother's aids

of. Others spell the name Midid.

99. Abo 'Ubayda told me that Bakin is the name of the valley of Meson because it is thickly populated and quoted to me the verte:

When great heat overtakes him who waters his careels with yours, Leave him alone until hat camels are munded up.

i.e. lower him untel he gets the camels together, i.e. until he brings them to the water and they growd upon it. Becomes the place of the temple and the moragan. These lines are from Amin b. Ka'b b. 'Arm' b. Sa'd b. Zayd. Manis b. Tavelso-

100. The words "his some are ours" are not from I I

nor. This is at far so the genuine poetry goes. Some learned authorities told me that these verses are the first poetry spoken among the Arabs and that they were found inscribed on stone in the Yaman. I was not told who their author was

202. Others say Hubshiya b. Saltil.

yes. Şafwan was the son of Janib b. Shipta b. 'Ughed b. Auf b. Ka'b b. Sa'd b. Zavd Manas b. Tamim.

104. The name is cornetimes written Shuddikh.

Jos. A poet has said

By my (de Quptyy was called 'uniter' Because Allah united the tribes of Fihr by him.

206. These verses are annibuted to Zuhaye b. Jankb al-Kalbi.

107 One of the authorities on poetry in the Hijes gave me the line. A people in Metre &c. [The point of this comment is that the line exists to another form which violates one of the canons of poetry.]

108 The meaning of fayor is gain', so in the lines of Abû Khirêsia si-Hudhalli

Tunil b. Ma'mar has starved my guests. By killing a generous man to whom widows resort."

109. This speech said the preceding one from a tradition of All about the disping of Zamzann are see and not poetry in my opinion.

rio. A poet his said.

God send gain to the wells whose site I know, Jurab and Malkum and Radhdhar and al-Ghannt-

are. He was the father of Aba Jahro b. Hushayfa.

and He means Abdu/l-Mougalits, I shall mention this ode later K God will [See p. 112 W.]

113. Widh was b. Tousto b. Makheten.

The Another reading is 'man or beast'. This is T's reading. Inserted in this story is a rejust poem which no authority on postry regards is genuine.

rep. Morach are premiered in the size of Moses. We made forcer-mothers unlawful for him. [The point is that regle of at the west means children at the breast whereas we should expect forcer-mothers. Therefore either we must suppose that disord in to be mentally supplied or we must sake the word literally: where there are bakes at the breast there must needs be women to suchle them.]

116. Some pay Hill b. Nisira.

any The macher of 'Abdu'l-Mugalib was Saims, d. Arer, the Najdrite, and this is the maternal relationship which I.I. mentions in linking the aposts with them.

24S. I have never met my authority on poetry who knows these verses, but since they are quoted on the authority of Muhammed b. Said b al-Munayyib I have uncluded them here.

119. A)-Mussyvis was the sou of Hazu b. Abu Wahb b 'Amr b. 'A'idh b. 'borda b. Makhaum.

130. "Thy mother was a pure pearl of Khusa's' refers to Abu Lahab whose mother was Lubna d. Hajir the Khusa ite. The words 'In the path of his foreignbars' come from a source other than LL.

rat. Aidh b. Impin b. Makheim.

rea. Libb belong to Azd Shanû'a.

113. It was like the mark of a suppong-glass.

224. When the apostic was 24 to 15 years old seconding to what Abb Ubuyda the grammanum told me on the authority of Abb Azur b. al- Alb a seconlegious

For applying the reading in solids wildfulled with a fulfalled, was pained at the same of For the full arm of the inners to. note \$17

^{*} Toldtill, 'they came eagether in crowds'

was broke out between the Quenysh and their allies the Rinkes and Quya Aylan. The came of it was that 'Urras al-Rahhill b. 'Orba b. Ja'far b. Killib b. Rahi'a b. Amer b. Sa ga's b. Mu'awiye b. Bake b. Hawazin had given safe conduct to a caravan of al-Div'ordin b. al-Mundhir. Al-Barrild b. Quya, some of B. Quound Bake b. Abdu Mansis b. Kiminus, and to him, 'Did you give it take conduct against Kiminus? to which he replied, 'Yee, and against everybody edge. By 'Urwa al-Rahhill went out with the anawan and al-Barrid also went out with the object of taking him off his goard. When he was an Tayman Dhú Tilli in the high ground Urwa failed to post a guard and al-Barrid leapt upon him and killed him in the ascred munth that is also the war was called secritagion. Al-Barrid composed the fallowing lines also was called secritagion.

Many a salumity which has disquieted men before mention, O Bank Balo.*

I destroyed thereby the houses of the Bank Klitis And I reduced the clients to their proper place.

I lifted my hand against hata in Dhir Titli And he fell disply like a house down tree.

Lable b. Rabi's b. Malik b. Is for b. Killib said:

Tell the East. Kildb and. Amir if you must them. Great events have those who can deal with them. Tell the East. Number if you must them. And the uncles of the claim, Band Hill.
That the traveller al-Rahhill is dead.
Lying by Tayman Data Tilli.

A treatment come to Corroyal saying that all Barrad had killed Jawa while they were to 'Ukkz in the sacred month, and they node off without the knowledge of Hawaria. When he latter heard of it they purposed them are oversnow them before they not match the sacred territory, and they fought all rightfall. When they entered the sacred territory Hawaria gave up the fight. Sporadic encounters cook place on the following days, but the people had no commander in their each tribe owing commanded by its head. The appeals was present or some of these encounters, his uncles having taken him with them. He need to any that he picked up the arrows which the enemy had about and gave them to his quocks to shoot.

125. The story of the struggle is too long to be mentioned here. I cannot allow it to interrupt the prophet's begraphy.

The five result in a different form in a right-Fueld, CA The, E. 179 and Apr.

The war, marry, and translation to Enrichment's edition (p. 37 Arabic and p. 6. German) are at least here. There is a play on the ward security rendered objects in the first present have it many 'markers. Mostle' is one of those charitre section whose mentions can be determined only by the constant. Originally it recent a reducing paragraph of the property of the Store the world is lower than the powers at the world in the power of the Store the world is lower than the powers are in a paragraph odd in house than the powers are in a play the desired of the paragraph of the Store the world in the Charitre security means [ord first store the paragraph of the power of the paragraph of the world means of the paragraph.

² On the rite of District, the supplies arricle with map by Barud at Just in the Majatan of the Arab Academy of District 199 ill 1995. Where I is cited from Sufficial above to Aid-Arab Academy of District 199 ill 1995. Whereas I had been said Table.

- 126. As the 13t of 25 the sportly married Khadija d. Rhimospijd b. Asad b. 'Abdu'i-'Uaza b. Quyayy b. Kilab b. Murta b. Ka'b b. La'avy b. Gasub samese than one learned person told me from Abn 'Appr of Medica.
- 127. The sports give has me aloney trends she cannote. She was the first woman that the sports married, and he took no other wife during her life-time. May God be pleased with her!
- as His some came in the easier of Quinn, at Tayrib, and at Thar and his daughters in the order Ruqayys, Zaynab, Umm Kulthum, and Papua. [Commentators point out that these are not names but epithers applied to the our son. Abdullah.]
- 209. Ibrihim's morber was Mariya the Copt. "Abdullin b. Wahb from I. Lent's sold one that Mariya was the prophet's concubios. The Maryangia properted her to bun from Hafn in the properted her to bun from Hafn in the propert of Angust
- 2 jo. Oursysh out his hand off, 'They allege that the people who trole the treasure deposited it with Duwsyk, [One can see from LL's words in 2 how LH, abbreviated his author's account.]
- 131. Widk b. Tmeto b. Mokhaden,
- *32. According to another account, "we are not going settey"
- 733. Another reading is 'our pudends were not covered.' The Ka'bs at the time of the spoutle was 18 cubits high. It was severed with white Egyptian cloth, beer with Vaccant smill. The first to cover it with brocade was al-Hajiaj b. Yangf.
- 234 Abû 'Ubryde the grammasian told out that B. Assur 5. Safer's b. Mullwiye b. Bekr b. Musslain extered auto this with them, and he quested to out the lines of Assu 5. Mullikants.
 - O Abbas, if our houses test bean in good finder
 - In Tathful you would not have ried with the Phase in my observe

Tathlith is a place in their country and shiper means for and well formed. By Hums he means B. Amir b. Su sa's: and by Abbés be means Abbles b. Mindis al-Sulami who had raided R. Zubayd in Tathlith. He quoted to mention versus at Lagis b. Zurara as-Darkini about the courte of Jahoba.

Speed, O my house, the Band 'Abs are a great people' among the Home because B. Abs were affice of B. Amir b. Sa'ya's at the bottle of Jobala. This bands was because B. Hangele b. Make b. Zaya' Mende b. Tamira and B. Amir b. Sa'ya's. The victory wass to B. Anni and Large was killed, and Hajb b. Zarden b. Toda was taken prisoner. Amr b. Amr b. 'Uds b. Zayd b. Abdulleh b. Dhrine b. 1644b, b. Hangele field, and Jark and at-Farazzleq to reference to him.

"Tit at though you had not soon Last, and Hajib And Arar b. 'Arar when they ened, Help, O Demail

Then they met at the bards of Dhii Najab when Hangala and the better of

B. Arose and Hassin b. Multwips al-Kindt was slain. He was become as the Kabahe. Yeald b. al-Sa'aq al-Kilkhi was taken prisoner and al-Tufayl b. Milik b. Ja'far b. Kilkh the fisther of Andr b. al-Tufayl fied, About how al-Parasidaq axid.

> Of them was Tuley! b. Millis who delivered On his home Quernal a man swift to flee. Yet emote the head of the Khawayild, Addies to the own that hame a man a survey.

To this Jeets replied:

We dyed the crown of Ibn Kabaha.

When the cavelry met he encountered a man who chemored his similar

The mory of the buttles of Jabaia and Dhū Najab is too long to be deale with here for the reasons given when the Sacralegious War was discussed,

133. Robos mame rubellion and folly, as in the line of Rube b. al- Ajjā;

When ferrer makes the vicious mand mad. [Cf. Blade ali. 4.]

This verse occurs in one of his rejer poems. Rober also means areling a thing until you get near it whether you take it or not. The same post, describing wild seess, says:

Their tails flick and they struider when they fact they will be averaging.

The word is also used as a moster. I have borne (valight) a crime or hardthip which you have laid upon ras as a heavy burden. It is used to the Quren in the same sense: We fewed that he would press hardly upon them in rebellion and unbelief (18, 70), also, 'Do not treat me harably for what I have done' (18, 70).

136. Al-Gheytele was of B. Murre b. 'Abdu Manit b. Kināne, brothers of Mudij b. Murre. She was the mother of the Cheyépil whom Aba Talib mentions in his fines:

Foolish are the minds of the people who cachanged us For the Buril Khalaf and the Ghayātil.

Chrysfell is the same given to her some among B. Sahm b. Amr b. Hugsys.

237. This is set, not postry

238. Another version is 'A one will cry in conquest language, saying, There is no God but Allah.

An authority on poetry racited to see the following linear

I was awared at the jum and their dambfounding, As they suddled their beauts with their cloths, Making for Meron, seeking guidance. Believing jum are not like impure jum.

A reference to the encirnt belief that only some footh from the shalls of the shall continued by their groves. The text in May, 385, 3 management

This is the meaning given to very by A. Dh. (cf. http://pp. http://www.by West is rightly reserved by the Arabic communicates, though the alteration of flowing functing to days element seems to be due to someone who gave the more usual menting of 'load-relead' or storount' to what'

- 36 Yestafrikās means hey saled for help. It also means they arbitrated?

 as in the re-se of the Junta O our and judge between as and our prople reshdy thou borng the best of judges in 800.
- 140. Quyla was d. Kähli b. 'Udhra b. Said b. Zeyd b. Layth b. 50d b. Ashum b. al-Háf b. Quột a, the mother of al-Aus and al-Khazmi. Al-Nu'man b. Bashir al-Amári predding al-Aus and al-Khazmi wad

Noble some of Quylet None who mangled with them Found fault with their company;

Concrete hences, rejoicing in begrirefity

Following the craditums of their fathers as a duty

- 14? "Uround means trembling from cold, and shuddering fits: if accompanied by owening it is the owent of force.
- 442. There is a enery about Uthenkn which I cannot repeat for ressons given above, [See Subsyll.]
- x43. These versus really belong to an ode of Urrayya b. Abû'l-Şalt, except for the first two, the fifth, and the tast verse. The second half of the first verse does not come via [.1].
- 144 A. Hadremi was Abdullah b road b. Akber one of the Sadif whose name was Aros b. Malak, one of the Sakin b. Ashren b. Kindi isome say blods b. Theor b Mertal b. Aftr b. Addy b al-Harish b. Murra b. Udad b Zayd b Malak b. Aros b 4rib b Zayd b bahian b Saba Others say Marta b Malik b. Zayd b kahian b Saba Others say
- 145. Another reading to. Firety properson, not prade. The words finding the Karba are from a readitionist.
- eath. The first two rentes of this poem are attributed to it instant in African Salt and the bay verse occurs in one of his odes. The words who idols have not it is eathering.
- 40. The Arabs sov tolementh and religiously meaning the Heristic religion. substituting for the use as they are padoth and radof meaning a grant Rules of all Applicant.

If my scores were with the other grave uniter saids in meaning estauti

This come belongs to a rajes poem of his and the verse of Ab. Talib to an ode by him which will mention please find, in the proper place. About by years told not that the Arabi tay frames award of thurmes.

- 146 Ozob here rocans a hollow pearl. One in whom have confidence sold, me that sushing some to the aposite and sold. The Rhadija greetings from ture 2010. The aposite sold. A Khadija, Gabrie infoculting twoce to sold from your 2,01d. She replied. God is posce from Him corner peace and peace be upon feabret.
- 49. Said means 'to be quiet' Hamyya b. Abd'l-Sais the Thaqadhe (Diada avii), and

When he came by night ray friend was saleep And the night was quiet in blackers glown

the Hulani's Notes

You can say of the eye when its allower is fored it is although from each

They area you as they went with quies open Sharing you town between the howdob currence.

"A" means 'pour'.

Ahn Attirdeb at-Hadball and

The destitute went to he house in winter

A poor man clad of two gamments finding has way by the backing of the dogs.

The plant is the end 'appeal A'D she makes one who has a large family and one who is attaid; and in the Queen. Thus is more likely that you will not be opposed (4, 3)

Abu Tulib sad:

In a 14th batence he gives full weight of barley.

life in in himself so uncertain witness. (See Sorther 279, 17-1)

All also means a theorems, were same thing; you can say, while thing has calculated me diam is appreciated and wearied use all Farancies said.

You see the most prominent chicle of Qurayah Whenever's Brest mulecture occurs.

ass. Some old, and TSIAN

age Zayel b. Harcha b. Shoushill b. Ka'b b. Abdu'l-'Ugai b. Imru'n'l-Quys b. 'Amir b. sl-No'rolac b. 'Amir b. Andu Wudd b. 'Aof b Kleichts b. Bailer b. 'Auf b. 'Ither b. Zayel Albit b. Raileyda b. 'Theor b. Kellb b. Weben Hisken b. Histor b. Kleichts b. Weben Hisken b. Histor b. Kleichts a young men. His sunt, who by that time was the specific wife, same so see him and be invited her to thoose enjoyee of the young slaves she liked. She chose Zayel and took him wasy with her. When the specific tow him he saked him to give him to ham, She did so and he fored him and adapted here so the son. This was before revelution came to him.

His father (flatiths was exceeding corrowful at his loss and movemed him in the following verse

I wept over Zayd, not knowing what had happened-

Whether I could hope to see him again or whether he was dead.

By trad I do not know often shough I make

Whether he lies dead on hall or plain.

Would that I knew if thou wouldst ever require

All that I ask of the world is shot thou feture to me.

Surgice conducts one of him; the sowest brings his memory before man? When the whole blow they get up thoughts of him.

The word statistical detects the man value at night industry the bartony at days to that if an encountries to make the disposal of the my to dead and manuals from the direction than barting gives him. The two reagest processes are she grown and the remotional, the indisposable against the

2 Of al-Khatrah, ed. Bayeran, p. 53.

Long will I grieve and fear for him! I shall use the best comels in scooning the total Nor weary of searching though the camels tree, So long as I live till death comes to one.

For all must dee, though hope decreves men.

Then he came to him while he was with the speaks, who told Zayd that he could may with none or if he preferred go many writings father. He replied that he would certainly stay with him, and he remained with the apostic antid Gold made have the marghest when he relieved an him, prayed with him, and became a Muslim. When God revealed name them after their fathers (Shre 13, 2) he and, I am Zayd b. Harisha.

152. Abu Bake's more was Abdullah. He was called 'Atiq became of his fore hands are first.

193. The words 'et his invitation' are not from L.L. obsess: 'held back masses toolsburk delay', as single him of De'ha b. at 'Ajjay:

Workship pook her every and delayed not (obstitut).

254. This meter was of B. Tambu; others my of Khuis's.

APC APCREASE was their nickpane, it is said of them

Those who challenged the Qira at shooting played them his

They were a tribs of sichem

136. 'Aus to Will was the brother of Bake of Rahf's b. Mate.

157 The reason he was called al-Nahhdan was become the aposte and, 'I heard his singula in Paradica' tile states messas his voice

138. He had been born a slave among al-And; he was a black and Abb Bake bounts has from them.

ray. Or Humayan.

nde. His caree was Mikahma in 'Utha in Rahi's ... b. Lu'ayy.

161. Biblia brought him and sold him to al-Khapali b. Nufiyl who adopted him; but when God revokal, 'Call them after their fathers' names. he said, 'I am Wagid b. Abdullah, according to what Abb. Ame al-Madail said.

16a. 'Ammhe was an Anel from Madhhis.

163. Namer was the son of Quant to Kinb b Adal b Jedile b Asso b Rahfa. b. Nizke some say of Afall b. Do mil's Jadile. In its and their Subayb weat the freedomes of Abdullah b. Jedile b. Anur b. Kai'b b. Soi'd b. Tayro. It is also said that he was a Greek. One of those who maintain that he was a freed al-Namir b. Quit and that he was a prisoner in Dynamic correctly and was bought from them. There is a matrice of the prophet which rank 'Subayb in the floot of the Circely' (as to accept litter).

(64 Sada' means distanguish between cruth and falsehond! Abú Dhu ayb

el-Fludhelt whose name was Khuwaytid b. Khiliid, describing wild assess and their reastes, and

It was an ebough they were a buselly of sampler arrows.

And a shuffler thereof dealing out the arrows and proclaiming what he produced

i.e. disarregarding the arrows and making their shares clear. [The allowing is to the game of mayor which was popular among the aquent Araba. See Major 863, 77.]

Ruba ab Ariti said

You see the element and the overging prince Declaring the truth and driving away the wrangings.

- 165 Abit Sufyto's some win Suldu.
- 166. At- Ap b. Wa'il b. Hashim b. Se'syd b. Sahm b. 'Asse b. Hapaya.
- 167. I have left out two verses in which he violently available him.
- v68. A verient reading in 'bis poor is in expirus water'
- 169. 'Anti men's 'obsainate opporent' as in the line of Ru'he b. 4l- Ajitj. We were smitting the head of the obsticate (usual).
- 170. Second Steam 'he had an anjay expression' at in the words of all Ajjitj:

 Flow to just, anjay in visup, a biter,

describing a forbidding face.

ryz. The singular of selfs is dele. You say addesive, mauring they divided it is in the line of Ruba

The religion of God a postdivided,

172. This is as much of the ode as seems to too to be general; many comrecent authorizing on verse deny the authorizity of most of it.

A men I can crue sold me that in a year of drought the people of Medica came to the spoule and complained of their spoule. He mounted the pulpit and prayed for min. Hardly had the min began than the people living in exposed distincts easily to complain that they were inundated. The spoule said. 'O God, cound us, not on sai! Therespon the clouds toowed wary from the town itself and encircled it like a crown. The spoule med, 'If Aba Talib could but have seen this day how he would have rejoiced!' One of his companions and, 'I suppose you refer to his line.

A noble men for whose sales the clouds drop rais.

The support of exphane and the defence of widows,

and he mid 'Quite so.'

The expression "its bushes" is not from I I

177). He was called at-Akhman because he withdrew (theseon) with the people at the harrie of Rade. Of course his more was Uboyy: be since from H. This b. Abu Salma b. 'Auf b. 'Uqba

174. The words 'effired themselves with treacherous people against us' refer to B. Bake b. 'Abdu Marsit b. Kusara. These are the Araba whom Abd Tath mentions as his were above. [See p. 127, n. 4.]

Ty 1 relates Abit Quys here to B. While, whereas in the story of the elephant he is whites to Khipma. The reason is that the Araba after telms in that to the brother of the grandfatten if he happens to be better known.

Abo 'Obsych told me that at-Hakara b. Acur at-Chiffer was of the sona of Na syla, crather of theire b. Mulay. No axis was the son of Mulay! b. Danara b. Bake b. Abdu Nasait. They had somethan L. be was the son of Chinawan at Salarm, he being of the most of Mazir h. Manau. Sularm was L. Manault. Abo Chys. was of B. While, While, Wheif, and Khatam are brothers of all-Ass.

176. The line "do so water poured at random" and the verse "I" you buy appears for and oven a word has diesen a religion and the rapidry was in the plants were qualted to me by Aba Zavd at Angan and others. As at halwords. Recovering that what harmonical in the way of charge. Also Thands told the that Dahis was a horse betweening to Cave b. Zuhang b., jedning b. Rundha b. Rahr's b. al-Hanth b. Milzon b. Qutar's b. 'Abs b. Bastild b. Rayth by marather which he cared against a more of Huilingto b. Badr b Ams b Zaro b wavve b wodtan b Phanebe b Adiv n Pazere b Dhubyan's Regard to Reath by sharefan called airt nabra. Hauthawia hid pairs: A in men in perhaph and ordered them to hit Union in the face if they gain girm takend the teat. That is premiety what happened and to Ghabril came an first. When the rider of Dahis rums to be told Quest what had happened, and his maker Mank h. Zurach got up and stapping as shaked in the take where again I amal b. Built got up and dampest Scalle a face Afterwards Ahu't-Juneydib al. Abet fell in with Auf b. adhassa and killed him, then a man of the B Fanker met Millic and killed him, and Hamat. Hudbayfa's brother, said:

We have infled Milik in revenge for 'Auf If you try to get more than your due from an you will be sorry

At-Rabi b. Zivid al-'Abel mid-

After Militib b. Zuhaye has been killed, Cap warnen hope for surral delights?

These was broke out between Abe and Fastire, and Hudhayfe b. Bade and his brother Humal more hilled. Quys b. Zubaye was graved and composed an elegy on hors.

How many a knight who is no knight is called (to wer). But at al-Habb's there was a cros knight. So weep for Hodhayle; you will not mount his like Look tribes not yet born shall have pershed.

He also said:

The young man Hamel b. Buts did wrong. And master u on evil food.

I are War will beenke out and then wereal polymers will be refer

The Highden's Notes

719

Al-Harith b. Zuheyr the brother of Qays said

I tell at al-Habd's without pride Hudhayfa a body med the broken spears

Surec say that Quya raced the horses Dilhu and at-Ghabes' while Hadhayfs raced al-Khattis and at-Hanfa but the first account a the counter I cannot go into the mary further because a americapte the opesity a boography.

As as the words was of Hitaly the reference to to Hitib b all-Harith b. Cave b Housha be at Harith b. Linaves h. Mu Switz h. Malik b. Auf b. Ame b. Aut b. Målik b. al-Aus who noo killed a Jew under the proceduon of at-Klinary. So Yazid h. at-Härith h. Qave b. Malik b. Alonar h. Häritha b. The labe b. Re h. h. at-Khani at b. al-glatisch h. at-Khazeni knows es. bre Fushum foors his enother Eushorn, a woman of at-Gave b. Just went out by most with a comber of B. Harith b. al. Khastan and killed. Buth. Three war. broke out between af-Aus and at-K-hazraj and was waged towardy until victory went to al-Khaznj, Suweyd b. Slenit b. Khalid b. Atiyya b. Haut b. Habib b. Ame b. Auf b. Malek b. al-Aus was selled by al-Mujadhabse. b. Directed al-Bahasi whose name was Abdullah, an ally of B. Aud 3. al-Kharai. Al-Mundhdhir went out with the aposte to the buttle of Uhud and al-Hands p. duwayd went out with him. Al-l leich more al-Mujadhdha off his guard and killed ham in revenge for his father. I shall mention the story in its proper place of God will. I cample so into the details of the was which followed for the reasons which have been given alceady.

127 A learned traditionist told the that the worst transment that the specific met from Queryah was one day whom he were out and everyone that most him, from or slave, called blue 8 life and smulted here. He transmed to his house and wrapped himself up because of the violence of the shock. Then Carli revailed to blue, 'O thou that set enveraped. Rese and were (20th 74).

118. Others put 'Alquina and Kalada in reverse order.

179. He it is who according to my information said, I will send down something like what God has sent down.

zBu. Mikhi'um majian mesma 'committeing malekte' according to what Abq. 'Ubayda rold me. Divo't-Rumma said

O that that destroyer, threelf

In songing for thus which thre has aliven from thee.

The photal it lidble his and hakke's. The Arche my 'I have impressed (bokke a) my advant upon him', i.e. I have inboured so to do.

182. So'td' extent 'the ground', pl. pa'ed' **Dist'l-Reserce**, describing a limit gazelle, said:

In the comming it keept waily over the ground As shough wine counted through the very house of its head-

So'ld also messes 'the way' as you find in the tradition 'Beware of sitting by the way-side' measure the road. The word jurge recess thereon leads' pl. 100-50. You one say most forum, 'a bursen year', and shows ajide, i.e. years in

which no tein falls, and drought, denolation, and tarriship retails. The many poet describing careals wrote:

Their bellier contain neight but disease and barrenass. They are nothing but inflated boose.

r8g. Raylor is the book in which their spory was manifed (raylow), pluracess. A) Aller end

"The place of the inscribed values (emerges)."

283. Shape; means suggestion and going beyond what a right' A'abii of B. Qaye b. The labe said

They will not cease, nothing will halt the wicked But a thrust in which the oil and the wick perish.

(i.e. a deadly wound Distant, ed. R. Geyer, alvili. 1. 1, beginning had not be as benefit.

ally. Tourisment recents 'to incline' from air. Interval-Quye b. Unje said.

I was a chief: if I return a king "Twill be in such a way as to make the guide opposite be going estay." Abb!\-2c\f a\-Katay\text{id-confbine} a district said

The came salt herbage is not what we was: To do without water for five days makes the ounces thin.

Topolohian distra I-should means passing them and leaving them on the left. Dhill-Rumma said.

To hewdahe which passed by the sand-dance of Machelf. To the left while on their right are the horsemen.

[A.Dh. says that favoirie means sandhills.]

Figure means 'space', pl. fijd', at the post says

You slethed your people with shame and debatement. Until they became outlines and forecok the space where their dwelling: out.

164 World mount 'e door' 'Thoyd b Webb al-'Abd said.

In a desert land its door wide open to the In which my merits are not unknown.

म्प्रिकृति क्षेत्रक creams countrard" Plurata maşd रेटी, राज्यांची, राज्यांची, सामी स्ट्रार्टी सामी बहुर्दिन

136. His name was Alexander. He built Alexanders and it was named after him.

189. York maps water which bursts forth from the earth. The plurid is pendly. The Harris, whose name was threshim b. All al-Pihet, said.

If you shad a tear in every dwelling.
Their source would dry, but your team would be a spring (people').

Right proper 'partitions of purardienters.' The angular in hole, like wider it is also the singular of Mg. Quit! is that which is apposite before the eyest compare God's saying. 'Purarhment will come to these straight at their facer' La, visibly (Sum 18, 53).

Abb Uhayda quated to rec the lines of A stat of the Bank Quye.

I will believed you used you do the come again.

Like the erv of the woman in reveal, where her midwife helps !

One is thus called because the faces her and receives her child. Dabil with the educat anial mesons authorize in in the Ourse. We will author to them everything in groups. (Sum 6, as , The plural is take subst and some and some, all of the fall forms. (Ariti also occurs to a proverb.) "He does not know the corner from the goar", i.e., he does not know bow to dissinguach what so treatment towards over whose characteristic A. N. troop 9.16 Zand mad. Afters were to a rise things at making fell the corner from the over " It is and that by that word publical recent is through What is prospect presents the horseys is the gold, and what is remaind towards the ends of the fingers is the daily we called because it corner forward and apen back, as I have explained. It is east that the thread of the mindle when at in twinted demands, the larger to the study and where it is to pred so early than there is no the delite. Cubil also in used of a man's trabe. Zublend meets good. Managinal strengs adverted with gold. Al. Appr may. A printed house, whose earlines you would think was a book, allded and Thursdeed You can call any proportional there provident

113. Negleton means for will raise and drug to the part mid-

A pecule, who when they hear a cry for belo.

You see these heidling their mores or seking heid of their forelastic.

The said recent the meeting place or which people gather together and said to a said or a factor of the factor of the factor of the factor of which there are votal attempts. Another ports of the said of a said. A to a said Aronne who

Look in your own offices, for I belong to the Bush Asol, A people of assemblies, generously, and mostings

And at the book of Good, and the best so a compare? (10.74). The plottel at ending. Let have still be going as bler the expression look the city (10. be), executed, of course, the people of the city.

Salares b. Janeal, one of B. Sa d b. Zoyd Muste b. Tunder said

There were two days, one a day of conference and meetings, And a day given up to a forey against the enemy

And Al-Kumeye h. Zayd said:

No verbuse prattlers in the manually And more silent under durme."

But A.Dis. But of. Gener's Elicolar of at-All shift (Citib) Advanced Series), stay, where the reacting stay is to be an in your in your in the same the same at th

Mail more "that sitting together" and antidens more people, violent people and in the country 'the guardians of Pell'. In reference to this world it moves the treasure who act as a man a bodyguard', and the angular authories.

The at-Kills of said on reference to these:

Levish in hospitality, threating in burds, Zobbolyn, violent, overtr are their minds.

He means 'violent' Southels. Abdulish at-Finatholi, the 'enting Soldier' and.

And of Kubir is a manufact of street state."

184. Others say of Assess b. Assel b. Rabi'u.

res. This rate is May'te was in charge of them according to the information a traditional gave one

19t. Humeyen.

192. Mulayath belonged to Door.

193. According to athers Hopel b. Pile b. Diver and Dater b. Theor.

Too. Sharmele's name was 'Utherde. He was called Sharmel's for the remain that a discuss cause to Mesca at pages times, a many so bandgrape so to exercipentary attended anchors to the b. Rubi's, who was the material tanch of Sharmelton, and. 'I will large you a Sharmelto more handsome than he, and he fetched his sector's son 'I thends b. I therein, and so he was called Sharmelto according to what I. Shibab and others said.

195. Others my Hubshiya b. Solul who was colled Mulatub b. Hannel.

198. Shorelybil b. Abdullah, one of the Chauth b. Murz. heather of Tanaim b. Murr.

197 AMA, h. Will b. Hindrin b. Grid b. Salon.

cult. Said b. Khasis was from the Yassan.

199. Another residing is diliver great wealth, and mytte 'year pasy pasture at will'. Dafe or Algermany mount (mountain)

acc. A traditionist told one that his our added, 'May God present him well, to which he replied, 'May God not reward him well' (presumably bounds he was not a Muslim).

201. And, it is said, al-Negr in al-Staria.

see. Tables means be less' and table means "lam".

Hebils b. Khasten al-Khārai, me of B. Hebil b. Ārair b. Se'se's, und

O Trb. on our omeng a people

Where glery has departed in deads and destruction (eshel).

203 Jid meant 'neck', as in the term of A'sha of B. Osys:

The day that Quaryla showed us a lovely neek Which necklases adorned

Director, p. 140 6 (with enimportant variance)). The plural at a) wid. Mosel in fibre created like corton, and rope is twisted from it. Al-Näbigha al-Dhubwini whose partie was Zayad b. 'Arm' b. Mu'awiya said.

Many a fat young mare has a tooth Which has a sound use the waterwheel and the rope "

The singular is request,

204. The words, his religion we loothe and bate' are not from I.J.

205 Hueress is one who insults a man publicly. He shuts his eyes upon him and winter at him. Hessin b. Thisber and

I bit into you with a rhyme that burnt like fire And you grovelled in humbanon."

Phone homewite. Lamages to due who intentity a mass secretly. Ru'ba b. al-Haith tead.

In the shedow of him who oppresses, despites, and thatden use.

Plural tensors.

206. Affak mesan 'lim'. Cf. 'Lo, at is of their lying that they say God has begotten. Verily they tell a lie' (Som 37. 151). Ru'be used

Not of a men who uttered a lying speech.

207 The 60,00 of Geherum is everything that is kindled in it. Also Ditaleyts at-Hudhall whose name was Khumayiid b. Khalid said

Quench, do not kindle, and do not feed the flame. Of was cost at homore basten on you.

Another reading is. And do not be the Arestick' [the equivalent of our poler. Disafe race, C. 6]. As the poer sam

I started up my fire for him end he new the blace. Unless I had started it he would have missed the way

and. Make means molecu bronze or lead as may other metal, according to what Abu 'Ubayda told me. We were told that al-Hasan b. Abu'l-Hasan al-Bayri said. Abdullab b. Maa'ud was put in charge of the creasury of Kufa by 'Umat. One day he ordered silver to be melted down, and it began to change its colour so he ordered everyone who was near the door to come

I CTG, processes a reporting and any analog of the Jose where a manuscriptor colors. For an applicable asserts to colors and the processes and the processes are described as a consideration of the processes and the processes are described as a consideration of the processes and the processes are described as a consideration of the processes are

Filtre will repeat may a literal or forms there were configurations, and or specific the second or specific the second of a present with R. H. S. man to the register or each or single tree. If the respect to a line or section of the second or single tree. If the respect to a line or section, feel to be a section, and in the second of the second or section, feel to be a section, and in the second of the second or section, and in the second of the second or section, and in the second of the second or section, and in the second of the second or section, and in the second or section or section or section or section.

fn and look at it, saying, "The nearest thing to make which you will over our in this "

The poet said:

My Lord will give him molten metal to swallow at a drought. It will shrivel the faces while at in molton as has belly

It is tend that small also means pus. I have been told that Abū Bake when he was at the point of death ordered that two old garments about he washed and that he about he wrapped to them. A isha said to him, My dear father, Allah has so unriched you that you do not used them, so buy a shroud. He answered "It will be only an hour until it becomes pus.

The poet said:

He mingled to thome put from it with water. Then he drank death drawns after drawns.

- acq. I Umm Maktum was one of B. Amir b. Lu'ayy whose name was Abdullah, or, according to some. Amr.
- 210. Noted means 'plander'. I have contitted the test verse
- 21). They were all confederates and were called Ahabish because they had made an alliance in a water called al-Ahbash below Mecca
- 2.2. A traditional told the that the apostle said to Abū Tālib, O uncle. Alāh my Lord has given worms power over the Quravab document. They have reference of God an it and descrived the injustice bowner and makes at some Tho your Lord tell you of this and when he said that He had, he was aposted ordering more had come to some item. Internationly by went and told Quraysh what hudbanded had said and regimend them so root to their document. If it is as my nephew saws then end your boycots and your course of action, if he is lying I have him over to you. The repole were satisfied with this offer and bound themselves accordingly. On an spection document does not describe were tagen but this but increased their malice. The region a number of Quraysh rook steps, which have just been recorded, to destruy the beyout?
- at 3. The word both (in v. a) is not from I.I. As to the words you protected. I will a apostle from them, the point is this. When she spootle departed from an Us of having fasted to convert us people for went to the I.D. Then he sent to at Akhasa h. Shafiq or ask has protection. If a replied that he was a halfold and so such could not grant protection. The spootle than appealed to Sukay) be same who replied that B. America not give protection signals B. Kafb. Panally he sent to all Alumin b. Aday who agrees. The major he spootle to enject. He day on our to the morgon. Then he arrives the aposite to enject. He day on any welked round the temple and

The text has all antique width means the order of the text. Thus recome to need a poor separation and the indepted the reading suggested to one to Problems Abbit all ansatzs at The head of their rendered. The was a relocate propertied to a sustain to make put with an input play of the suntain a dubit is refused through admitted to independent on the common at the text of the trade and give a protection which are applied to every other member. Thus at-Abbits in reply was reaffectly unsent

proved there. Then he went to his house. That is what Handn is referring we. [This is an abbreviation of LL/a account in T 1201.]

214. Hishles was one of Subles or Subles.

215. Or bied.

AL-A'SME OF THE BANG OATS B. THA'LARA

Khalidd b. Qurm b. Khalid el-Sadial and other shaykhe of Bake b. Wa'dl from acholius sold rac that el-A shi of B. Quys b. Thallaba b. Uksha b. Sa'b b. Ali b. Bake b. Wa'd went to the spoule desiring to accept Islam and composed the following porm in praise of the spoule:

Did your som eyes not close the night. You my sleepless in though a analte had bitten you? Two not for desire of women, for before this. You had forgotten the enciuty of Mahdad. But I see that Time the deceiver Destroys again what my hands have repaired, Youth, merurity, and wealth Fee loss. In God's name, how this Time does chancel Ever succe I was young have I sought would In all four anges of many growth. I made full use of the swift terms comet-Recing ecross the land between al-Duiavy and Sarkhad. If you ask about me (and fount at himsestments Asks about A sha) whither he has gone. O you who ask me whether they are point. I tell you they have a execting with the people of Medica. The unger forward her swift hindlegs, Polding back her foreless but not us though hobbled. In the mounday's savege hear she's frishy. When you'd thouk the characters would also his head. I pwore I would not apure her fastitue Or footsoreness till we met Muhammad. When she kneels at the door of Hishim's son. She may rest and persake of his bounty A prophet who sees what you cannot see. Whose reputation has reached the lowlands and the hills. His gifts and presents are not intermittent. If he gives today it does not grop hon giving constraint I adjuse thee, did you not hear the counsel of Muhammad The prophet of God when he counselled and numerical) If you do not crevel with provision of pietr. And after death meet one who has taken such provision. You will correr that you are not like him.

Ibn Hiskan's Notes

With preparation such to be has made.

Bewere of the bodies of animals—touch them not, Bleed them not with an iron arrow.

Do not represent adding anneas.

Nor worship idole, but worship God.

Come not near a free worship—the is unlewful to you.

Marry or remain celibrate.

Wrong not your haraman.

Nor the prisoner in bonds.

Glorify God night and morrieg.

Prace God and not Salam.

Mock not the poor man in his need,

Nor think that wealth our make a grap formortal.

When he was near Moces or accessly in it one of the heathen Quaryth met here and he told him that he was making for the speate of God to adopt Islam. He said to him, 'O Abō Başir, he prohibits forestation!' Al-A this replied. 'But that a something I we no desire for. Ah, but he forbids wine!' 'Now that a something that I still take pleasure in. I will go away and drink long and deeply for a year and then return and accept Islam. So he went may read died in the year so that he did not return to the spouls.

217 Some say Irisha.

ard. Yellyidding Hayki meens 'incline to' and litted is 'inclining away from the truth'. Ru'be b. d. Asiai said

When every heretic (machia) followed al-Dahhale.

Al-Dehhälr the Khiriite.

and. The owner of Malhab was Auf b. al-Ahmas b. Jaffar b. Kilith who died in Malhab. When he says at al-Reds is the house of another great man' he means Sharayh b. at Ahmas who died in al-Reds. By Kauthar be means Aphir, for the former is derived from the tatter. Al-Kionayr b. Zayd and in praise of Highlim b. Abdu'l-Malik b. Marwin.

You are feather, O Ibn Marwito, good: And your father, the sun of noble women, was great (horsely.).

Urpayya h. Ahu Andh al-Hudhali describing a wild att said:

He protects his females when they can And heav so clouds of dust us though covered with a doth.

By hauthor be means a cloud of dust which he filtres to horseclothe became of its department.

200. us. Jafter b. 'Ame b. Drasype al-Durart.

set. The following description of the speeds comes from Umar Intedment of Chairs from libration b. Muhammad b. Alt b. Abi Thile. 'All used to

It will be absenced that I has lighly known nothing about this press which, especially ID at his worse, fulls below the high standard of Arabic varies. For enlightened Arab enticions are Ta Ha Husano, 17th Adabit Arabic, p. 238

^{*} See Gesticite one AM Bath Marielle & Quye of A'AM ..., ed. Redelf Gages (GRAb Messedal Scree), Leadon, 1928, pp. 101. I have transposed verses 7 and 8 in the naze of the Shu, so the order of the Direct is obviously title. The text will store collection.

This creature is said to face the van throughout its daily notices, and so at most it provide (and chould)) poor up to the day

727

say when he described the specific. He was neither too call not unduly short but of nutrial height, his hair was not coo early too teach (age definedly outly his take was not conclude in was whate tingent with real his gyre were black fringed with sing case of it was firmly knit and broad shouldered too har on his body was time thick on hands and feet. When he walked he packed his feet up amandy as though he were going down tall, when he takened he carried his whole body, herween his shoulders was the seal of peopletic, the was the most generous of them, this boldest, most verscoons, most faithful to his undertaking, the

somilies with easy manners, the noblest to could intercourse. Those who saw him for the first time were overcome with are; those who knew him well loved him. Neither before not after him have I seen his like. God bless and overcome him!

stra. Add I Su'ayd b. Salya.

253. I have omitted a went which is charged.

224 Abo 'Ubayda told me that the woman who stood up in defence of DuSt was Union James and since others are it was Union Chaylan, at may well be that both placed their part with the other women who were risere. When 'Union came to power I am I studieste to him, for the hought that he was has be true and when her persually had been given he show he show her they need said to her. I am it has he told each pure place her a gift as though she were a craveller. The natisfor save. It said DuSt had not I may at the battle of itself when he began in best him with the flat of his twood aroung. Be off with you, I, pl. Khaythb, I will not fell you.' Union tenestational that is his in our after her hist occurred a Mushen. This is a passage which W relegated to his critical notes, but a prince it without our other transferred in the supported, on the other hand, the story gings upon.

ass. 'Abid b. al-Abres said:

News came to use from Tamins that they Were undignant and weathful at the slain of Amir

See Directing Abld, ed. Sir Charles Lynll, 1913, p. 16. Considerable uncertainty about the word, dhaling prevails. [Commensurors, apearst and modern, differ. The practing of the Direction and T toghodylabilisments preferable to C.'s to aparts.] W. has ray a obd, found it hard to bear

246. Rabi's b. 'Abbitd as the correct form.

227. Al-Näbighe said

As though you were a come! of the Burd Uquyah. With an old skin routling behind your legs

(to stere if into enovement).

228 Frite b. 'Abdullah b. Salama b. Quahayy b. Ka'b b. Rabi'a b. 'Āmir b., Salama 220. Afril was d. 'Ubayd b. The labe b. Ghann b. Majik b. al-Najite.

- 240. Others my 'Amir h, al-Arreq.
- 231, 'Appr was Jon Sawad He had no son maed Ghann.
- 232. Diakwin was an emigrant and a helper
- 233. They were called Qualqui because whenever anyone noted for their protection they used to say as they handed him an arrow, "Walk where you take in Yathrib with it. Quantum means a way of walking.
- 234. Tayyiban can be spek Tayhon like atayyii and maye
- 235 Zafar's name was Ka'b b. 4-Haeith b al-Kheers; b. Ame b Malik b. al-Aus.
- 236. The two verses begoining were it not and the last line were quoted to the by a man of the Angle or a man of Khuzi's.
- 237 'Aun b Ayyth el-Aestri med.

To us belongs the man who was the first to prof. Farming the Pahenan's Ka ha between the succed sites.

meening al-Bara' b. Mairor.

- 298. Hotel can be read hodow, meaning senerity air what is secred to your to secred to me and your blood! in any blood.
- 210. He was Ghaom h. 'Auf, brother of Sallin b. Auf b. Amr b. Auf
- 240. Though some my the last more should be b. Khimsys-
- 24t. The learned number among them Abb'l-Haytham is al-Tayvahin, but they do not reclude Riffs a

Ka'b b. Milik mentions them in the poem which Abit Zayd al-Angart quatro to me

Tell I have that his opinion was false

Le dies on the growing of the gells, and death is one dable.

Yell a constant tests as the watches the offers of men.

Tell Ato, recent that there appeared to da.

A change light of God's guidence in Ahmo.

Don the too eager in gathering what you want.

But gather whatever you cours.

Beware Know that when the inibe gave their allegiance.

They refused to allow you to break our corepone.

Both at Both and Iba Anor refused,

As did also he ad and Baif.

So did also its off your nose if you attempted it.

e where feature was success a.c.

2 On when the policycle one after the pales. This is one of the forget's remarkly words.

Ibn Huhim's Notes

The Rabf of you get his word.

Would not succeeded here. Let more hope for that I identical thin Rawlins would not give him up to you. He would suffer think deadly poissing than perpure bimuchf in toyaley to here. And al-Quagill is Samit as for from doing what you propose.

And Havelson also was funding.

Bound by his word.

You convert hope to get the Hudger's help why don't you about no your foolish error?

So I the brother of Ann is. And Is otherly opposed to your suggestion.

These are start which will bring you ill fortune.

When they rise in the durings of the algebra.

Thus Ka'b mentions Abull-Hayahan aroung them, but he passes over Ribbs.

242. Sabil was a women of Klessa's mused Umm Uboyy b. Milli. b. al-Hirlis b. 'Ubaye b. Malik b. Salim b. Chants b. 'Auf b. al-Khazaig.

- 243. The name is also written I. Usayh.
- 244. The man who took gity on him was Abt'l-Buthert b. Hinham.
- 2444. For himse harryyen some any hims harrigen.
- 243. The name is sometimes spelt Za'surd'

Fig. 7.1. where him in B. 'Ann' b 'And, but he was of B. Glamm b. alfielm. It often happens that when a man lives among a tabe be a supposed to be related to them.

- 247. Or Umayra b. al-Bark.
- 248. Or Rift'n b. pl-Harich b. Bawad.

249 Hudayla was d. Mislik h. Zayd Mante b. Hibib b. 'Abda Himtha b. Milik b. Ghaqb b. Jusham b. sl-Khazzaj.

age. The pencalogy of Generya should be Giverby, h. 'Ame h. Atiya h. Khanti'.

- ago. Boone my Wadde.
- 252 Bome spell the name Jubble.
- 233 Şayfi was J. Aswed b. Abbild b. Amr b. Ghann b. Sawid, Sawid had no son called Chann
- 254. "Umaye was the one of al-Härith b. Labda ts. Timileba.
- egg. The Am referred to above was L. Abbid b. 'Adty b. Ka'b b. 'Ame b. Udhan b. Sa'd. (For Udhan W. has Udayy.)
- and. The encourser Obseron is "And was the brocher of Sillion in Aug to Asser in Aug.

pyy at-totals was Batton b. Chance b. 'Auf and he get the same from his bir belly. [See S. in for

258. Rifli's was the son of Mälik b. si-Walid b. Abdullah b. Malik b., The labs b. Jurbegs b. Mälik b. Silim.

are, al-Mundhir was the son of done in Rhomesh,

ado. This verse really comes from an ode of Abb Bu'id al-Lyidi. The word jub means painful districts. Some measureries add in another context. "need" is the necessary, the worst also subme "in?"

and: The word putt means 'one , in in the Kno-of Labid b. Rubl'er

The late of every freeborn man is one. However many they be.

(Diodic, Chillidi, rp.)

201. Others my Humayes.

263. The words 'soywhere but to Yeshaib,' and 'when Erlandship is Incling' use not from L. By 100 he means rate when' at in the word at Abais (Silva 14, 30) (the the simulations are stationed before their Lord.' Abd Napos at Lift and

Then may God received him for its when He swards. The gardens of Eden to highest booten.

264. One I can truly sold me there specify said when he was in Medica: "Who will bring me Applets and Hisham?" Al-Walld h. al-Walld he was giving some fined and asked her what was going. She said that he was giving to two presents, and he followed her to that he would learn when they were. He found that they ware in a house which had no roof, and whom alght fell the climbed the wall then he took a stone and put it under their figures and stall them through with a stroke of his award. For this reason his several was called the same-caper." Then he mounted tham on his camet and led them award. He strumbled and sub his one and said:

You ur naught but a toe that bled. This has happened to you in the way of Allah.

Then let sack them to the spoule in Medica. (W sporther this pessage to I.I. himself.)

265. Abil Khauli belenged to B. "Liji b. Lajaym b. Sa'la A. AR k. Bakr b. Wa'll

with It was mentioned or me that Abb 'Unfands at-Nahd' and that he had beard that when Sujury's amound to emerciate the unfallered Corayah and, "You came up to a permittee target and have acquired would among alleted they you think that you can go off with your main." By Goo, that shall had he!" However, Suharb was so tage; so so off what he made his marke his markey part to those, any when the appette haped of it is exclaimed twice. "Suhayle has made a profet."

267. Or Hussyn.

268. Shim was the former stave of Thubayta d. Ya'de b. Zayê b. 'Ubayê b. Zayê b. Milik b. Auf b. Amr b. Auf b. Milik b. al-Aus. When the freed hum he was attached so Abû Hudhayfa, who adopted him. Others call here Shim. Irredman of Abû Hudhayfa, and it is said that Thubayta was the wife of the latter and that she freed hum and so he got the name of Abû Hudhayfa's freedman.

260. Morals mesons death' sovial beneath means its dread and its accurrence as an the line of Abu Dhu'ayb al-Hudhalf

Are you distressed at the shought of death and its occurrence? Fate does not everuge those who fear

- 270. A learned creditionner told one that al-Haten b. Abb'l-Haten al-Board said that when they came to the cave at right Abb Bake wept in and teached it to see if it harboured wild bearts of shalter guarding the apost le with his own late.
- 271 I have heard more than one learned traditionals say 'She of the two girdles the explanation being that when the wanted to fatter on the bag she total her girdle in two, using one pages as a tope and the other as her girdle.
- 272. Union Ma'taid belonged to B Ka'h of Khizel's. The words 'who resten in the two tents and they came with good intent and went off at nightfull' do not cente from L.I. [httowever, T (1240-1 who often ignores 1.1. a verses quotes these lines with a few variations as does L.S. 156 7.]
- 273. Others on 'Abdullah b. Uravoit
- 274 "Abdu"l-Rahmiln was I. al-Härsch h. Malik b. Jurahum.
- 278. Others say Lift, as as the line of Ma'qii b. Khuwaniid al-Hudhali A stranger from the people of Lift denoting milk For a tim between Achia and Nihlen.

276. Or Miliai

277. Ot al- Advavo.

478. Or al. Abbibb or all-Tshylant which means al. Abblib

279. Or al-Qaha.

280. Ör al-Ghüm

- $\pm \theta$. This is no rever but held prose. [Few will be found to dispute the eleterness]
- 284 I mixed more than one authority on poetry about this regar and all they would my was that they had heard that All composed it, but it was not known whether he had or nor

#89. The majorah is one burdened with debt and a large family as the poet and

If you never renam what has been left in your care.

And take charge of more property the trust-money will make you a causer.

284. Another version is 'in beneficing toyalty. Yields means 'to destroy' or ruin

28g. In fer at that time was absent in Abyminis.

286 I have heard more than one learned person say that Abi Dhaw was fundable.

287 Some my 'Uwaymir was the sta of Amir or of Zayd

188 T urany mentioned that Art said to him a heard Chayd he blacays at Layth) say. The prophet said has companions had conferred about a clapper for sometiments to prayer and while Uman was intending to bow two process of wood, for the dispositive heard in his aleep a voice saying. They's make a happen not call to prayer. So he went to the apartie to call him of what he had seen and the prophet himself had actuall, had a revelacion of it. It may had hardly got bethere his house when Balti was calling. When he said the apartie of this he said. Revelation got before you

280 His full name was Abû Quya Şirma, b. Abû Anss b. Şirma b. Mishk b. 'Adıy b. Agus b. Chanm b. Adıy b. al-Yağlır

290. There is a various forfuldbasses for forfiquitums.

not. The line beginning 'Go where you will' and the following verse are the work of Ulnun al-Taghibi who was furnism b. Ma'shar!'

эрэ. От Циунут-

203. Or I. Dayf

294. Or Azer b. Arm.

203 Afric overes 'painful' Describing camalé DhG'l-Rummé said

We unto on the tall carrels.

While the painful heat of noon amiles them in the face | Disease buryl, v6.,

296. al-Mujedhdher had killed Sawayd b. Samit in one of the engagements between Aus and Khazraj, and at Uhod al-Härlich sought to take al-Mujedhdhar unaways to kill him in revenge for his father. It was only this man that he hilled. I have heard more than one teamed traditionist any this. The proof that he did not kill Qays b. Zayd is that 1.1. does not mention him among that that deed at Jhad

297. Mu artib b. Qushays and The labe and al-Harith, the two sons of Harly or B. Umrayya b. Zayd, were as Badr and were nor hypocrites, according

[&]quot; Hiteochield included this power in Herschie's Ottophy, Cit. No. 31s and H. 's pose on p. 41

to what a trustworthy tuntificator puld not. I.I. bimosif anciodes The laborated al-Hinth smoot the B. Umayya who were at Bade

ag8. Lo. 'Amr b. Milik b. al-Aus.

**** "darw occurs 'open to the enemy and abandousd', plund 'acres. At-Nihepha sh-Dhubyint mid:

When you meet them you don't find a house expected to smeek. The guest is not forbedden and pathing is necession.

"Astro also mesays a man's wife, and also the purdends.

200. Addick meson 'Go buck by the way you came' as in the words of the pact.

He went back and retraced his steps.

And he who was there behaved unjuggly.

101 Late manns is blow with the eleached flat. Tarries b. Ularry b. Mughil and

The heart pounded beneath in artones

Like the thump of a scope which a boy throws into soft ground.

Graph means flow ground. Abber are the arteries of the heart.

301. Billide b. Juluyya al-Hudhall mid:

They said, We saw people standing round him. There was no doubt that a man had been killed those.

Rep b also recess 'empiricles', as in the Hee of Khalid b. Zubaya al-Hudhaltı

As though I saspected him.

Fig. was the son of the brother of Abis Dhillayb al-Hudball.

303. Aniho means 'bewildered'. The Araba say a man is 'omih and doub, Ru'ba b, als' Agisj describing a country said.

The blindert guidance is from the ignorant as peoplesity

Planet of desir is around, and planet of court is excitive for and and

304 Supply meson cain from side, papille, like supper from side, panule and supper from mile, panules. Plure saprile Algebra b Abade, one of B Rabi's b. Milik b Zayd Manie b. Teories, and

When the clouds poured down on them.

They were lake birds creeping about in terror of the thunder.

and the line:

Do not think the to inexperienced wight May take refresh you wherever that fall

305. Audid mesne, the like theogy's singular said. Labid b. Rabi's mid.

Frunc God who has no rival. In His hands is good, what He with He does. 906. Jabra meuss 'so that we can see clearly with nothing to conceal Him from se'. Ab63-Altham st-Humini, named Queyba, said

Meking plainly visible the mides of the wetter which was covered with,

Here welfans means bringing the water to light and clearing away from it the mod and other matter which was hiding it.

yer. Many is something which fell on their trees in the early morning and they used to gather it. it is revert like better. They both see and drank of it. at-Aishs of B. Qaya b. "The labe said

If they were given more and qualls to est on the ground. A case would never see good food among them!

Saled are bards, sangular paleate another name for them is sended. Honey, too, is called policy. Whillish A Zaharye al-Hudhali said.

He waves to them, By God it's true, You're sweeter than boney fresh from the comb.

Withe toesns. 'Hemore gair was from na'

gall. The condition appears to a slightly different form with furth for fairly and she'les for the ir.

1904. Plan in whom: Universe b. Abe'l-Balt al-Thinqu's mad

On large dishes like cisterns there were Pieces like silver among the part where.

Wadtil meets stores of alber and film in four-singular films.

346. Illd condelyst means 'except secting because the award is one who can recibe but cannot write. He says that they do not know how in write but they can read a book. I.H. said on the authority of Abb 'Ubayda and Yunus that they interpreted what God says to refer to the Araba. Abb 'Ubayda told me about that 'Yansae b. Habib the grammanian and Abu 'Ubayda told um that the Araba say tamound in the sense of 'be recited' and in the Quena we find 'We never sent as aposite or a prophet before thee but when he tented Saum eart (something) into his recitations' (Sara 22, 33). [As the acqual shows, this could means 'when he desired something Sature east accomplaint into his charact.' Abb 'Ubayda the grammanian quoted to me

He second God's book at the beginning of the night.

And at the end of it doubt claimed him

and abo

If a recived God's book at night alone
As David ordised the pealms at his case.

The elegator of conduct is manager; model can also mean a men's desire for wealth, and other things. [There is no real distinction between residing and recorns. Right down so the blickle Ages it was a matter of suspine if a guan was able to read a test without forming the words with his lips and so residing it.]

Ibn Historia Notes

31" Safaha means 'pour out' The Araba say 'he shad his blood' and 'be poured out wine. The pour says

Whenever a guest comes into our find.
We shed the blood of the victims in the desty such.

By \$60 is meany clay mangled with sand which the Araba call aside. The word occurs in a hadish when Pharsoh said. I believe that there is no God but He in whom the children of lends believe' Gabriel rook some (iver much and slines and threw it in his type Holl is like hom's.

312. Bd's be-ghodobin means 'they admitted it and base it'. A shi of B. Quyo b. Thu'laba soid.

I will before a you until you do the came again.

Like the try of the woman in trivial whom the midwife helps.

This inte has been quoted on W 199, q.v., Yameratha means 'rande her sit down to bring forth

313. Shafan means 'shoots surgular shaf'atter. The Araba say god asker's al-ser's, 'the seed has aproposed' when it has put forth us thoots. Socras means strengthened. That which proceded it is like mothers. 'Because he has explained shoots' by firsh's which could mean charks. Incre's Open be during Kandi and

On a slope whose herbage equalled the lote trees. The track of conquering and defeated sample,

Humsyd b. Melik b. al-Argat one of B Rahi's b Melik said

Seed produce and obver where herbage is matted and strong.

Sky without harman is plural of sky, the stem of a plant

314 Seed on means the models (of the path), or in the lines of Hassin b.

Also for the propher's belown and family After he was concealed in the middle of the graves

315. Shorro means rowards'. After b. Alphan al-Bahili (Bahile was the som of Ya'gur b. So d b. Qaya b. Aylan, describing his came), said

She takes un towards Jam. tucking her tail between her legs, Her tail nearly reaches her grath.

Qura b. Khuwawlid at-Hudhali, also describing his carnel, said

The aloggish (s.f. untrained) cancel has an all-perveding disease. One tooks at her with a used eve.

Ne'ds to his cannel' she had a disease and he tooked as her with a fired eye. The word occurs on Sura 67 4.

216. Robbinition are the learned, the lawyers, and the charts. The singular to rabbin. A poor said

Were I living as a monk in a cell.

Her voice would have entitied me forth and the most learned of them too!

Lane, 30 b, c, indicates that angiroled to a possible manning.

Que means a stronk's cell. afterned in the dialect of Tambo, fateness being the dialect of Quys. Just and

There's no union when Hind departs. Hed she stayed

She would have entertained me and the cassocked one within his cell.

i.e. the monk's cell. Robbint is derived from rabb which means 'master'. In God's book you find 'He gave his resister wine to drank' (12, 41), where rabb means, master

317 Abb Quye b. al-Aslat said

I was pained at the loss of a doughty defender.

A permenent grief afflorted me.

Though you killed ham, a

Sharp award has bitten into Ame's head.

The story of Bu in it is see long to go into here for the resoons which I have given above. Sortions the same at moretis from stowards, 'be sharpened it'

318. The stag' of the night are the forum, the singular being forum. Al-Mutmakhkhil at-Hudhali whose name was Malik b. 'Uwaymir said betwiling the loss of his our Uthoyla.

Sweet and hitter was his nature like the shuffling of gaming arrows. At any hour the night demanded he stood ready shod.

Labid b. Rabi's describing a wild sex said.

Throughout the day he is as excited as though he were a misguided fellow

Whom a boon-comparison had given was among the wine sellers

According to what Yhous told one you was my mass with all magnite [8, points out that there is used, in the Current]

379. Tomass present to rub of and make level so that eye mose, mouth and everything that study up the face is no more to be seen similarly "We blocked out their wyes" (Sum 54, 37), the effect of any with me gap between his cyclids, and you can say 'housed the writing and the mate so that nothing can be seen of it. Al-Akhyai whose name was al-Ghauth b. Hubayra b. al-Sajt al Taghtibil, describing a camel he had tried hardly, and

We gave her the hard task of going to every distant well whose mark was obliverated.

Where you can see the channeleops writing us the heat. (Aidital 7. §

Show on the singular is purson, which means a mark to indicate a road for a very hole. He says that it was rubbed off and made level with the ground so that there was nothing showing above the soil.

326. at-jib! among the Araba means whatever is worshipped other than God. Taghat means everything that leads away from the troth: plural subtil and tawagat. I was sold that Aba Najth said that jibs means sorcery and jaghat. Subs.

321. This paragraph is what LI axid: what follows continues the preceding adith.

gas, Ayyane means 'when, as in the line of Quye b. al-Hudddyn al-Kharef'i.

With a secret that we shared I come. To sak her when he who was away would return.

Moratha means and and the phone is reorder. Al-Kumsys b. Zayd al-

And those who found the door which others mixed. The haven of the principles of Islam. (Agh. 27, 225, 26.)

The martel of a slap is where it comes to rest. Halfson what cores in a sentence in which the order is inverted. He says "They will ask you about it as though you would favour them, i.e. tall them what you will not tell anyone else. Al-halfy means 'the kind, the considerate' and in God's book 'Verily He is gracious to rest' (19. 48). The plural is ablight. A shah of B Quys b. The kha said.

If you sair about me, many a one pain about A'shi, Where has be gone? Good friends that they are.

Hafty also means at-mataly), the one who exceeds all bounds in asking questions

323. Yaddhara means they imitate their speech, the speech of the infidels. If you say something and someone says the same thing he copies (100/400) you

324. Zolin meets 'help'. The Araba say taphtent alayte, i.e. they helped our another against him. The poet said.

O nametake of the prophet, you were a support to taligion. And a help to the imam.

The plum) is appered.

325 al-sawed means one on whom one depends and in whom one takes refuge. Hind d. Ma'bad b. Nadla mouraing Amr b. Mas ad and Khalid b. Nadla her two modes the Assalites (they were killed by al-No'man b. al-Moundhir al-Lakhmi and he built the two standing stones which are in Kafa over them) and

One came early to tell and of the death of the two heat of Asad.

Amn b. Mas up and the dependable third (at-passed).

[The meaning of this word is most obscure and commentators on the Queun differ widely. The Chariyan were two standing mones which were ameared with the blood of the victims mentioned there. See W. R. Smith, RS 157 201 250 and the literature ritin these. For the present-day survival of the city see Preys Stark & Winter in Arabia. London. 140, 153-1

926 Others say Nurs.

327. I have heard that the chiefs of Najrish used to inherit books from their predecessors. Whenever one chief died and authority passed to his successor he would stal those books with the seals that were before his time and not

break them. The chief, contemporary with the prophet, went our walking and stambled and his constad. May so-end-so stamble meaning the prophet, and his father said to him, 'Don't say that for he is a prophet and his name to an the deposits meaning the books. As soon as he was dead his son run and broke the seals and found in the books the measure of the prophet, so be became a good Muslim and went on pilgramage. It was he who said

To you she runs with tocsened girth, Her fool 'tis clear soon comes to birth. The Christians faith she ecome its worth.

Wagte means a camel's girth. Hishim b. 'Urwa said that the Trique added the second line: but Abu 'Ubeyda quoted it in its place.

328. Koffelond means 'be took her to himself'

200. Approxime means their errors by which they can lots for her. Zacharnh's lot caree out and he rook her seconding to what al-Rieson b. Abo'l-Rieson al-Bayri said.

190, af-akmaš je ope who is born blind. Ruba h. al- Ajilij said:

I cried out and it withdrew as a blind man does-

Plant how Harryjte means I aried out at the lion and threstened it.

332 Abb. Ubuyda mid robtshif mesos flot at involve a curso. A'chil of B. Caye and

Don't ait down when you have kindled the fire of war Praying for protection from an evil when it comes and caming roadly.

[C reads 'we', &m., but the context (see Direct wi. 52) shows that W is right.] He present We will invoke a curse. The Arabs say God bahala connecte, a.e. 'May he curse him' and on him be the falls of God or bahla, i.e. the curse. Tabrahila also means to be earness in prayer. It would seem more natural to adopt this meaning here in spite of 1.H.,

- 332. There is a variant reading males for matching
- 333. Muzăham is the name of a fort.
- 114. The eccoed verse has not [J. 's authority.
- 336. By his fewe he means his files (might).
- 256. Shame and Tafil are two mountains in Mecca-
- 337. He saft Said b. 'Ubada in charge of Medina.
- 338. This was the fact of his mids.
- 339. I. Abo "Arer h. al-'AR' from Abil "Arer al-Madent told me that Malens b. Hafe b. al-Akhyef, one of H. Me'le b. "Areir b. Lar'ayy b. Ghilib b. Film, was in command of them.
- 340. Most suchomises on poetry deny that this ode is from Abb Bake.

Th 6030

33

- 14 I have ornated one versa. Most authorities on postry deny that I. Zaba plasma the nuclear of this ode.
- 344. Most authorities on poerry deny that 54'd wrote this were
- 343. Most manacritics decay that this is Harasa's verse-
- 244. Most sutherisies desay that Abe. Juhi was the sucher
- var. He pur al-S5 to b. Uchorin b. May'to in charge of Medica.
- 346. He par Abril Salama Abrill Land in charge of Madies.
- 947. Some traditionists say that this took place after Hanna was sent.
- 3.0 He left Zayd b. Handa in charge of Medine.
- jeg. Ha name was 'Abdustate b. 'Abbad or according to others Melik b. 'Abbad, one of al-Sads! 5ads' beare was Ame b. Walle one of debates b. Kinds or Kinds'
- 350. It was the first boosy taken by the Muslims, and Amy b. al-Hadratoff was the first man that the Muslims killed, while Tithmile b. 'Abdullah, and al-Hakam b. Kaysin were their first prisoners.
- 352. The warm come from 'Abdullah h. Jayab.
- nen, Or Hicham.
- 353. Further cheerberg means a determined man but here a 'award'
 Ayke) means 'without intelligence' and it can be applied to a buck or the
 male council. At Khalil stid thereit means a man too weak to exact vanguance.
 Thereographers vacillate between cyclob and ghophes. Most of this useful
 more to lacking in W
- 354. In Monday 8th and 10ft Area (or Abdullah) h. Himm Maletim brother of R. Arne h. Lafevy in preside over proyects. Later he were back Abdu. Lubiba from at-Raulat to sale communitin Medica.
- 355. It was white
- 356. The Anato's flag was with So'd to any alls
- ngg. Dister't-Jayah.
- 14f. The word Zabya is not from I.I.
- 350. Said to be Alth Baltr-
- 160. The old man's pame was Sufyla al-Danui.
- 361. The but two lines come from more than one relat.
- 302. at Hampshya was the mother of Abd Johl. her name was Astal d. Makkarriba, one of B. Nahshat b. Darten b. Makk b. Hampsha b. Makk b. Zard Manat b. Tamiro.
- 363. Getting is ready.

- 364 Solv is the hange together with the parts above the navel adjoining the windpiper what is below the navel is called quit, as an absorphism's saying related to me by Abb Uboyda I nave Amr b. Luboyy dragging his guits (4448) in both Gas.
- 1565. According to more Sawwid. Sawid of the Anjir was mother som.
- 366. Another reading is montangil.
- 367. Others read to adjimontation, 'I will samke his paw with any award'
- 364, of word in not from I.I. It meson a curve whose softk in draws with difficulty.
- 369. Abil'i-Bakhteri was al- Ås h. Hishden b. al-Histor b. Asad.
- 370. By rolls: he means ", shall redearn myschi from my captors with cameta, such to milk.
- 377 A learned tradition for told me that 'Ali said: 'Turbics are the movem of the Araba. The mark of the angels at finds was white turbans flowing freely behind them except Gabetal who were a pollow turban.'
- 372. The war-cry of the spurde's companions that day was 'Onel Onel'
- gray. Moreover makens thack's matted growth? There is a tradition that "Umar eaked a Badú what the word means and he said that it was a sind of growth which could not be paragraped.
- 374. Publishe cause 'to clutch and hold someone'. Dibi' b. al-Hantha al-Burhami sted.

Because of the love between one and you.

I've become pite one who holds water in his hand.

Others said that he said: Is it a diagrace for a man to be highed by you?" Then he asked for tidings of the bettle

- pys Abb 'Ubeyds and others of those learned to the wars told me that 'Ulmer said to Said b. al- As when he perced him. 'Mathada you've seemanthing on your raind. You are thinking that I killed your father. Had I balled him I should not epologize to you for having done so. As a matter of fact I killed my maternal made at As b. Hishken b. al-Mughim. I passed by your father to be was centred up the ground as an or does with his hom and I tuesed to one with I've we his cousin. All who went for him and killed him.
- 376. Ribil b. Tulayha and Thibet b. Agrang al-Angari.
- yet. Also links called his son. Abdu'l-Rahman who was at that time among the polytheists mying, "Where is my property you manife And he replied

Save weapons and horses nothing to left Bur a sword to slav a penceless old dold!

278. His name was Sudayy b. Ajlim

- 379. Said to have been Adiy b. Abti'l-Zaghtā'
- 380. al-main mesos the nobles and chiefs.
- 281. The storne of this place is not mentioned by LI
- 362. It is said that 'All killed him. A)-Zubut and other traditionate rold the 90.
- 363. දීරිකක්! பானை உண்டு.
- 384. Abd. Azis was the standard-bearer of the polycheten at Badr after al-Nadr, and when his brother Mus ab acid these words to Abu'l-Yasar who had captured him he coul. 'Brother, is this the nor of advice you give about mo?' Mus'ab answered, 'He is now my brother in your place.' His mother taked what was the most that was paid to redeem a Qurachi, and when she was told that it was 4,000 diriums she mut the money and redeemed him.
- 385. Abit Sulyin a name was al-Mughira.
- 326. Here is an example of faulty rhyming known as agent which is often found in their verse. We call it diff. I have unlitted some better known lines that occur in U.I.'s narrange
- 327. Some suchorities on poetry deny that these lines are 10n Dukhaham's.
- 388. I shall mention the tradition about that stand later, God willing
- 389. Some audiorities on poetry deny the authenticity of these lines.
- 300. Amer's moother was d. Abû Amer and the sister of Abû Mu'ey; b. Abû 'Amer
- 392. 'All had cuptured him.
- 39s. Khirish b. al-Simme, one of B. Harden, had expressed him
- 201. It was Abū Khavthama.
- 304. Another reading is 'a strict of fire'
- 395. Abb Sufvin's arrows friend who is referred to here was 'Unber'b. 'Abdu'l-Hänch b. st-Hadrami. As for Amer b. st-Hadrami, he was slain at Badr
- 306. LI fats married the main in his account as Niifi b. 'Ando Quys.
- 397. Abb 'Ubayda told see that when Abb's As came from Syria with the property of the polytheists he was saked if he would like to become a Maxim and take the property because it belonged to polytheists. He answered: 'It would be a bad beginning to my Islam of I were to becray my trus: Abdu's Whith b. Sa'ld al-Tannord from DVad b. Aba Hand from Amir al-Sha'ht told see the same thing as Aba 'Ubayda about Aba's As
- 398. Khālid b. Zayd Abū Ayyūb al-Anşlei, brother of B. al-Nejjar, had captured hare

- 399. The ranges of the polytheists was fixed at 4,000 dishums per man, though some got off with ϵ_i con. Those who had nothing the spoule released fixed.
- 400. Refs's b. Rieff', one of B. Zurnyn, captured him
- 401 Nature regents 'returned' Aus h. Hejer, one of B. Ussyd b. 'Ame h. Tareim, sted:

You turned on your heels the day you came Leading every the spoth of a large atmy.

The W 's text this line reads:

You turned on your lettle then you came (on) Hoping for the spoils &c.)

401. Abd. Zavid of-Anjar' quoted to one the line "When he came to them poble of rece"

402, Others my al-Nade b. al-Harjth b. Alqueus b. Kalds.

AGA. THE NAMES OF THE HOUSES OF THE MOSL MS AT BADE

A learned person told me that at Badr the Muslims had the following borses of Subal belonging to Morthad at Ghanawi. Ba'saja belonging to al-Miqdid b. Amr al-Bahrani (others say us name was Subja). At Ya'aob belonging to al-Zubaye b. al- Awwitn. The polytheists had one hundred borses.

405. Make means whistling and toyetyn means clapping.
'Anomab. Amab Sheddid at Abeliand

Many an equal have I left on the ground. His blood whitehns in his throat like a come?'s breath.

meaning the sound of the blood ruching out of the wound like whitting. Al-Tirinmoih b Hakim al-Ta'ly and

When it is frightened it stamps its feet and stands listening. In a sufe distant refuse of the two mountains of Ibas Shandan.

He is speaking of the mountain goal which when frightened stamps on the rock with its feet, and then stands still and listens. Its stamping on the rock makes a moter like chapping. Marchin means a safe refuge. Both Shamkin see two mountains, INO, 47, line 28, in Krenkow's edition.]

406. Ankal means fetters, singular sald, Ru'ba b. al. Andi said:

My fetters will keep you from wanting any other fetters

any. Tubbacocife is an alteration of the word that LI wrote which I have not reported. [A Dh. Writek. The word (Inhhomogia) is written it, kin. waw, with foths——is said that takhomogian was written originally and that LH corrected it because it is the wrong vary as speak of God. This secons probable because elsewhere in this section I I, ventures to put words auto the mouth of God when explaining the meaning of this sixt. W. reads particularly for the corresponding positive); C a reading section preferable.

408. The explanation of this passage has already bean given.

409. Januara lifetim means they inclined to peace. As-jumily is declining Tabid b. Rabila said

The bending of the possible over his hande Scooping to find the rust on the across-heads

He means the policher who bends over his work. Nagob means rust on a award yayah means polishing a sword. Salm also means peace and in the book of God Be not weak and tall to peace when you have the upper band. It is also rust as also with the same meaning. Zuhajit b. Abb Sulmå and

You end if we can possibly attain peace. By owney and good words we will make peace."

I was told that shifteen by Abo't-Planau al-Bayri said that fand if they incline to sale meant Islam, and in the book of God 'O you who believe enter into the all of you can be read as fine sale which a later. Urcayyo by Abo't-Sale said.

They did not come back to take when God's apostles. Warned them, and they were not supported of a

The Araba call a long butker a sales. Thresh b, al- Abd, one of B. Qaye b. The labe, describing a abe-causel of ble, and

Her two feelings are splayed as though. She was home down by the weight of two backets.

There is a worker reaching diffy &

475. Zayd b. Hantha b. Shurahbil b. Ka'b b. Abdu'i- Uzzā b. Immu'u'i-Qaya b. Āmur b. ar-Nu'mān b. Āmur b. Abdu Wuddib. Aut b. kināna b. Bakr b. Auf b. adāza b. Zayduliāh b. Rufuyda v. Thaur b. Ka'b b. Wahra.

- 40. Ansas was an Abyssmen and Abo Kabuta a Pension
- фія. Капада І. Ниступ.
- 4.3. And Hudhards a name was Milatian word sides a freed slave of Thuberts of Ye as a Zagat b "Ubayat h Zagat h Málik h And h Amr h. "Auf h Millik h Ann. She set him free and he was attached to Abû Hudhayîs, who adopted him as a one. It is east that Thuberts d, Yo ar was the write of Abû Hudhayîs and she freed Salata. Others for he was Abû Hudhayîs'a freedman.
- 444 Midling
- 415. Abu Makhabi was a Taby, his mane bring Suward b. Nakhishi

I a war

" Lyall, For Ancies of this flavor, Debugge, 1844, 2 18 | 4.

416. Abb Balta's's name was Apri, a Lobbacko, the freedom Sa'd was a Kalbrer.

the Bushan's Motor

- 417 Others my Heat b. Qts b. Dherz
- 4.1 Al-Qira as their moterants so as the line

These who compete in archery with the Qira will have been fair to them.

They were great bewreen.

- 419 He was salled Dh01-Shimbleon became he was embederatous; his mone was Joneys.
- 430. Kimbbill, belonged to B. Therim and has descendents in Kulu; others my that he belonged to Khurd's
- 431. His rest name was 'Abdullab' by was addenoused. Attiq became he was an hardsome
- 432. He two was born a stave among the And. He was a black whom Abb. Bake beight from them.
- 42) Al-Name was the son of Clark b. Himb b. Afas b Jadin b. Asad b. Rabin b. Nazie; others say Afas b. Du'mi b. Jadin b. Asad b. Rabin b. Nazie; others say Afas b. Du'mi b. Jadin b. Asad b. Rabin b. Nazie; It is mid that Subayb was the freedom of 'Abdulish b. Jud'an b. Arm b. Kaib b. Sa'd b. Tayon and that he was a Romi. Those who say that he belonged to at Name maintain that he was receive a missour among the Byzantmes and that he was bought from them (i.e. removed). However, there as a tradeson that the prophet said 'Subayb is the first-fruits of Byzantium
- 274 Shamming times was I liberan he was called Shammin for the reason that a Shammin came to Moote in pagen omes, a man so handsome as to excite general admiration. Utbs b. Rablin, who was the material uncle of Shammin, each I will bring you a Shammin who is more bandsome than he' and he hanged his raphaw 'Utbooks b. Utbooks. That he was called Shammin according to what I'm Shibilb and others told one. [This is a repetition of what I.H. has already said on W., p. 212.
- 422. The latter was on 'And of Modbly.
- 406. Moys' was from Alde b 'Adnan.
- 449 Alm Khanil was of B. Ill h Lujaym b. Sa'b b. All b. Bake b. Wa'd
- 44E Araz h. WWII was b. Quest, h. Hanb b. Afgs b. Jadila b. Asad b. Rabi'a h. Nizhr others azy Afgh was b. Du nú b. Jadila
- ann. Sa'd b. Khaula came from the Yathan-
- Hony learned men other than I i mention among the entirement the Body of B. Amir b. Lu'nyy. Webb b Sa'd b. Aba Sarh and Hatib b. Amr., and of B. 41-Hatith b. Pihr., 1944 b. Aba Zuherr.

³ On St. prop.— show that the time reading. The daily it the man who carries two large buckers from well to consent holding them away from his body to award twenting by cleaners. In this arounds his series covered the good of the wild-speed legs of his twenty.

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- age. Asiem was the root of Harta b. 'Addy.
- 433. Others say Attic b sis Tayyoh bo.
- 434 "Abdullah 5. Sahl was the brother of B. Za' int. Others say he belonged to Charries.
- 415. Zofer was b. al-Khagraj b. 'Acur b. Mülik b. al-Aus.
- 436. "Ubayed was called Magazin because 50 bysand four prisoners asgether at Badr. It was he who captured Apil b. Apq T3hb
- 437. Others my his came was Mosifed b. Abda Said.
- 438. Umsyr b. Malbad is correct.
- 430. The latter was ide morphs to come.
- 440. He sent them back from al-Rauba'. High was h. 'Arm h. 'Ubaye' h. Umayya, and Abû Lubaba's name was Bestur.
- 445 He was b. Thibit b. 40-Nu'min b. Dimpys b. Install-Qape t. The labe.
- 442. He was Abû Dayyah's protines, and it is east that his more was Abû. It is said that it was Imru'ul-Quye who was called al-Burak b. Institute.
- 443. Others say Thiblit was b. Many b. The labor.
- 444. Others my al-Harte b. Johjabit.
- 445. Uthers say Turnin b. Inthia and Gland b. Fhran.
- 446. Attis was d. Ka'd d. al-Nobhat d. Ra'd d. 1 stricke d. Glasses
- 447. Tennet was the feedings of Sold b. Theytheres.
- 448. Others my Julia, but I remark that as wrong,
- 449. Others say Quya was b. Abara b. Umayya.
- Ago. Furture was his morter, wife of al-Owne by Issu
- and Suffsto b. Naar b. Amy b. al-Hartin b. Ka'li b. Zavd.
- 432. Others my "Abdullab b. "Umsyr b. "Aday b. Umsyrs b. fiddes.
- 444. Zavd was be al-Murave.
- 454. Belleto b. Charma b. 'Auf not the name of Huble from his ber belle
- 455. Others say 'Amur b. Salama He was of Bally of Qudh'a.
- 456. Ma'hari wat in 'Uhëda is Qethgher it, al-Muqadiam; and it is said that 'Ubida was is. Qaya it, sji-Qudas
- 457. Route b. al. Ulmyr; others say Assa. h. al. Theye
- 448 This is Charm b. Auf. brother of Salph b. (Auf b. Amr b. Auf b. at-Khazn), and Glemm b. Salph proceded this proceeding to Lt.

- 439. Another form of the gase is Quayte.
- 460 His full name was ktillk is ef-Duttistom b. Milit k. 41-Duttistom b. Merdekhe.
- 451. It is east that Aim is Isla was the brother of Rabi and Wazage.
- and. Hhe was their mother, their father being Abor h. Umire.
- 463. Others say Quar b. Tamim b. Ivishs and Qimuli b. Firia. al-Mujadh-dhar's name was. Abdullah.
- 464. Others pay Banbuth b. The lebe.
- 465, 'Utha b. Bahs (men B. Sulaym.
- 466 He was Simair b. Asm b. Khamasha h. Laudhan h. 'Abdu Wudd b. Zayd h. Tha'taba
- 46y. It moved that al-Mandhir was a "Anar Is, Khanhash."
- 468. Malik b. Mas ad was b. al-Budly according to come learned symborities
- abe. It is said that Ka'b was b. Jamesta and was from Chubshin.
- 470. Denuse and Zight were the same of Bishr.
- 471. In all the above case is was al-Jacobb b. Zavd b. Harden except for the grandfather of al-Samma b. Amr. who was al-Jacobb b. Harden. Umsyr b. al-Harden was b. Labda b. The labs (is the name of the twelfth on the 1881).
- 170. It is said that Jabble was b. Sakhe b. Umayre b. Khunde.
- 473. Others my Buldhura at Bukhma.
- and, Others are Sawari was b. Riss, b. Zawi b. The labor.
- 476 Uthers see his bed It. Quye was in Juris to Sathe b. Haster b. Rabi's
- 476. Sweld had no our with the name Gheum
- 477. "Annue was from B Bulsym h. Mangier, then of B. Dhakwaa.
- 498. Am was b. Abbid b. 'Adiy b. Ka'b b. 'Ams b. Udayy b. Se'd. I.I. related the idd b. tahat zo B. Samid because he lived with them, he was not of they stock.
- 479. Amir is and to be the son of al-Azraq.
- 486. Orbert sav Quya b. Hipt.
- 40°z. His came should be spelt Bust.
- 484. Or Wedfe.
- 485. Or Rubbayla
- 484 Others my 'Dlayfa.
- 489. Others any 'Usaya of 'Ushaya...

- The Life of Muhamusul
- 486. Hit riths b. al-Nu'ento was the son of Naf' b. Zayd.
- 487. Or Abid.
- enn She was d. 'Uhayd b. Tha'laba b. 'Uhayd b. Tha'laba b. Ghagm b. Millik b. al-Najjis. It is mad than Rid's was b. al-Uterich is. Special
- 480 Or Nu syman.
- 490 Abb'l-Hamet' was the freedom of al-Harith b Riff's,
- 40° Fludavia was d. Malik b. Zaydufish b. Habib b. Abdu Hāritha b. Malik b. Ghadb b. Jusham b. al-Khazraj and the enother of Mu áwiya b. Ang b. Makik b. al-Maude and the B. Mu'24-140 are respect after her
- 49%. They are the B. Maghilla d. Aut b 'Abdu Manat b. 'Amer b. Mahli b. Kindrei b. Khosayam. Others say that they are of B. Zurayq. Maghilla was the mother of Adly b. Amer b. Malik b. al-Najjar and the B 'Adly trace they are the cont from her.
- 403. Abd Shaykh was Ubayy b. Thibit, beother of Hassin b. Thibit
- 494. Others pay Squadd.
- 405. Others app Abu'll-A was was al-Harith b. Zalino.
- 496. Bujaye tree from Aba b. Baghlit b. Rayth b. Gharafan of the clan of B. Jodhima b. Rawaha.
- 497 Mess traditionals common satisfy the Kharmy who wate at Badr Of the B at A lan wave to have a Sallin or confus Asia to Auf Ithin 5 suck to American Nurse to Mahara to Mahara to Mahara to American Sallin to Abdu Ramba suck to the Habil to Abdu Ramba suck to the to the Addu to the total to the Addu to t
- 498. Brother of Said b. And Waggas according to LH
- 499 Zayd b Maritha killed him; others 449 Hareza, Alf. and Zayd killed him between chem.
- 500. 'Amende b. Yasir killed Årare and al-Nu'min b. Aur killed al-Harith. He was an ally of al-Aus.
- 300. Salim, freedman of Abb Hadlwyfe, killed 'Umayr.
- gos. Others my 'All killed hum,
- 502. Hance and All shared in the trilling of him.
- goa, Thabby & al-lights. Investor of B. Haram, killed him others say. Flames, AB, and Thibut did.
- 30g. feinenat is. Photo bitted bitte,
- 306 Hattum und Ali killed him.
- 307. Abu'l-Bakhtari was at. As b. Hinbien.

- 308. Others env at al-Athill it is said that his pame was al-Nade b. al-Marith b. Atquera b. Kalada b. Abdu Manši
- 509. Bild hilled Zayd, who was an ally of B. 'Abdu'l-Dir from B. Missin. Others say that al-Maddal hilled him.
- \$10. Alt, or according to others Abdu'l-Rahman b. 'Auf killed hom.
- 521. He was one of B. 'Asse b Tamim, a stout warrior whose America's Visit killed.
- gen Abd Theira killed him.
- \$13. Khinja b. Zayd killed him, though others say. All did. Harmain was of Aug.
- 314 Alt willed him.
- \$15. Marosa killed him
- 516 All, or seconding to others Americ tolled him.
- 517 Suid b. al-Rabi killed heen.
- 3:6 Main b. Acity, on ally of B. Theyd, killed him,
- \$19. All billed biro.
- 5a Others my Hiljin. All killed Hallb.
- 548 al-No'man b. Millit killed him in single combat-
- 313 Yeard is Ruquyah killed 'Argy and Abu Burda killed Jibir.
- 514. All killed him
- sas. Harren killed him with the help of So d b. Abu Waqqiq.
- \$26. All, or al-Nu'man in Matrix, or Abh Du'ina killed bim.
- gay. Abo'l-Year killed him
- avk. Others sav it was Mtu edb b. "Afre" and Khimija b. Zayd and Ehobsyb. b. lahi joinely.
- 329. All kelled him, or according to others al-Hussen is al-Harith and "Uthrain b. May 0n together
- 3.50. Others my Ukkitcha h. Milyan did so.

ggs: Others say Abū Dujima did so.

\$30. Abb "Ubuyda from Abb Ame sold mo that the polychesis tout to lilled and an equal number of prisoners. This agrees with what Iba Abbie and Sold be al-Mossyrab sold and in God a book "we read" and in it not a fact test when a distance beft. You wou had brough! In we as great a master on them." Else size to I in reference to those who have part in the notice of their "Last". I note to a very minutes a mamber to man. He says. You brought diseases at Bade on twice as soony as you not so martym at Uhud, yo disad and no prisoners." Abb Zayd al-Anger quoted to me the line of Ka'b b, Millik.

There remained where the exercit rest (by the trough). Seventy dead, strong them. Urbs and as-Asserd.

He means the also at Bads. God willing, I shall mention this ade of his later on.

Here are some of the names which [4], does not mantion of the slain at Back.

Of B. Abdu Shame Wahb b, el-Harith of B. Anmar, an ally and 'Amir b Zayd an ally from the Yaman. Total 2.

Of B. Asad b. Abdu'l- Dzza. 'Uqba b. Zayd an elly from the Yaman and 'Umayr a freedman of their. 'Total 2

Of B. Abdu'l-Dir Nubsyb b. Zayd and 'Ubsyd b Salit an ally from

From B. Tarin: b. Mures. Walth b. 't boydullab, brother of Talks, who was taken processed and dard in captivers and so is consisted among the state; and some add. Amy b. Abdullah b. Jad'an. L'otal 2.

Of B wakhoom Hughayfa b. And Junhayfa whom Said b Abb Waqqas silled and I isham b Abb Hughayla whom Suhayb killed and Zuhayi b Abb Rifa's whom Area a said silled and A Al'ib b Abb Rifa's whom Abdu'l-Nahmun b And siled and A talk b at 54 ib who was taken personner from in termes and then died on the way home from a word whole Hamps had given turn and I mays an ally from lawy and Khiyar an ally from a well-and the said and th

Ot H. Juread, b. Arne: Sabra b. Mätik un ally. "Tureat

Of B. Nober 6. Amili at damtin b. Linablah witness Streety's giften. Amili b. Aba. Auf b. Qubevra witom. Abidullah o. Salama at Ajiaat Billion orbers say Aba Playami. 1948. a

533. Others say Ibn Abû Wahra.

534. He was al-Righth b. 'A idh b. 'Dihmin.

\$35. There is a various sending for backs, namely 'heets. Khalid was from Khurd's; securding to others on 'Uqayli.

\$36. One name is missing from T.I. a fee to make up the total number he gives. Actions the precises he does not mention are the following

From B. Histon b. 'Abdu Manuf 'Urbs, an ally of theirs from B. Fibr. 1

* This remark is emproving for more than one remain. Also Disarrance of the Histophete like "He does normanism at: Abbits b. Abdu'l Montalib with the other two between he had

From B. al-Muttalib 'Aqril b. 'Ann, an ally, and his brother Temin, and his see. 3.

From B. Abdu Shame: Khalid b. Asid b. Ahir'l Iq; and Abir'l-Arid

from B. Abdu Shams: Malaid b. Aski b. Abu F 14; and Abb [- Al Yashr freedman of al-As b. Umayya 2

From B. Naufar Nabble, one of their freedmen. 3

From R. Asad b. 'Abdu'l- Uzzk: Abdulkih b. Humayd b. Zuhryr h. el-Hänth. I

From B. Abdu'l-Dir 'Agil, on ally of theirs from the Yuman :

From B Taym b Murra Musifi b lyad b Sathr b. Amis b. Ka'b b. Said b. Taym and labir b. al-Zubeyr, to ally. 2.

From B. Makhritra, Quys b. al-S4'lb. I

From B. Jumsh. Amr b. Ubeyy b. Khalef and Abû Ruhm b. 'Abdullah an ally; and an ally of theirs where name excepts one, and two freedoms of Umayya b. Khalef, one of them Nintic, and Abū Rah' a slave of Umayya b. Khalef. 6.

From R. Salon: Astern freedman of Nubsyh h. al-Hajjaj. 1.

From B. Amer b. Lu ayy Hubib b. Jahur and al-Sh'ib b. Malit 2.
From B. al-Hamib b. Fibr. Shifi and Shuli two allies of theirs from the Yeman. 2.

537 Most authorists on poetry refuse to accept it and its counterblest as authoritic

538 We have changed two words in LT's version of this ode, namely, bosseful" at the end of line so and 'kindly' at the beginning of line 23, because he case expensions on the prophet in them

The following varies which LI attributes to 'All b. Abû Tilib are not see accreas by any authority on partry in a se the counterhill. We have included it, injuryly pecasis then maintain that Ami b. Abilitiab b Justim uses hited at hour attributes to these verses do.

535 Others any the author was el-A shi b. Zurāra b. al-Nabistan one of the B. Usayd b. Amr b. Temim an ally of B. Naufal b. Abda Menat

540. We have combted three verses of Hassin's poem because they are obscure.

34r. We have left out one verse which is obscent.

54s. Some cay that Abdullah b. al-Harith al-Salusi was the composer

643. The fifth worse comes from Abb Zayd al-Anglet.

become a distinguishment was innotating his fault number for so the except. The writer is considered with Aldania with done in, we may be confident that it is an arrangement and extreme to perfectly the first in arrangement of the arrangemen

or ad-fables a simple representative would be al-faire will another

- 544 Abu Zayd al-Aneter quoted to me the yarne about Abu Johl.
- 645. The tast line is not from [.1.
- 546. Some surfortion on poetry deny that these varies are 'Ubayda's.
- \$47. When 'Ubeyda's fact was section he mid. By God, if Abb This had lived to see this day he would know that I have a better eight then be no say:

You lie, by God's house
Muhammed shall not be majeressed,
Hefore we have used our swords and hows in his defence.
We will not beinty him until we lie dead second him,
And be manindful of our children and wives.

These two verses are so the ade of Abu Tabb which we have already quoted (p. 174).

- 548. Some authorities in poetry deny that $\mathbb{D}_{1}, 1$ was be authority these times.
- \$49. Some authorities on poerry dony Hirith's authorship of these lines, and the second line at not from 1
- 55c. Abb 'Ubayda, the grammarian, quoted to me the fast line, saying that (Sheddid) had become a Mission and then apartetized, thus:

The apostle tells us that we shall five again But what suct of life have corosse and wrights?

- 55 We have omitted two verses in which he spoke disparagingly of the spottle's companions. Another learned authority on poeury recited to most the penultimate verse and also the line beginning givers of hundreds and the following line.
- 552. This ode has been banded down in a confused state which cannot be considered suisfactory. Abu Muhriz Khalaf at-Alumar and another person recked it to me, one quoting what the other left out.
- 553. He was a polytheiar.
- 554. (which are the most authentic of the pertry about the men of Budy).
- 535. Abb Muhriz Khalaf al-Ahmar recited to me the rate. "We left the way and they overtook us as swift as the tides of the sea" thus. The line, "no line from his lair", as not from 1.3.
- 556. I have dropped the ode of AbO Union rhymnog in L because it only mentions Badr in the first and second verses, in order to keep the narrative within bounds.
- 557 Some authorities as poetry dong that Hind was the author
- 558. Some earthorities on poetry deny that Hind wrote that.
- ³ L.H. then sets out the whole poem. The only difference of any significance is that the said 'lo a death like theirs the Committel'.

- 559 The just time was cited to me by some authorizes on poetry
- 36s. One tradition of this postry separates the line, 'no like of the jurgle' &o., from the two proceding verses
- 561. Most nothorities on poetry deny that Hind said this.
- 56:. It is said (though only God knows the truth) that when the sportle heard that poetry be end, 'If I had heard that before be was killed I would have enered him."
- 563. He put as charge of Medina Sibil b. 'Urfute al-Ohelle's or the Uman Maktim.
- 564. He pur Bighte b. Abdu'l-Mundher who was Abu Lubéba in charge of Medica.
- g6g. At was called the raid of al-Sawlo, because more of the provisions which the raiders throw away was sawly. I.e. perched corn, and the blushing seized a group deap of it. This is what Abû "Ubayda told me
- 566. He put 'Uthurin h. 'Affilm in charge of Medina.
- 56: He put I I mm Makeum in charge of Medina.
- 568 Audidlah is a far hall. Missear hall Makhigama from Abb Atan saul. The offers of the Bogarmagh einse thus An Arab warner brought some goods and sold them in the marker of the Bogarmagh. Sho sat them in the gradientality and the people that to get har to moreover her face but the refused. The guidentality took tody of the end of her shart and (extended to in her back her when she got up the was immediately reposed, and they toughted at her She gettered a touch are and one of the Muslims tragit upon the guidentality and killed from Hermann and killed from the was a few and the jews fell upon the Austland and killed from whereupon the Muslims a small called on the Austlians for tody against the Jews. The Muslims were corrupted, and bad feeling aprime up between the two nartices.
- 569. This was called olders' shefif.
- gro. He besegged them for lifteen eights and put Bashts b. Abdo'f-Mondhir in thereo of Medina.
- 571. Furit belonged to B. Ijl, an afly of B. Sahro.
- 873. Abd Bufyin b. at Bletch h. Abda'l-Mugalib wrote a counterblett which we shall mention together with the verses of Barsin in their proper place. Got willing. [See p. 449.]
- 171. The words tubbai and move bisaklythen do not come from Lf.
- 574. Most authorities on poetry deny Hassin's authorship. The first two words are not from T I
- 175. Her some was Mayrouna d. 'Abdullah, Most authorities on poetry deny that she wrote these venes and that ha'b composed the counterblest to them.

grd. Another receives in: "Will you give our your wives as a photos?" He necessed: There can we give our wives in you as a photos when you are the mast proposed, highly remaind non-in bilading?" He reserved, "Then will you are your some as a photos?"

377. These varies occur in m ado of his on the heeds with B. Majtir which I shall assessed in its proper place, God willing. [See p. 441.]

gril. I that execute the helming of faction in the proper place, I and refining The exect 'shortly' stem not come from I T

grys. De Baltagage. His field region was Michardren in Nam ind in Ka'le in Amer in Aulty in Diagons in a Santha in al Effects in an Absorb in Amer in Michie in al-Auss

hundred men from the Jews who had been allies of Aus against Mazza; and ordered that they abould be beheaded. Accordingly Khaza; began to herween them and the B Quraya. When there were only twelve of them left he gave them over to Aus, assigning one Jew to every two of Aus. saying

gilz. Others my Raquyea.

gap. A trackly cover that the the trackle cover is now in the first the trackly cover is now in the first the first trackle cover product to the first trackle cover a second cover in the first trackle cover a first first cover a first cover a first first cover a first cover a first first cover a first cov

pla. He put L Urere Maketen in charge of the public property

play For helical purpose on mich. [A small hank on pag on the last of the states of many.]

ply The spends allowed because h. French of Ferret and Rat' h. Klendy breather of B. Kirrethe to go to bettle although that bette but fifteen your of one and he had next these back at fact. But he was told that Rat' was a good archer so be let ham go, and after having given him persuasion he was a id that Samura could throw Rat' in wreating so be set him go too. The sowing he turned back Latena h. Zayd, Abdullah h. Urnar h. at-Khagjib Zayd h. Fhilbst, one of R. Mahk h. at-Najjir at-Bark' h. Azih, one of R. Haritha. Amr h. Hazm, one of R. Mahk h. at-Najjir, Quayd h. Zuhayr, one of B. Haritha. He let them fight at the Trench when they were fifteen point of ap.

ett. The summation was over that day was "Kill, Kills"

ene and gave it to Ahū Dujāna. I thought "I am the son of Saftya, his sent, and belong to Qurayah, and I went and saked hare for it before thus the The Anglo said, "Ahu Dujāna has dansed the turban of death." This is what they used to say when he put it on. As he went forth he was

Among the poline of that mountain olds, In papers, words my commode cried, Britand the runts I/B never hole, With God's own arrest time made divide."

There is a reading held for havedly

pitt. Others my filterin is, al-Aldana is, filterin,

play. At black of band, restinging to March as reduce.

pps. I have board that Watch's was altered broug particled for developwine notif he was struck of the pension list. 'Unner used to say 'I know that God would not butte the shows of Harotta unjournable.

yet. Maximum is Alaman al-Minari with our Whom the fightening was force on the day of Uhraf the appeals not under the flag of the Angle and start a manage to "Ali to tell have to bring the flag forward, which he did, saying. I am Abd I-Quanu' or "Abu'l-Papara" open-ding to L.H. Abd Sa'd is Abd Taha, who was in charge of the standard of the pointfracts, called to how, Wandel you like in most my challenge, Abd I-Quanu "When "Alt nompted the challenge they fought horsesses the ranks and enchanged can blow until "All series him and sold him on the ground. Then he self has without disputelying him. When he compensates saled one to did not flock how of he and. "He represed his person to one (as a sign of abject torresteder) and the six of hindred made one pay him and I know that One would metalwhich him did not have all the

It is said that Abt Ba'd were our between the resist and cried, T will being in passes about this fights me and total west cut against buts. Then he tend 'O you companion of Muhammad, you along that your

Bu Hishin's Notes

750

shed are in periodic and our dead are in hell. By al-Litt you his. If you know that was true one of you would come out to me. So All wast feedle and after exchanging a couple of himse "All mores have and hilled him.

390. Beauto say that he heard a try for help. You find this expression in the hadden. The best man is he who takes hold of his horse's baidle: where on he hears a try of fear he flies sowards it. Al-Turinsmith b. Hakim al-Tury (Twistensh means in tall man) said:

I am of the family of Mills, gloritum champions. Whenever the timerous any for help.

199). Hearin b. Thibir, according to The Highton, movered him that

You mention the proof stallions of Hashman and And there multipe out but speak the starts. Are you pleased that you hilled Harman. The rabbe one whose you vousself call suble? The there are fall Amiliand his And has son are Sharba and at taging and but Hashb. The day that all his changed has who impotened aim with a other of his sword drapping with hisson.

594. The words for jackalt do not come from 1.1. If this is well abbreviating two from 1. hereafted industrial that he knows that the first of the poem has been represent the for this sac we are able to reduce the front out from that the major that are removed as being with a result. The abreviation concerns of our dail but one would have expected that for knowing the true for would have expected that for knowing the true for would have expected that for a knowing the true for would have expected that for a knowing the true for would have represent that the first knowing the true for would have

505, al-Hibrith assessmed. Abit. Suffrien thus because his suspected, that he was historing at him when he said 'my horse remained but a stage's throw off', for he had fled on the day of Body.

596. The one who cried sloud was the spirit of the full, i.e. Setun.

ggy. The last worse is assuibed to Aba Khirish al-Hidhall. Khalef al-Ahmer quoted at to too so his with the resding the heads' messang his wife's, with no connection with Uhud. The verses are skin seconded to Ma oil b. Rhamerylet of Hudhalt.

gad Rubech b "Abdu"-Rahman b. Abd Br'ht ab Khudri from his lather from Abû Sa id al-Khudri said that "Utha b. Ahi Waqqia, paleat the spootle that day and broke his right lower incisor and wounded his lower lip, and that Abdullah b. Shahāb al-Zuhri wounded him in the foreheld, and that Iba Quani's wounded his obselvation. Two rings from his believed wors found into his cuest, and the spootle fell in a hole which Abū "Amir had made as that the Madimus might fall outs it unawares. All took hold of the spootle's hand and Talha b. Ibavdullah bited him until he stood upright. Millak b. Singa, the father of Abū Sa as al-Khudri, sucked the blood from the spootle's face. Then he swellowed it. The spootle said, "He whose blood mingles with mine will not be tauthed by the fine of hell. Abdu"- Asia b. Mahammad ab Dardward much that the purplet and, "He who wishes

to see a matrix walking on the lace of the earth, for him took as $T_{\rm effic}$. The Abevioltah

"Abdull-'Azis from Inhaq b. Yahyu h. Talha from hat h. Talha from 'A'isha from Abu Bak said that Abu 'Uhuyda h. al-Jarrah pulled out one of the rings from the aponics is a and his from sooth fell out. He pulled out another ring and the other messor fell out. So Abu 'Uhuyda was shown of his two from teeth.

199. We have amitted two obscene versus.

600. "Undra's mother, Numybe 4, of Ka'b al-Milkiniya, fought on the day of Uhud.

So'id b. Abu Zard al-Anglet said that Urem So'd d. of So'd b. al-Rab' used to say I want in to see Urem 'Uraba and wit, 'O atent, tall me your story," and she moreored. "I went not at the beginning of the day to see what the non-were doing, carrying a dain with water in it, and I came up in the spootle who was with his companions while the battle was in their favour When she Moslema were defeated, I bettalk myself in the spoule and shooting with my bow until I suffered many wounds." Limin So'd and, I saw on her shoulder a deep rish and acted who was responsible for it. She said. The Qami's, God curic him! When the men fell back from the spoule be either forward saying 'Leid me to Muhammad let me not survive if he does Mug'ab b. 'Urnsyr and I and some men who hald their ground with the spould blocked his pack. It was be who gove me this wound, but I struck him avecal times for the However, the enemy of God was wearing two ooms of mail'

for A carried traditionist rold one that Abdu'l-Rabinan b. Agt was injured in the mouth and his touth were broken and he had sweaty wounds or more, one of them in his fact so that he become time.

fore. The else of is a fly that stings

tion. Take do's means 'he begre to coll off his home."

604. Urra means "Her"

605 Khalid b. al-Walld was commanding the cavalry

606. I beard on the authority of Buiers from I "Abbin that the aposts did not much the step cut in the alen." Donor, the client of Ghuira, and that the prophes project the prior prayer on the day of Ulyud strong, because of the wounds he had suffered used the Muslims prayed sitting behind him.

607. A conditionist is a timen—have continuous their one that a — it had, a fail hay alligned out to not kill says. An inchestion of the same pet is that has able, don't in intention him arrange their while were stain at have. The ressure not in hitters at Majordholms was because he had killed to rather Surviva in one of the source he had sure behaving. We have continued that man carrier passage of this bank. A de the aposite was some a number of his corresponding suddent pi-I and appropriate from one of the gardens of business wearing swell blood-stained parmeters. The aposite

was not 'Othersten to cot his head off. Others say at map one of the Artists who did so, n.e. p. 242

668. We have omitted three obscene verses

500. She was d. Khalid b. Kharaya, who was I. Hartha b. Laudhin b. Abdu Wudd b. Zayd b. Tha'iaba b. al-Kharay b. Si'sia b. Ka'b b. d. Kharaya.

this is only one of the versus his composed; others also be wrose through in a and all which I have amused because of their obscurity IT gives them. I commend I.H.'s attempt |

631. I Quant's's more was Abdullah.

61s. Abb Bake al-Zubeyri cold me that a men went into Abb Bake white Said's with daughter was in his arms and he was kirring her. The men said to him, "Who is the?" and he replied it at the daughter of a better min than 1, Said b. al-Rabi, who was one of the chiefs on the day of al-Aquba who was present at Bade and found martyrdom at Uhud."

613. When the specife stood over Hanza's body he said, "I have never been so hart before. Never have I been mem empty." Then he said. 'Cabrel came to me and told me that Hanza was written among the people of the seven beavers. "Hanza b. Abdu'l-Morpatib, the fion of God and the Bonof has apostle." The specificand Harran and Aba Salama b. Abdu'l-Asad were force; by there when a freedwomen of Aba Lahab had forced

614 On that day be furbade lementation. Also Tibeyda told not that when the aposite heard their weeping he : "God have mercy on the Antar for it has long been their custom to provide consolation. Tell the wasten to go guyy. (I read advance with C for W a advance or 'advance.)

615 Palat man menon titale or much horn it mesons little in in the verse of little in 12-Quya

Now that the Bank Asad have lailed their chief. Everything class is of no account.

and in the verse of st-Harith h. We'le al-Jarm' it means much

If I pardon I shall pardon a great wisce.

If I punish I shall weaken my own bone.

616. The apostic's award used to be called Dha't-Faque. A traditionant told me that I Abu Neith and "Someone called out on the day of Uhud

There is no award but Dhù'l-Faqir. And no here but All '

A tradicionary who sold me that the apoeds and to Alto The polyments will not unther emotion defeat like this on us before God gives at the victory

517 He put I Urem Mehthau in charge of Medica

6.18 Ab6 'Ubayda told in that when Ab6 Sufvin went away on the day of Ubaid he wanted to go back to Medica to exercising the real of the propher's

companions. Salwin b Urcavys and to them. Do not do it, for the enemy are infurered and we fear that they may fight so they did not fight before an acture," and they did return. When the prophet who was in Hamilium-Arad beard that they had dended to return he end. "Sweet have been marked for them." Had they been belted with short that morning they would have been like varieties that in past."

Abo 'Uboyda and 'Un that journey of his before he returned to Medina, the apostle spined Mulawiya b. al-Mughira, who was the grandfather of Abdu'l-Malik h. Marwan, the father of his mother A raise, and Abd. 'Assa at-Jurnaja'. The apostle had raken him prisoner at Raise and then released him. He saked the spoatle to forgive him, but he said "You shall not stroke your checks in Meson after this and my I have decrived Muhammad twice." Strike off his tead, Zuboyr," and he did no."

I have heard that Said b. at-Musayesb and that the apostle said to him. The behaves should not be buten twice by the same enable. Out off his head, O. Asan b. Thibut, and he did so.

It is said Zoyd b. Höriths and Aromer b. Yade killed Multwiys b. al-Mughten after Hameh'u'l-Asad. He had taken sefuge with 'Uthoma b. Aftim who sakes the aposale to give him sanctuary, and he did so on the woodfrom that if he were found after three days he should be billed. He etayed there more than three days and hid hamself. The prophet sent the two of them and said. You will find him in such-and-such a place. They found him there and killed him.

61g. Théangal's means 'you chose positions and size for thirt. Al-Kuruy't b. Zayd and

Would that I before him. Had chosen a place to sleep in.

650. A readitionant from al-Aed seed: The two perties said. We do not wish that we had not thought so we did because God took us as found

651. Misserments oftens 'phirity started'. We have heard that al-Hasar h. Abo'l-Hasar al-Basis and 'They had marked the tails and forefocks of their houses with white wool.' As for Ibn lebel be east. Their desinguishing stark on the day of Badr was white carbans, which have recorded in the energy of Badr. Start means destinguishing mark. In the book of Goal you read. Their mark is on cheir faces (a set the centre of prostration: 48-20), i.e. their distinguishing mark. 'And scores of clay massed, marked' (21, 84), i.e. plantly marked. We have heard that at Hasan and A mark upon them.' It was not a mark of the stones of this world, but of the stones of paintaheness. Ru'bs h. al- Apply eatd.

Proud seads now most their match in one

They cannot keep up with me though meried out (so the finest)

Their eyes look up helpleisly as they gallop full speed

Applicant with shift means 'van fast' and offers with dol passes 'give up'. These verses occur in a regar poem of his. Majorenesses also neems it passes and in the book of God and horses in posture.). Is and trees

² secutions had been persented for them.

Ilm Hickom's Notes

on Which you send beauty to pusture (16, 19). The Araba say screening and arriver when a man postures his homes and comels. Al-Kumaya gold

He was a gentle shapherd and we lost bim.

The loss of the passar is the loss of the pastured.

The word sough means 'gently leading, kind to the flock'

653. Yakhirakum means affiliat them to the unmost and prevent them from attainant their denires. Dhū'l-Rumma and

While I forget past source I shall not forget our perplantsy Posted between pleasure and frustration.

The word also presses 'that he reay throw these on their faces'

623. Ribbtydle, singular ribbl, and of-ribbl is applied to the some of Abdul March b. Udd b. Tabikha b. Hyta and to Dobbe because they gathered together and made altimates; by this they room multitudes. Singular of which is without and withfur which mean large numbers of sticks and arrows and queb-like and they compage them to them. Upways b. Abb. -Salt and

Round their leaders are awarms, myriada, Clad in nailed armour.

Printipo also means the cloth in which arrove are symposis. Someware means arrover, and deserves the nails in come of mail. God says: "We carried han on a thing of planks and rails' (54-13). Abii'l-Akhrar al-Hammani of Terrim said.

Noils on the sade of a straightened shaft.

634. How means google out. You can my hoseste conceibing when you externment is by the sword or such-like. Juris said

The awards expressions and show as when A flame rule high attoons felled excess.

And Rube b. el- Aply and in a rajer poem:

When we complemed of a year that blasted (by cold) Devouring the dry after (be green

- 623. al-Sakan wan I. Raft' b., Imeu'ul-Qaya, or al-Saka.
- 626 Others say Atik b al-Tayyuhân.
- 647. Qaya was h. Zayd b. Dubay's and Milit was b. Ama b. Dobay's.
- 628 Abû Hayye was b. 'Ame b. Thibit-
- 629. And, it is said, Suwaybiq b. al-Harith b. Hatib b. Hayata.
- 630. Ame b Quye was b. Zeyd b Sawid
- 631 Aus was the brother of Hussan b. Thabit.
- 631 Ansa b. al-Najr was the made of Ansa b. Mahk, the apoule's servent
- 633. Abil Sa'id's name was Sinda, or as others say Sa'd.

634. "Ubryd belonged to B. Habib.

figs. We have been told of five others whom I.I. does not mention, namely

Of al-Aus of B. Mu'awiya b. Malik Malik b. Numeyla on oily of theirs from Muzayna

Of B. Khatma-Khatma's name was Abdullah b. Jushum b. Malik b. at Aus-al-Marith b. 'Adiy b. Kharasha b. Urunya b. Amir b. Khatma.

Of B. Antr b. Millik b. al-Najjae Iyan b. Adly

Of a) Kinggar of R. Sawad b. Mälik Málik b. Tyls.

Of B. Silim b. Auf: Amr b. 1525.

Thee bringing the total to 70.

636. It is said that All tailled him-

637. It is said that 'Abdu't-Rahman b. 'Auf hilled Kilib.

638 Ali, Se 4 b. Abū Waqqie and Abū Dujiba here also been claused as his slayer

630. It is said that 'Abdullah b. Mas'od folled Ubeyda.

6am. A'idh was b. Tursin b. Makhtérn.

641. Abb Zayd quoted these lines to use as from Ra'b b Malik and the verse of Hubsyra, many a night when the best warms his bands," &c., is credited to Jambb sester of 'Army Dho't-Kalb at-Hudhali as some verses of here about some other fight. Cl. Dissan der Hudhalitm, ed. Kongarten, p. 1441.

64s. Ka'b bud said, 'Our fighting is on behalf of our stock, and the aposite select, 'Would it do to may our fighting is on behalf of our religion?' Ka'b used 'You,' and the specific said. 'Then it is better,' and so Ka'b phrased it thus.

643. Abit Zayel quoted me the words an example to be called of and the verses preceding and the words. Among Qurayah. &c., as from a source other than I.I.

544. Same authorities on postry days that Dirit was the author. Ka'b's words 'light-giving atraight way' were quoted by Abu Zayd al-Ansart.

645. Some authorities on posity deny the authoritiety of these last 700 poems. The words weight similar and majoran yearing are not from LL

646. Kaib b. Malik answered him according to LH

Tell File in upite of the distance between the (For they have true news of us today). That we were steadfast while death's standards flustered. That mote on the floor of hathrib's valley. We stood from aguers them, for needfastress is our nature.

When polyroons flee we rise to the occasion

"The our wear to go forward family

Of old one did no said gained the first place

Ibn Hisham's Notes

We have an unconquarable band led by a prophet.

Who has brought the truth, is element, and acclaimed as true.

Can it be that the induced tribus of Fifth here not heard.

Of the maximum of bodies and the splitting of simply?

- 647. Some authorides on poetry depy that Arer said this
- 648. This power is the best that has been written on the subject. Hassin composed it at night and summoned has people, saying. I am afreid that death may overtake me before the morning and it may not be recited in my name.

Abb 'Ubryda quoted to are the serve of al-Hajjāj b. The al-Suland in praise of 'All in which he mentioned his killing Talba b. Abb Talba b. 'Abdu'l-'Dzzi, the standard-bourn of the polytheism, on the day of Uhud:

By God, what a fine protector of women to Figure's son Whose paternal and maternal under were noble: You quickly deats him a deadly thrust. Which left Talba with his forehead cleaving to the dust; You attacked them tile a hero and made three recess. At the mountain foot, where they fell one after another.

640 Most authorities on poetry deny Hassler's authorship. The verses "Who in die winter "Who teapt to chest budles" and "By one who suffered time a multiphianess are not from a !

650. Ahn Zayd quoted to the the verse 'How we behave' and the near verse and the third verse from it and the beginning of the fourth and the words 'We grow up and our fathers period and the near verse and the third verse from it.

651. Abit 2 syd quoted too the poem from the words 'Advancing and encouraging us' to the end.

652. Abi Zayd cerited it to me to from Kath h. Millib.

652. Abb Zayd quoted me the words 'you have not wen' and, of Him who grants the best favours'

654. Some suthorities on poetry deny Dirâr's authoraţija.

- 655. An authority on pocury told use that 'All did not unter these words, and I have never met anyone who recognized them at All's. They were spoken by an unknown Mushm. The phrase as night' has not I.I a authority.
- 656. The words all of us and they would have a morning drought have not LL's authority
- 65% An authority on poetry quoted to me her words "In corrow and seem," &:
- 658. An authority on poetry quoted to me her line 'Some from whom I cought vengence.' So: Some authorities deny that Hind attered it, and only God known the truth.

650. Adal and at-Qira belonged to al-Houn or al-Hon b. Khazayana b. Mudrika.

66a. Möbil menna "bersawed"

66: They sold them to Qurayth for two prisoners of Hudhayl who were in Mecca.

86s. al-Marith b. 'Again was the norternal upole of Ahil like. The lawer was one of B. Usayd b. 'Ame b. Tamim' others say one of B. 'Lidas b. Zayd b. Abdullah b. Darins of B. Tamim.

663. It is said that the youngster was her con-

664. Klashayb remained imprisoned until the secred months had passed and then they killed him.

669. at-alasid means one who makes mischief with violent opposition, plures hade, as in God's book. 'that you may warn thereby a contumentous people' (26, 97). Al-Muhaihil b. Rahi's al-Taghilbi whose paras was Innu'ul-Qaya cothers say Adiy b. Rahi's [S. shows conclusively that it was 'Adiy's said.

Beneath the stones lies one a monace to his enemies, a boon to his friends, A doughty edvenory, great in argument.

Others report 'with an argument that allegers his appointness' migality here means alarmed as us the line of al-Turkumaly b. Hakim describing the chameleon:

He looks down on tree stumps as though

He were an adversary who had overcome his contamerious rivals.

[Diude, ed. Krenkow, 141, L 16.]

666 Yoshri nafashu mema 'selling himself' Sharou means 'they sold' Yarld b Rabi's b. Mufameh el-Himself suid.

And I sold Burd. Would that I had died Before I sold him.

Burd was a slave whom he sold. Shord also meson he bought', as in the post's words

I said,to her Griere not, Umm Milik over your some Though a mean fellow has bought them.

667. Some authorizies on poerry deny his authorship.

668. For riging there is a variant toway. We have amitted the rest of the poembecause he used obscene isograps.

669. This poem resembles the preceding. Some authorities on poetry dany that Harshn composed it. I have omitted some words of blasshn about the affair of Khubayh for restons I have given.

670. Anne was al-Assume su-Sulami, maternal uncle of Muslim b. 'Adly is Naufal b. Abdu Martit. When he says "John expelled he means

The Highday's Notes

Hutaye b. Abb Path others my al-A'ahii b. Zunica b. al-Nabbitah al-Asadi, who was an ally of B. Naudal b. 'Abdu Marai'

671 Zuhayr b. al-Aghar and Jimi were the Hadhaylla who sold Khubayb.

672. Abû Zeyd quowd the last line to me.

Byy. The last verse is on the authority of Abû Zayd.

674. Most suchonoise on postry deny Hambu's authorship. A various to the last type is variedable. So C=W has revolded

675. The Amain was al-Mundhir b. Muhammad b. 'Uqba b. Uhayba b. al-Julab.

406. Of B. Kalab. Abo 'Ame at-Medani east that they were of B. Sulayon

677. Haken b. Said was of al-Quyo b. Just Ummu'l-Brain was d. Ann b. Amir b. Rabi's b. 'Ārnit b. Sa'us's and the mother of Abb Bark

676. The test were was quoted to one by Abu Zavd. Ble quoted to our the following as from Ke'b b. Millis pouring access up B. le'far b. Kilkb

You abundoned your protégé to the B. Bulaym

In your impotence and polynomery fearing to fight.

Had there been a covenant with 'Dogryl,

That agreement would have stood firm.

Or with al-Questi. they would not have betrayed him-

They have ever kept their fuch though you have not been loyal.

The Qurett' are a tribe of Hawkeln. There is another reading 'with 'Nufayi' for 'with 'Uqayi' and this is current because al-Qurant' are mear to Nufayi

679. He left J. Limm Maletine in charge of Medical

68c. This was in Rubf a Newword. He besinged them for etc nights and the prohibmon of wise same down.

65). Line are of different kinds. Palma neither frustful not bearing good dates according to what Abit. Observe sold me. This evolunation, which is also not be a selected as a large parties of the property of the selected as a large parties of the selected as a

The middle-frames above it looked like a bird's next. On the thick-trunked pairs as its sides oscillated

683. Abyaftum meses. You drove there fast and wearied them in tunning. Turnten b. Ubayy b. Maqbil, one of B. 'Amtr b. Sa ga's, and

Protection with awards nawly polished

From ridges when they usped their steeds at a gallop-

te 'œnnieg'

Abu Zavd al-Taliy whose same was Harmala b. as-Mundhir and

Their girths turbtened like Indian tastes

Because of the sangth of the run (ways) through land have of passure.

Sing means 'girth' Wolf means 'throbbing of the heart and the liver', Le the best. Quys b. al-Khajim al-Zefett said:

Though they brought what they know, Our livers palestate behand them.

66g. Quya h. Bahr al-Asharil.

 68_{Φ} 'Arm' b. Bubchs was of Ghapelts. The words 'in a distant place' are not from 1 I

6846. Rome of our traditionists tell me that some autonomous Muslim recited the vertex. I have never met anyone who know them as All's.

68c Or Abdullab b. Rawiba.

686. Aim 'Arm al-Madent and: After II. Notic the sports attacked it al-Muscalia. [shall relate their every in the place in which L.I. related in

687 He put Ahn Dhurr al-Ghiflet in charge of Medina, or according to others Uthersin b. 'Affan It was called Dhisty'l-Righ' because they putched their flags there. Others may because there was a true of that name there. ICL W. R. Smith, Religion of the Semitar, 185.)

688 Abdu'l-Wanth h. Sa'ld al-Ternüri, surparmed Abb. Ubuyda, teld us from Yunus b. Ubuyd from at-Hause b. Abu'l-Liams from Jaber b. Abdultah concerning the prayer of fear, the apostle prayed two bows with one primer see he ended with he in position to prace make the asher section wire large the ended with he in position to prace make the asher section wire large the endown with them, andress with the association of prace.

Abdult-Winth from Applit from Abult-Zubeyr from John The special range. Its in two rank and bowed with as all. Then the specific printrated horself and the front rank prestrated. When they raised their heads those near to them printrated chemiselves. Then the front rank went back and the sear rank sevenced until they occupied their place. Then the prophet bowed with them all: then he prostrated and those near him did likewise. When they taked their heads these behind prostrated themselves. The prophet howed with them all and each one of them prostrated twice.

Abda'l Writh b. So'ld al-Tennor from Ayyob from Neff from Do.
'Unser said: The muse stands and one section stands with him while mother accison are near the enemy. The hours bows and prostages with their. Then they withdraw and become those nearest the crowny. The others advance and the insuft performs one how and one prostruction with them. Then each section prays with one how. They have one how with the small one by themselves.

669. It was pleted with allver

600. The two gree were 'Amerile'b. Yanir and 'Abbad b. Bishr

641 Another reading is sufficient

899. Heileft Abdullah b. Abdullah b. Ubayy b Batál el-Anglef en charge of Medina. 603. Also Zayd quoted it to me as from Ka'b b. Malik.

694 We have contrast the remaining verses became the chymn is fastly Abb Zayd quoted to me the line 'that young gazelles', fact, and the following verse as coming from Haman in connection with the line 'You can say goodbye to Syna, &c. He also quoted has line 'Take Abb Sulyan a message'

605 In Rabiiu'l-awwell, leaving Sibii b. Urfuța el-Ghifari în charge of Medina.

696 Linsich means 'concealing something in Hight' Hossin b. Thàbit said.

Quannh fied from an to hade themselves.

So that they wood not firm, their minds unstable.

This is a worse which we have meatsoned in the poetry about Bade (9, 6:6).

697. He pas I. Umm Makrian in charge of Medina.

60\$ A trading part where I true told me that Mo attib was not one of the disaffected: his argument was that he was at Bods.

699. Or "Ame b. Abd b. Abd Quys (apparently a later attempt to remove the heathen name of Wood).

700. It is said that Salmin the Persian adviced the specific to make it. A specific open told one that on this day the Muhajira stained that Salmin belonged to them, while the Anger and that he was their man, but the specific said. Salmin belonge to up, the percels of the house."

you. Most authorities on poetry doubt 'Alf's mathembay.

vog. Fur'al is a young hysens. At the battles of the Trench and B. Qurayça the cry of the apostle's companions was $H\bar{a}$ Mire [the letters prefixed to some 40, 45, 45, and 46] They will not be helped!

703. It as said that the man who shot Said was Khafija b. Asim b. Hubbin.

704 Machill is a kind of Yaman cloth

705 He left I Unan Maletim in charge of Medina

706. Others say Anni

yoy. God sent down concerning Abb Labibe seconding to what Sulyan be 'Uyayan from Imma'th b. Abb Rhalid from 'Abdullah b. Abb Qathda said, 'O ye who believe, do not betray God and the spoute and be false to your engagements while you know what you are doing (S. 27).

The remaining of their at a studied for sex nights. The wide decorate control to prove the first section would exture and the control to the studied exture and the control of the studied exture which a transfer to the studied of the studied exture which came down about the report sections with each of the death who confers the have to ingle to grow actions with each it may be charted will forgote them. Those is longering the total of the con-

200. A traditionalst whose I trust told me that All cried as they were

beneging B. Qurayça, 'O equation of the Paith'; and he and al-Zubaye b. al- Awaram advanced and he said. 'Either I will tuste what Hamas usted or I will conquer their fort.' They said, 'O Muhammed, we will subrait to the judgement of Said b. Muradh.

710. Impainiya means a kind of brocade.

711 This was the woman who threw the milkrone on Khallad b. Sawayd and killed him.

712 Quits is the receiving of the bucket of the cantel drawing water. Zuhorn b. Aba Sulmi said concerning eables

Whenever his hands gut hold of the bottom of the bucket. He mags as he stands pouring out the water.

Another reading is magabiles valuinged, meaning the receiver of the bucket takes hold on it. The multiple since camel that draws the water to progree Cf. Shark Diode Zubeyr. Cairo, 1944, p. 40. [Here L.H. is explaining the variant getta for fatta.]

yng Aglar means 'sides' singular glar Quer ploral aglar, fan the same meaning. At-Paratolog said

What wealth did God open to them.

As the houses rolled on their either

[i.e. to get to their feet]. Again and opter are various pendings

71.4 Salaquinum means 'they mayed you with raik burned and distressed you.' The Bedein say 'on elequent (sality) speaker and sharth mistee and mistig.' A sha of B. Qays b. The label said.

Among them is glory, tolerance, and nability Among them to the charp eloquent orator

715 One's nation means died subb means breath according to what Abh Ubayda rold me, its plural or makib. Dhill-Rumma und

The night that the Harithan field.

After Haubor died (and nobbaha) in the envalry charge.

Haubur was one of B. al-Marith b. Ka'b. He means Yauld b. Haubar. Note also means wow! Juste b. al-KhataB with:

In Tikhts we fought the tings, and our careby West on the night of Disting to fulfil their work

He means the vow they had succen to hill him and they did hill him. Bluster was Bisjam h. Quys b. Mas od at-Shaybani, who was 15n Dho't-Jaddayz. Abd 'Obsyda told see that be was the knight of Rable b. Nitis. Tikhis is a place an the Rasta cood. Nobb also means 'sugers', e 'bets' At-Ferezdaq and

When Kalls bet against people which of all Is more generous and obsers?

The Hickory's Notes

Another meaning is 'weeping'. Note also means 'ascessity and need'. You can say 'They have nothing I want. Malik is. Buyayers at Yarbû'l said.

They have nothing I want except that I Seek the red-eved camels of Shudun that you want

Nahir b. Tausi'a, one of B. Taymu'l-Lit b. The table b. Ukaba b. 5a'b b. Ali b. Bater b. Whil, who were clients of B. Hanife, said

A long gallop saved Yasuf al-Thegafi. After the sandard had fallen

Had they overtaken him they would have fulfilled their need of him. Then is a protector for every (vigaline) massed

Nahb also means a gentle rapid gait'

716. Subsym alove of B. al-Hashis who are of B. Amd b. Khuzayma said.

The chiefs' by dead on the ground And Tamim's women justemed to the forts

Soydyt also anema "home". All-Nibbight all-Ta di said:

(Death amote the) chiefs of my tribe so that I was alone Like the born of a bull whose other horn as broken off

Abb Duwid al-lyadi said.

The blackness of their borns scored us.

Their fact as if were approaded with catch and tur-

Soyoff also means the weaver's implement according to what Abe 'Ubayda told me, and he quoted my the line of Disrayd b. al-Simma al-Jushami, Jusham b Mu Swiya b. Bake b Hawksin.

I tooked at him as the spears! went through him As the payate go through the outstreeched web

Saydif also means the protuberances on the feet of codes like limit horse. It also means roots. He told, me that the Araba say. May God out off his efficient as his root?

717 The meraphonical meaning of this tradition is (explained in) the words of Aisha. The sportly said, The grave has a hold on people; if anyone were to except from it it would be Ra d b. Mu dilb.

713. She was Kubayaha d. R16' b. Mu'sadya b. Thoyd b. Tha'laba h. 'Abdu' l-Abjar, who was Khudra b. 'Auf b. al-Hhrith b. al-Khazra.

719. You can key colour ghorder and takener ghartess with or wethout idiffer

720. He was 'Uthmān b, Umeyya b. Munahbih b. 'Ubayd b. al-Sabblig.

721 I have beard from al-Zubri that they gave? the speaks 10,000 dirhams for his body

The post is speaking of eventuin party.

W't activate makes no serial and waters the meers. It is one of his very low inflorating.
 Portions the series large is merely they affered to page?

132. A trustworthy person told me that he was told on the sufficient of a)-Zuhri that that day Ali killed Arms b. Abda Wudd and his son Hist. Others say Arms b. Abd. [Presumably the same of the heathen deep been dropped.]

723. One where I can trust told me from 'Abdu'l-Malik b. Yahya b. Abbad b. Abdullah b. al-Zubeyr. When Ka'b and 'Quraysh came to contend with their Lord', &c., the apostle said: 'God thanks 900, ka'b, for mying that.'

724. Also Zayd quoted to one verses 8 and 20" and v. to with the rations 'as though to the top of Quels al-Mathrid'

725 The verses 'File kept every has occurren' and the following verse and the third and fourth and the verse 'Haughty so an angry has and the following verse are from Abh Zayd.

726. Some authorities on poetry deny his authorship. The words "Arer to diamount" are not from I I

727. Some authorities on poetry deny Hamin's authorship.

728. These sures are credited to Rabifa b. Umaya al-Dill, whose lest verso nune:

You knought the Khaneji to his kneed And so I saw my desire on him.

The verses are also credited to Abū Usima al-Jushumi.

729. Or his leg.

130. Acorber scading to well-the, "annuls"

731 He jeft I, Uron Maketon in charge of Median.

Tys. More than one conditionest asserted that Waqqae b. Muhelz al-Mudlijii was also killed that day

733 Sa'd's horse was Léheq; Migdad's was Ba'zaja er Sabhe; "Likhba's was Dhū'l Limme; Abū Qualda's was Hazwe; "Abbād s was Lamma", Usayd's was Masaūn; and Abū. Ayylah's was Julwa.

734. He left I, Umen Maketira in charge of Medica.

735. When Haman said this Sa d b. Zoyd was energed against him and swore that he would never speak to him again. He said "He has actually attributed my horses and not horsemen to at-Miqdad!" Haman excused himself saying, "That was not my intension, I swear. But al-Miqdad's name swited the thyrne". Haman composed other worses to placete Sa d:

If you seek the stources warrior Or an able rose, go to Seid, Seid b. Zayd the dountiess.

But Said would not accept the apology and it availed him naught

736. Abb Zayd quoted me the time "We feed the guest"

737 He per Abt Diser el-Chillet or Numeric b. Abdullab al-Layabi in sharps of Medica.

736. The war-creof the Muslims on the day of B. Mostaling was \dot{O} victorized one above the

739. It is said that when the sporte departed from the card with saveyove and was at Dhito'l-Jayah he entrusted her to one of the Angar and went forward to Medina. Her father al-flirith came bringing his daughter's more. We so he was in at Anjay he tooked at the tame at a his archebias her minute at a marrier. We still all the passes of al-Aqiq. Then he came to the propher and total him that he had brough the raining derivations are to the propher and total him that he had brough the raining derivations at the same to here are he two latters which you have hidden in al-A in mach approach a rains' As are here united.

the appeals of Allah not represent the appeal has been all you. Muhant and are the appeals of Allah not represent the appeal has been on the fe and the soul who were with run and some of his men acceptable damping the sent for me two camela and brought them and handed all of them over to the prophet. His daughter was banded over to him and became an incident of the manufacture of the sent to be appeal to when he appeal to a sent the prophet that are appeal to the sent to be appeal to the appeal to the

240 She was Umm Rémée, Zeyneb d. 'Abde Dubmén, esc of El Firin is. Change b. Millis b. Kintse.

743. Others say if was 'Abrinfish b. UPayy and his compensors. The one who had the greater share therein was Abrinfish, at I I has shown above. [Presumptly I.-H.'s note ends as the poster.]

type. In the tradition inherin and labrahy occur but the Queen has falvates with large. 'Let not those who possess dignity among you.' 10' tak meters 'be number, as in the time of laurabel-Queen di-Kindi

Many a troublesome opponent have I repelled for love of piral One who educed end reproved me without cenning (me half)

(Afrech. v. 41). It is easy that the Queene words mean Let not those who prough digner take an each which according to what we have branch a what an Japan Ahli'l-Hann al-Basel and. And in God's book Those who forevers their varies (yes sing) as from either sind edge means an walls. Unwise by Thiblet said

I swear that no man is more careful than I In awaring an oath order and free from falseback.

I shall mention this verse, in the content later (v.f., W p. 1026, z z). The meaning of an pairs in this case is an is pairs, and a God's book we read: "God makes it plans to make one-fills measure as is taddle: He helds back the sky lest (an) is should tall on the earth, meaning as in. I. Mutuagh al-Himpari and

May I water frighten the camela at Jawn. May I not be called Yarid If fearing death, I make may share public While the faces watch are sen I should turn make

主要性 磷镁矿

743. Another version si after and has peaked you to falers

744. The vacus 's scales moreon' and the one after, and 'Has rank' are on the authority of Abū Zayd. Abū 'Uhayda tald not that a worsen present Hassia a daughter in A saha's pareence, saying

Charte, keeping to her house, above suspecton, Networtherhoug of swelling announce women;

and 'Aliaba said, But her father did?'

74. Headin and his two companions

746. He put Numayle b. Abdullah in charge of Median

247. Others my Burn

248. Afet b. Hilmithin.

740. Гот радонивания коти ту учиваранена.

730. In anying this Ures, count that al-Mughles before he became a Muslim test halled thateen men of B. Mülle of Though. The two class of Though fought, the B. Mulle the family of the also, and the alice the family of al-Mughles and "Jews paid the bloodwir for the thateen men and that the little are aftern."

753. Welt' from I and I b. Ab4 KhAlid from al-Sha'bl mentioned that the first one to pledge the spoorle was Ab4 Sinks al-Aradt. One whom I round from one who told him with a chem of wiresset going back to Ab6 Mulauka and a. Ab6 'Uman told me that the spootle gave hunself a pledge on behalf of 'Uhrane, wriking one of his hunds on the prince

752 Mailey mesons facused. A state of B. Goya b, The labe and

"Two is though the thread hept the beads from scanning. On sition sale of Union Obsesses graceful needs

753. I have noted that Mujdhid said, "This passage came down concession, al-Walld b. al-Walld b. al-Muld b. al-Muld b. al-Muld b. shidnester and Schanz b. Hestim and 'Ayyleib b. Abb Rable and Abb Jandai b. Suhayl and others like thom."

754. The proof of at-Euler's assertion that the specific went to at-Hudayblym with a specimen in the words of libra b "Abdullah: "Then in the year of the samplest of Mouse two years afterwards the apostle careched with 10,000."

755. Abb Basic was of Thought.

756. Abb Unaye was an Ash art

787. The simplier of 'fame in 'space which means a conduct cope. al-A' shift by Crys and

To learn't l. Out: we make long journeys

And we take ropes from every tribe. (Disab iv. 10.)

75K. Ahii. Ulboydateld us that some who were with the sportle when its came to Mediga said to ham, 'Did you not say that you would enter Meets safely b'

3.484

3.2 .

Ibn Hisham a Notes

 $T_{i}^{m}T$

He arrawered, "Leriminly, but did I say that it would be thet year?" They said No, and he went my. It is in accordance with what Gabriel and more."

759. He put Numey's h. Abdiziah in charge of Medina and gave the standard so. Ali. It was where

760. The war-cry of the companions at Ethyler was 'O vicrorious one, sity alarm

761 Abb Zayd quoted the lines than

Khaybar knows that I am Ka'b

And that when war breaks out
I advance against terrors, bold and cour
curve a starp award that gittle a line against on the hand of a manifor some reprostit
We will vough you cill the strong is humilded.

Marhab one from Historias.

76a. It was whate-

763. Judhlen is the brother of Faldure

764. Forest means 'the system were untermed from the eyes so an animal's laps) are mecoward when one looks at its teeth. He means 'they uncovered the systids from the norms of the systight' meaning the Antis. [But the Jews means be referred to here.]

763. Or b. al-Habib 1. Uhayb b. Suhaym b. Chiyara of R. Sa'd b. Layth, an ally of S. Asad and the ren of their season.

766, Al-Assent the shepherd was one of the people of Khaybar.

767 Another reading is "the spoil of Muhammed" Se-

-568. Also gayd quoted these venes to me from Ka'b b. Militard he quoted

What stopped him was the behaviour of his best. But for that he would not have been ramisa

769. A shaperdies quoted to me his words 'when I charged' one 'perished in the feeding slace

Karb b. Melik seed, according to Ibn Hisham on the authority of Abh

Zaydı.

We came down to Khayhor and its dricking places.

With every strong warries whose vests showed in his hand."

Brave in dangers, to weakings

Bits against the much in over battle

therefore with the start relater

smitting with the place of an educar sword,

her think dea in museworter than we the matterdone

Plsey hope to from 4 on and before a sign estimate,

five product and defined Muhammon a phitting

They fight for turn with light and torque

They dolp from an every coaffer that throubles have Endangening from these in desence of Michamanod s. Successive indirectory is the needs of the anaect. A roung thereby is given an imposes in the time to 40min.

- 270. On the day of Khayber the sportly decided which were Areb borees and which were of mixed blood.
- 17. He was called "Ubayd al-Sihām because he bought the shares. He was Ubayd b. Aus, one of B. Hayitha b. al-Harish a. al-Krazraj b. Amr b. Malik. b. Aus.
- has (Londs refer to) where harley dates, and detectors, its. He dismibuted them precording to their needs. [This useful explanatory note from LH is not in W is rest and there is no mention of the reading in his critical notes in vol. iii. C notes that it is missing in W but does not store what manuscripts contain at Directors were pounded up and used for carnel form.] The need of B. Abdu'l-Mussellb was greater and so he gave them touce.
- 773. Some my 'Azzu b. Mäldt and his brother Mueeta or Marwin b. Mälik. [This latter divergence obviously shows that the tradition rested on monstropts which could not up usual with corollary.]
- 374 According in While is Area to said Kalbir Kalbir! [There is no difference in the messing,
- Tity. Or Aslam.
- 776. Some say to Quida:
- 722. The word himm means there. You can say address I fuller shotaron, "semisima grove use a straig".
- 778. Surjoin b. Uvavia from al-Ajlah from al-Chaltz min that Ja for h. Abi Talib came to the apostle the day for conquered Khapbar. The apostle bissed his forefreed and taking hold of him said. I don't know which gives me the greater plemure—the conquere of Khapbar or the arrival of laffer
- 779. Others say her mime was Humeyou
- The Microst Court is Adion at Dift on there is a sign, That is also called the Polymore to Relationary section of the entire ion from pile friends in Microstop in the description of the Adias and the which they are able to subtract in the description which they are shot off own in Adias and the Adias and the array of the Adias and the Adias

78s. The words We will fight you about its interpretation' to the end of the Yorke were spoken by America b Yield about another bottle. The proof of that is that I. Rawaha reterred only to the polytheists. They did not believe in the genelation and only those who did would fight for an interpretation of b. [3, says the occasion was the banks of Suffin, and this certainly gives point to the verses which are so be found in the K. Suffin.

782. She had entrusted her sesser Union al-Fadl with her affects, the, being married to all Abbits, consided the matter to him, and he married her to the arrestle in Merca and cave her as down on the apostle's helialf 400 dichams.

The Life of Muhammad

561. God sent down to him-so Abt. Ubayda told me-'God has fulfilled. the vision in really to His specific. "You shall enter the secred morque if God will in selecy with heads aboved and their) shorn, not fearing. He knows what was do not know and He has wrought beardes that a victory near by .a8. arriv s.a. Ethnybert

784. Some authorities on poetry quoted the verses to me hus

You are the apostle and be who is deprived of his gifts And the sight of him has no real worsh. May God confirm the good things He gave you. Among the spostes, and the victory as they were beloed. I perceived goodness in you by a natural gift. An intuition which is continue to what they think of your

memory the polytheists.

28c. Another reading in

We arrest on one larges from the thickets of Ourb.

Thus is the reading of T rata, 1. 9 and Yaq, 18, 53, 1 az, who says that Ourh to in the Wadil-Qualitative studing an given in Yaq. 17. got.] The search. We arranged their bridles, are not from L.L.

286. Others say "Ubada b. Malik.

487. A pradicionust whom I trust told me that Is far took the flag in his right. hand and it was couloff, then he held it in his felt hand and that was our off then he held up to the byeast with his arms until he was place. He was to veges old. For they God rewarded him with a pair of wange in Paradles with which he flow whither he would. It is said that a Greek tove him a blow which cut buts assender.

763. Another reading is so skins (most a).

780. The words I al-Irlah we not from I.I. The third were is from Khallid. b. Ourres others say Maid: b. Rafits.

200. Al-Zuhri according to our information said that the Muslims made Khālid their chief and God helped diezn, and he was in charge of them until he came back to the prophet-

701. To these I. Shibib added From B. Mazin. Abb Kuleyb and libbir. none of Army b. Zaye b. 'Auf b. Mabdhall, full brothers. From B. Malik b. Afair Ame and Amer sons of Said b. a) Hisrari b. Abbid b. 3a d.b. Amer. b. Thallate b. Milik b. Afgit. Others my, Abn Kalib and Jabir som of Ame

202. The poem is assisted to Habith b. 'Abdullah al-Allam al-Huthell, and the years "a remambered the ancient blood-feud' as from Abu "Ubityda, also the words 'wide-nosseilled' and 'strong, tean-flanked', &c.

793. The words 'except Nath' and 'to the slopes of Radwil' are not from I I. Concernme him Hassin h. Thishir raid.

773

God curse the tribe we left degrived of their best men With mone but Nagib to call them together.

O Naufal, testicles of a donlary who died but night

When have you ever been successful, you enemy of because!

(The last groult recease you never equip yourself for a forky, or, purhape, You thelt?

794. Another reading is 'Help up, God guide you, with strong aid's and "We provided the mother and you are the son"

true. Another reading is the worst exemy?

706. By the words 'By men who had not drawn their awards he means Quesysh, and by 'the son of Limm Murchd' he means Trimes b Abb Jahl."

gree. Me meet thing in all Jubile migrating with his family, before that be had lived in Meson in charge of the watering with the goodwill of the apostle. according to when al-Zuhei sold me-

and. Another reading it. And one whom I had driven out led one to the truth.

200. It was called greenuh-black because of the large emount of steel in it. Ar-Hämth b. Hilisma el Yashkuri sud:

> Then Huje, I mean Ibn Umm Qujim, With his grounish-black borsemen.

meaning the aquadron and Hastin b. Trabit said:

When he sow Badr's valley walls: Swamming with the blackmaded equadrons of Khazno

in his poem on Hadr [p.4 525].

Sec. Said to be 'Umer.

So: He was of Khuze's.

862 An authority on poetry quoted me his saying "like a billar" which is credited to al-Ruisth al Hudhall. On the day of Mecca, Humayn, and al-Ta'if the buttle-try of the modefor was 'O Band Abdu 't-Rahman', of the Khazral, 'O Banti Abdullah'; of the Aus. 'O Banti 'Ubaydullah'

flor. Afterwards he became a Muslim and 'Unter gave him a governorship. and so did 'Ushman after him.

864 AL*Abbis and put Figure and Urran Kulthurn, the two daughters of the mastle on a namel to take them from Messa to Madana and al-Huwaywith graded the beast so that it threw them to the ground.

Sog. They were al-Historich b. Highern and Zuhaye b. Abii Urenyya b. al-Maghire.

* W tastes this amtence under L1/9 and



have pretured our shapkh as a rum divining with arrows. What has Abraham to do with such change? "Abraham was not a Jew nor a Christian, but he was a hour, a Muslim, and was not a polytheist" (3. 60). Then he gave orders that all those product should be crosed. "Azragi, Meon, 1252, 104 all, moords a tradition that the picture of Jesus and Mary was retained by the prophet

He also told use that the sportle and Rijki entered the Kerbi, and when the former came our Billi remained behind. Addullah h. 'Umar went in to him and taked him where the sportle had prayed, but he did not sak how many times. When Ibn 'Umar went into the temple he walked straight forward area. there was a space of about three makin between the wall and the door behind



this is that the could say that it was he who tald you.

Buy. I happed that the first man for whom the spacete pand the himshost was Juney-lib in si-Akwel. The B. Ka'h killed han and the specule paid a bundood the carrier for now.

I brown from Vatret h. So at that when the peoplest contend blocus he people on a Soft per any to treat. In Apple to re ab regard has not mean saying among themselves, 'Do you think that you that God has given him power over he had and his sawe that he will remain in all When he had ended his proyen he ented them what they had been mying. At first they touch not my but fingly they and here god to you. 'God letted' The plant block it is not be your block in the people of the people to the people of the

A treatment in minute. Interest analysister with a great group buck to live Statute of Zahri from Unreptable in Abstract from Dyr Abrah and The specific reason. Moving on the day of attraption reducing his assert, and seek traped the Kalifa of A. All tracks the temple were groups up as legal and storage was provide was provided as their width a grad to be for based arrang. Tracks has come and fractional to present group. Interhead at because to pass array for the II for provided at the company bear of the hardways of the provided at an later group are the first interhead of the provided at the storage of the provided at the first storage of the provided at the first of the first analysis. Taketon by Acad the Moving a word successing that

In the ideb, there is an instructive boson. To one who hopes for reveal up passabases: He told me that Pulitin h. T. many b. of Wolsowski at Leath's special to kill the prophet in he was point round, the terrods in the year of the continent

per propie. I garded by a warron with whate I guid to have supercorn, and white the mind me to min her I released." He med to say.

> She and. Come and talk and I said, God and stem make it unlowful. If you had seen Muhammad and his victorious surey. The day the state were enached. You would have seen God's peligion shiring plainly. And derivates covering the face of delegay.

bol. A traditionant of Queupsh told one that Suferia mid to 'Urrepy, 'Conferend year, per purp and do not apask or me, for you are a line, because of what he between bad done. We have manuscand the larger or the and of the account of the hards of hade.

bog. Bosse surfaceities as young deep his authorship of this poon

lica. Another version is 'And hinship's each were agreed from yes,'

for. Herein and this on the day of the acceptation. For each same social other. At-Zuhet is reported to have said. When the aposto new the season flavoring their vests at the horses he lectual at Airl. Each with a mails.

U.a. This is pure of a longer rule of his

fire. Abbes b. Mirdte al-Subret said.

With 48 on the day Muhamman entered Mecon

Were a thousand marked men's the valleys flowed with them.

They had belood the agentle and town present at his border.

These mark on the day of battle being to the turn.

In a strait place their feet were firm

They asks the enemon' hands like extremely

Their houses had traversed Naid beforehand.

a terrer memorite bleieft eifffachtlichet ist Ber Debelfablichter

Till at less black Highs became makens to them.

God gave him the measure of it.

The subgraces of the owned and technique furtions achdesed it in up

ADDIS I MINDLE DECOMES A MUSIC IN

According to what an authority on poster told me the father of Abban had an atol which he used in worship, it was a stone called Hamsey. Our day

² a p with a distinguishing technic or subbang or do word might man. "expension for an

Has Mathem's Notes

Mirries over to his son, "Worship Dumbis. On it can both help and help' you."

When Arbits was by Decado be heard a voice saying toom white a

riev to all the ferlow of Sulavey.

Damiling a dead and the people of the mosque 3. Here

I all generals who has advention profiles about the ries advention profiles one. Such that the Support was a dealer rightly guiden one. I summer he fined through more the was wheshippend.

Here, configure common to be peoples, contamined.

At that Abbas burned Daman and joining the prophet became a Muslim.

Ja da b. Abdallah al-Khuzu'i en the day Meess was entered said

O Ka'b h. 'Ame, here a claim due is tone
Uf death degreet for him on the day of battle,
Decreed for non-from everywhere,
I've be should due by night weaponless
We are they whose houses closed up to hazil,
and I fir and Fagu T lish we closed up
We brandinged our spears behind the Muslime
In a great sarmy supposed by our komes

Bujuyd b. Toman at Khosa" and

Gott tround the clouds to help us.
Heapt of low-lying chouds one above apother.
Our migration is in our country where we have
A book which comes from the best of dictions and swims.
For our sakes Medica's shumany was profused.
That we much set privings with our sharp award.

Bra. Abbas b. Wiedle said concerning these

Since you have made Khalid churt at the army And promoted him he has become chief indeed In an army guided by God whose commender you are By which we enite the wicked with goary right.

These two verses belong to an ode of faz about the haitle of filtrarys which I shall monace saver. God willing. [See p. 484]

Sig. A traditioning who had it from theithim b. Jaffer at-histomedia cold matches the sportle mid. In a dream I swallowed a morest of dates mixed with butter and enjoyed the taste of n. but some of it stuck in my guillet when I was trying to awallow mand. All thrust in his tend and potted it out. Also Bake said. This is one of the parties was seen out. You will hear addings which you will like and diclike, and you will atte. All to put matters right.

He cold me that one of the men escaped and cause to the spoule to tell him the news. The spoule asked if anyone opposed Khilid, and be replied that a fair men of swelling height had done in him Khalid down him away. Another man pull and of alumny figure organel with him auxil the dispute

because hot. "These 121d that the first was lide one. Abdullah end the other was Salam, a client of Ann Hudhayla.

Sat. Abd. Arms pl-Modern and When Khalid came to thath they mid, have changed our religion. We have changed our religion.

817 The word Bur and remained with the mattings-makers' are not from 1.1.

818. Most authorities on powers deny the authenticity of the last two lines

Hig. More than our puritority on poetry recipel the first line to me.

See. The words "Take to Hawasan" to the end of the poem deal with this battle. What goes before has reference to consuming that. They are quive distinct but I.I. has made them into one poem.

2121. Abn Sufyin's son was named Ja'far, bis own name being al-blughire. Some people count Queham b. a)- Abbis among them and only Abh Sufan's son.

Bra Kalade b. el-Harbal

Sen, Hamby b. Thithir lampooning Kalada mid:

I saw a black man who off and he scared me Two Abo Hanhal lesping on Dinns Hazbel. Two as though that with which he lespt upon her belly Was the foreign of a comel sized by a mighty station!

Abu Zayal-junted these two verses to us, and mid that in them he lampooned Salwan b. Umayya who was half-mouther in Kolada on his mother's side. (This passage is not in W.)

\$24. These two opines were not spoken by bildik and were about another hunts

\$25. Or 'the most of death

846. An authority on the oral tradition of postry quoted to me the second. Betweenth in the form:

And His cavalry has the best claim to construct

For Charlin is b. Selema at-Theopie, and Times is b. Marite at-Theopie

#s# Bome say I, Ladh's.

Sep. This paper of the rate who killed Durayd was "Abdollah b. Quant" h. Uhban b. The labe b. Rahi's,

\$20 "These errors of Malik have posting to do with the harde. You can use that word the words of Dursyel at the beginning of this account, "What of Kaib and Kikhb" to which they applied, "Not one of them is here. Flow its far and the son of Kikib and in these names Malik says. Jaffar and B. Hikib would have returned.

I have been that expairs came up while Malik and he resty were at the

⁷ Lift Thom to applicant the day'. Cf. Window Carball. Des Scholarifics des alternities from Perils. Leirons. 1806, 1807.

PROPERTY OF COMMENTS OF TREASURES OF THE STATE OF THE STA

A send the present when the present of the paper of the p

The following what A har A har A

They were the ones who killed Anti-Liver Who was a sharp sword with wavy marks. They left him on the hattlefield As abough wrapped in a contain who. You have not seen their like enough man, Lee thely to stumble or better shots.

831 God and down concerning the day of Humann. 'God gave you vicenty in many places and on the day of Humann when you exulted up your multi-tude' to the words 'That is the returned of the unbellevent to each.

Bys One of the rhapsodists mid shout It

When your propher's uncle and friends arose. They exied, Help, O aquadron of the faith! Where are those who answered their Lord On the day of al-'Uniyi was the bornege of al-Ridwin!

\$34. The words covered with deat' are not from !].

\$33. Khelaf el-Alpmer quoted to one the words 'And saied Stop!

By6. An authority on prayry recited to me we were his right wing! do:, but he know nothing of the verte beginning 'we carried his busines'. After

one We had that go of no flag in the earther it. We died a with some

\$27 Abū T'bavda teld me that Zubarr b at Ajwa at-Nadbalt was taken prisoner at Humaya and handcuffed. Justi b. Ma'rese at-Jamahi saw him and each, 'Are you the man who has been assing offersively against us?' and he atmak off his head. Abū Khartah, who was ble nephew, and in tamenting him.

while it. Marmer has helf starved my guests.
By fulling a penesons must to whom widows resorted.
The best of his sweet was long, no short one when he brandished so.
And the card, was poose upon him.

No security he will to an enter away his pirdle. When the cold porch signle were fieres.

It is full the point of will be entered.

And the poor night traveller in his warn-out rage. Who goet hulf-drazen when the night words blow. Or ving hun to seek reture.

What tills the people of the curp that they do not separate When the common to the common terms of the curp that they are the common to the common terms of the curp that they are the curp that the curp that they are the curp that the curp that they are the curp that the curp that the curp that the

I seem to prove or when he was see hourse. Hereman would have visited you at the moupping force

If you had faced burn when you met harp

And fought him if you are a fighter

Jamil would have met the most ignominious and

But a man where tunds are bound cannot defend humself?

We de not as we so to be at home 4 today tenat.

But haven were than all he let-

The woong man like the old man does mought but what is right

And the women blamers have neclaring to my

Sencere brethnen have become as though

One had poured on them the dust of the grave.

But don't think that I have forgotten the nuclity in Mocce.

When we could not be held back from what we took in hand.

When he was a more and the light to the period of the

And doors have not shut as our faces.

\$48. It is said that he name was Abd Throath Ziyld b. Throath, Khelef al-Ahrma quoted me the words 'Red blood flowed because of our tage and the sea write to me from 1.1.

\$39. Some any 17 days.

\$40. The sports shot at them with estapules. One I can trust told one that the sports was the first to use a catapule in Islam when he fired at the roses of Trust

Eas. It is mid that the mother of De'ed was Mayoritus d. Abit Bufyin who was married to Abit Marra b. Turns b. May od, and the bore to him Da'ed.

A description to be an auditorium.

Figures the press have

842. L1 gave the names of those sleves who came.

843. The word yaphin is not from LI

844. Others say I. Hubah

Sag. Another tradition is 'had we chared our salt with Art

845 Zarot Astaro from his father sor that Aqii to A Q Bas word in to his rate atmin librarios b Rasica in the time or one with a word on the square with bloom who same librarios to have in mind one about that plunding a min got from the politicists. If elsave, lake inscribed make not unders with and transfer to her. This plundings do a receive three ordering med in return acythogy in one alternation of a specifical threat so is ignored as a make in a later to the same threat it and tare with the connection stock.

847. Physics is al-Harith b. Kalada, and it may be that his name was al-Harith also.

8a8. He name was Adiy b. Own.

849. Young el-Nebwi quoted me the verse with the word Mirchin in place of 'my father' (This is T a randing. Another reading of 1.1 is my father and not presidented.)

850 A traditionant told me that Abbas b Migdin came to the specific who said to him. 'So you are the one who said

My spoil and that of 'Ubayd my house In shared by al-Agra and Uyayna-

Abo Balor and, Between Hypyon and sl-Ages' The specific mid. It's the same thing. Abd Balor said, I satisfy that you are so God said. We have not taught him poetry and that is not fixing for him! I (filter 36, 50).

A traditional in whom I have confidence from al-Zuh-6— Cherchallah b.

A traditioner in whom I have considered from al-Zuhri — Cherchalleh b. *Abdullah b. Tidus Ibn Abbis — and The aposite accepted the homest of Queryah and others and gave them on the day of alrams some of the spoil of themses. But

B. Umayee Abb Sulyin b Harb. Taliq b. Bufylm and Khilid b. Auld.

R. Abdu'l-Dir: Shayba b. 'Ctherde b. Abu Telba; Abu Sanibil b. Ba'kak b al-Harrth b. 'Umayla b. al-Sabbiq; 'Ikrima b. Amir b. Harbur.

Pi Makhasim Zohaye h. Abli Umeyya h. ai-Mughire al-Hirith b. Hisham b. al-Mughira and Khhilid his brother. Hisham h. al-Walld b. ai-Mughira Sutvan b. Abdull-Asard b. Abdullah b. Amr. and ai-Strib b. Auth b. Abdullah b. Amr.

B. Adiyb Ka'b Muli b al-Aswad b. Haritha b Negle, and Aba Jahra b

Hadhayfa b. Change B. Jumah b. Amr. Safetta b. Umayya b. b.halaf. Chayha b. Umayya bia hyarher, and 'Umayy b. Wabb b. Khalaf

B. Sahm Adly b. Quye b Hudbife.

B. 'Amir b. La'egy Huwaytib b. 'Abdu'l-'Unat and Habten b. 'Ame b. Rabl's b. al-Estrich b. Hubeyylb.

From mused orthes

B. Bake B. Angle Norman b. Karvana. North in Mr. Sw. St. Sw. St. Levis b. Jakes B. Marchalle B. Marchalle B. A. C. F. B. B.

B. Quya of the B. Amir b. Şana a clan of the sub-division B. Kilah b. Rabi'a b. Amar b. Şana a. Augema b. Tilbiha b. Aut b. al. Ahway b. Ja'far b. Kilah and Labid b. Rabi'a b. Malik b. Ja far b. Kilab

B. Arnir b. Rebi's: Khaled b. Handhe b. Rebi's b. Arnir b. Arnir b. Rabi's b. Arnir b. Arnir

B Name Amazona middle Amb Sand boarding

B a period A street. Active in cross b. Abd. Amir worther of B.

B iteration of the good of Feedball viewnach dignosts included to be

B. Tamim of the class of B. Hangala: al-Agra. b. Hiller b. 'Iqiil of B. Musteha b. Darim

6.51 When the apostle made those gifts to Qurayah and the Bedum tribus and gave nothing to the Angle Haman b. Thiblit represented him in the following were:

Analytics increased and user flowed copiously While I wept continuously In tention for Sharonsi the towely, the elevelet, Withour impurior or weatment. Speak no more of Shammit since her toys has wared, (AVhen lave has grown sold there is no toy in meeting). And come to the apoute and say. O thou most trusted Hy believers from all avantund. Why were Sulayer savised—energ outsident, Before a people who gave you shelter and help? God rules them Helpers because they helped true religion. While repeated ware broke out And they yied in comme in the way of God, enduring hardship, Showing newber powerdice nor alatte-And when men gathered against us for your rule. And we had but our ewords and tances to a refuge. Was fought them, spaning none And abandoned nothing revealed to the street Those who love war do not shun our assembly. And when he fire blazed we were the kindlers. As we repulled the hypocraps at Bady their hopes unrealized And through ut victory was sent down." We were your army at the mountain slope of Uhud. When Muder mediently gathered their adherents. We were not remote or cowardly. And they did not find us stumblers though all others were.

852. I have been that Zayd b. Ashum soul that when the aposite appointed. Attab as governor in Mecca his allowance was a dirtum a day. He got up

[·] Or perhaps "Concerning the the vector about "victory" was went down.

The Hisham's Notes

指力

and addressed the people in these words: 'God make hungry the livet of a mun who is hungry on a dicham a day.' The apostic has allowed me a dicham every day and I have no need of any one.'

8y3. The aposite enrived in Medina on such Dhu'l-Qu'de accepting to what. 'Amr si-Medani elleged.

854 Another version is Al-Maimur (the one under orders). The words "Tell me planty" are not from Itan Ishaq. An authority on poetry quoted not the lines that

Who will give Bujays a message from me. Do you accept what I said at the mountain foot! You have drunk with al-Ma'rain a full cup. And he has added a second drought of the same. You have gone against true guidance and followed him. Were to you, to what has be led you? To a religion your purerts know naught of And your fronther has mought to do with. If you don't eccept what I say I shall not grists. Not say if you attemble God belp you.

He sont this to Bujayr and when he received it he did not like to hide it from the anostle to be recited if to him. When he heard the words Al-Majrada has given you a full tup! he said, "That is true and he is the lim! I am al-bla mun": and when he heard the words A religion your parents linew naught of he eard, "Corresply, his father and mether did not follow it."

855 On at-Malmin

\$56. In all composed the ode after he came to the speakle at Medina. His verses "The questi crawls over her" and "Onegerblee is she" and "She lets a tail" and "When he springs on his adversary" and 'Albeit ever in his wed!" are not on the authority of I I

857 It is said that the spootle said to him when he record to him 'Su'ad in good', 'Why didn't you speak well of the Angle, for they desires such mention?' So Ka'b spoke these words in an ode of his. I was told that All b Zayd b, Jud'an said that Ka'b recited Su'ad has gone to the spoulls in the stongue.

HyS. A maximum presson to life to me to a orbinor of Mathematical by Talha h. Alone that continue is an information of the present that the same is a first open to be same that the same is a first with asserted that the change of an earlier to the first open to be a same section of the back may the appention of the case of Talhak not on problem in a burna Superplicate broken down one them. Talha did so, and all allabhak Khalina is the house of the boars are lost to be same as burna Superplicate broken on the problem. Talha did so, and all allabhak Khalina is the house our area sprayed, A. Jahhaik same continue that

By God's temple Muhammad's fire Almost burns Dahhāk and Itaa Ubayoq I but gone to the usp of Suwaylim's house And I encyled every on one whole log and my elbow. My misseus in you, I'll pe'er do the like again I m airead. He where fire surrounds is burned

259 A matworthy person sold me that 'Ushman spent on the saiding force a thousand diners. The apastic said. 'O God, he pleased with Ushman for I am pleased with him.'

Abo. He pur Muhammed b. Maslume el-Angari in charge of Medine. 'Abdu a Ariz b. Muhammed al-Dardwardi from his father told me that he par Siba b. 'Urfuja (T. brother of B. Ghefir) over Median when he see out for Tabult.

261. Alen Khayshama (bin muon was 1655 b. Quye) and:

When I are nose hypercrical in religion
I undertook that which is more thank and rubber.
And I pledged my fastly to Mahammad.
And did so stope wrong.
I sele the dyed one in the but
Where days had ripeased and carnels were full of milk.
When the hypomite doubted, my soul
Flowed goods to the religion following whenever it led

86a. I have heard that al-Zohel and When the spoode passed by al-Hill he covered his face with his clock and urged his carnel on saying. Do not go among the houses of those who anneed unless you are riching fact for fear that you may meet with the fate that hefell them."

863. Others may 1. Lupsyle. [7] also has this resoling, so that we early acribe in probably at fault

864. Gorne say Makhehiy

SAg is was called that dispetative because where the broke more to lateralise people tried to excep him and so to resolved here had they left him with cody one garment upon him. (The bidd is a course rough wrapper.) He field from their to the apostle was when he waste area he rest his said into wo parts grating as middle with one and a repoing translation the other. Then he was no the apostle in, was called the of the own parmints. Budd assumes a check of black hair as in one words of intro-unitages.

And when or free its mosty shroud bors down on Aban's top. He stood like an amount roon in a grey-streaked mantic wrapped

866. Or 'thus their systight'

267. Hi fepone in the term to be fappoint

Sold grades were is not from 1.3 [175 is a loss instruction note the party of the p

鸡口

484

860 III means My (means or outh. Aus b. Heist, one of B Disayvid b Amr b. Tantim. said:

The Life of Munneman

Were it not for Band Matrix who perpest a sensity For Mulit are an honounable people who respect treaties

Thus warse occurs in an ode of his. Plural stat. The pract cays:

There is no treats whenever between me and you, Be do not relax your affort.

Diamete means "and (compare). A)-Ayda" b. Majik al-Hamdaril, who was the faller of Marring h. al-Aida the lawyer, and.

> There is on egonement binding on un-That you should not everytap our boundary some or far

This is time of three verses of his. Plural disease

Arto Blaffer means duchin (ferend), plane) majore from mylage, when he entered and an Carel's house until a cornel goes through the constitution of a regular 7 pS. He save they have not chosen a friend other dum has, expecialing feelings revealed him after than the base lake else disaffected do ausplaying faith to loose who delieve and when they go spare to their devile they say with year (a. 14). The post most

> Knew that you have been made a briand To whom they brong undibuted death.

871. Auda 2 Mildiation means fromted among your lines. Idd' to a way of moving, faster than walking. Al-Ajda b Malik al-Hamdani and a

> ply gattant horse will eatily a wild built for your By outremme it at a past between a gallop and a well

[Perhaps the wild bull stack is addressed.]

272. Bound secribe the potent to his son 'Abdu'l-Rehman

873. The true hemistick as not from I.J.

\$74. The words and he has given us a source are put from I I

875. Atra Zayd al-Ansari quoted to me the versas "They were large, &c.," and In Yathate deep had built forts and Dath bays, sported; so from him.

8y6. Abb 'Ubsyda told me that that was in the year 9 and that it was called. the year of the deputations.

8-1 (Not Elabhat hip of Hoth. The aposite established brotherhood between him and N a lowing he Abn Suferin. The specific did this netween a number of his companions, e.g. between Abb Bake and A more authorities and About Polymen b. And Talha b. Chaydullan and of Zubeyr b. of Aww.gp. Abu Digg: phodular and at sugged b. Amr at Bahedof, and Malawiya bi Abu Sufyan and end lotat o Yand at a rishi. An Hutti divu In the presence of Mullwiss during his caliphate and by virtue of this

beatherhood. Mu dwiya took what he left as his heir. An Verazday and to Mu awing.

Your lather and ray upole, O Ma Iwiya, left an inheritance. So that ble next of kin mucht inherit it. But how come you to devour the estate of al-Quelle. When the solid estate of Harb was melting in your hand!

8v8 And Legisjd b. Hajib, one of B. Darlm b. Malik b. Hanzala b. Malik b Zayd Marsis b. Tamin, and al-Agra' b. Habas, one of B. Dirich b. Malak and al-Hutir b. wild of the Surer and at Zabrigan b. Badr one of It Habitala p. Aug b. Kaib b. Saig b. Zayd Sasialt h. a amin and Am. b. el-Ahtam, one of B. Mintgar b. 'L bayit b. al-franctico. Amr. b. Ka b. b. Said b. Zayet Namar h. Tamim and Caye b. Asure, one of B. Minger

\$76. Amother varsion is:

Prom us bines are born and we take the fourth

From every hand submanagely, as we see obeyed-

One of the B. Tareira registed it to pay, but men authorites on portry deny al-Zibrigan's authorithm.

250. Abb Zavd nuored the years three:

Everyone whose beart is device: Approves of it end the thing they have begun-

An applyonity on poetry among B. Territor told one that when el-Zill came with the depression to the aposts he gra up and said

We have experts you that man may know our superiority Whenever they gather at the fairs. That we are the formager in graph field. And that note in al-Hills are like Darim. That we put champions to flight in their grogance. And amore the heads of the proud and powerful, Ours is the lowery part in every raid. In Need or in foreign lands.

Then Hessian got up and asswered been coying:

Is alony nught but ancient lordship and penerosity. The dignity of kings and the bearing of great burdene? We below! and sheltered the prophet Munammad. Whether Ma add liked it or not In a unequit timber wiseous took and wealth. Is in Jabryatu'l-Jaulin among the foreigners. We helped him when he dwell among us-Agrants overy wrongful aggressor We put our sum and deschiers before him. And we were pleased to forge the speds for his sake "

An Juneause

Ibn Hishdm's Notes

We small they flocked to his religion.

And we begat the greatest of Quraysh.\(^1\)

We begat the prophet of good of Hishim's line.

Do not beaut, O Bank Darlin, for your bosse.

Will turn to staims when noble deeds are mantimed.

Curse you, would you bount against us.

When you are our tervants, both wet-nortes and half slaves? If you've come to save your twee and property.

Lest they be divided as boory.

Then give not God an equal and embrace laters.

And do not done filter foreigness.

12. There is mother seme which we have positted because it is obscure.

\$82. Another version to 'O boil like the bails of a camel and death in the house of a Salali woman!'

883. Zayd b. Aslam from 'Ath b. Yashr from L. Abbin mid: God sent down concerning 'Amur and Arbed. 'God known what every female carries, what the wombs keep small and what prove larger at the us the us the and then have no friend by to at them. It staid. The man plot are those who by God's order prove. 'Muhamman Then He me no not Abbad and how God killed him and mud 'And He sends thunderbolts and He smittes whom He will so fire as the words powerful in dence' (13. 9-14).

854. His verse 'Who spoiled the spoiler is on the authority of Abt 'Ubsyde and his verse 'Liberal when times were bad' has not LL a sutherity.

855. The last verse has not 1.1, a authority. [It is to be found in Die Gesichte der Labid, ed. C. Brockelmann, Leiden, 1892, p. 2, with some variance.]

886. These two verses are part of a larger poors of his (ed. Childel, pp. 15 f.)

887. at Jaroid b. Bishe b. al-Muralla was in the departation. He was a Christian

\$53. Another report is that he taid, 'I am done with him who does not pronounce the shahada.'

589. Mussylines b. Thurntons surnamed Abū Thurntons,

800. Or al-Hambaya Jin Najdj.

Age. Mailt b. Hartmel-Hemdini was the leader on that day.

Sgg. The first were and the words 'If we conquer' are from someone other than I.I. [3: to not cored by 'T., a fact which rought perhaps andicate that it was added by an interpolator]

893. Abu Thuyda quoted me the line thus "Hoping for its welfare and the probe of it."

Sort. Also 'Ulboyda recited the verte to me thus

I gave you am order on the day of Dhá Sm'I' I ordered you so fear God, to come to Him and scorps His promise, But you were like a little donkey Whose has begaded here away

He did not know the test of the poem. [Fire more vertex are given by T (1713 Ct.)

Soc. The word betheirs is on Ahii Ubeyda's authority

896 Al-Ash ach was a soe of the eather of bloom herby on his mother's sole. The espect were gri-Harrah b. Amir b. Hujir b. Amir b. Mur'swiya h of districts b. A market b. Mur'swiya h of districts b. A market b. Mur'swiya h there is a second to the mother when al-Harrah was many and plundered and took captives. Among the actor was form mass of Amir b. Murhallam at shipshant, wite of al-tractif b. Amir by the was successful or Amir electricists were successful to the harrah between the same matter of the east served the cock morning at Harrah. So he was called 'the easter of barrah herby'. Mur's we plants Then al-Harrah followed him with B. Bakir b. Wa'il, overtook him and killed him and decremed his work and what he had served. An iterial b. Hilliggs at Vertakurt said to Amir b. Namelliam who was Amir b. I not al-makhmit

We forced you, look of Chassin, to pay for (killing) Munchir White the blood that was abed could not be measured.

because al-litterists at A say at Therestot had hilled his futher at-Mundhir The verte occupate on ode of his. This story is too long for one to relate as I have avoided protectly. Some say the eater of hitter harbs was bluje b. 'Accords. Mu 2 may who is the subject of this story, and not the name because he and has comparence at this horb on this said.

50). THE COMING OF THE DEPUTATION OF HAMBIN

According to what a trust-worthy authorize told the from Amilia Abdullah by Theories at Abdulferon Abiu Jehon 44-index of depotation from sandan anyong school were really between any Abiu access of the sense and Malice by Arthur and receipt in Marik ab-Salmani and Aroma a South pit-benantic came and met the apostle on less to ten from Tabuk recording tobes of Yaman cloth also curbans of Adria with wooders entitled to seat of any Arthur remains to seat of any Arthur remains the regulating of the propin opens. Then we may be regulating and contact of the propin opens.

Handan has the best of princes and of subjects, it has no equal in the unmente. High is its possion, and from it came. Warriors and cheefs' with goodly wealth therein.

¹ Through the people in great-greatmether, U.S.

[&]quot; A 17h, is wrong in mying that this wood (4h4) means 'what hings take from their cultivate." But Lane,

While the other responded:

Camela haltered with ropes of palm Pass through land knowing water's balm. The dust of summer does no barm.

The Malik stood before the speaks and said. 'O aposite of God, the choices of damdan's settled and pointed folk have come to you on fine swift namels, arised by the cords of stand two blame so far as God a concerned attaches to them from the distinct of Kharif and Yim and Shaker the comel and horse folk. They have moveted the speaks a call and have withdrawn from the goddenes and marificial stones. That word will not be broken while stands mount Lails and while the young har tune on Sala."

The aposite wrote a little for them. To the district of Knard and the people of the high country and the sand hills with their envey Dh0%-Mich for Mills in Name; and those of his people who are Muslims. There is the high granted and the tow ground at long as they perform prayer and pay alone, they may out as fooder and postor; or as accorded. For this they have God's promise and the guarantee of His aposite and their wateress are the emigrants and the helpers.

Matth b. Namue said concerning thus:

I remembered the spowle in the darkness of the night.
When we were shore Rahanhin and Saided.
While the camels tired with suntan eyes.
Carried their orders on a far-stretching read.
Strong, long-striding camels.
Carried us along like well-fed carriches.
I sweat by the Lord of the camels that run to Mini
Returning such riders from a lofty height.
That the spoods of God in held true ismong us,
An appartic who comes with guidence from the Lord of the thoose.
No camel has ever carried one make fients.
Against this enemies than Muhammad.
Nor more generous to one who somes asking for kindness.
Nor more effective with the edge of his sharp sword.

808. Al-Yurbü'i.

899. He put Abli Dujāna al-Sifidi—others say Sibā b. Turfuța al-Chifari na charac of Medina.

goe The spoule had sent some of his companions as messengers curtying leners to the hings unvising them to laters. One is whom I have confidence on the authority of Ahū Bake al-Hudhall told not: To resclied one that the appeads went out one day after his awar from which he had been excluded on the day of al-Hudsybrys and said "God has test ton as a mercy to all men, so do not hing back from me as the disciples burn back from Jenes son of Mary. They asked how they had hung back and he said. "He called them to that to which I have eatled you. Those who were sent on a figure massion were satisfied and consent; those who were sent on a distant mission showed their displements and look it to a burden, and Jesus complained of

that to God. Every one of them the next morning between able to speak the language of the people to whom they were work."

The apoetle sent letters with her companions and sent them to the lange grating them to taken. He sent Dilya b. Khalifa at Kalbi to Carear king of Rom. According b. Health to Chousen, bring of Persia. Amo b. Usuayya al-Darart to the Negue, bring of Abyssums. High b. And Bales's to the Maquagia, bring of Alexandria. Amo b. at-As al-Schmi to farifar and Tybdh, some of al-Julanda the Accin, large of 'Usuka, Selfi b. 'Assorting of B. Amur b. La any to Thurnisma b. Uthal and Handha b. All, the Handle, lange of at Varieties, at-All' b. al-Hadrens to al-Mundhir b. Sawa al-Abdi, ling of Balyrayn; Shoja' b. Wahb al-Ardi to al-Hanth b. Abd Shirer al-Chessini, king of the Roman border.

(the sent Shujii is Walth to tabala b. al-Ayham al-Ghusdut, and al-Muhijiir b. Abd Umayan al-Makhsami to al-Rarith b. Abdu Kuliil al-Himvari king of the Yaman." I have given the genealogy of Salit and Thumima and Haudha and al-Mundhur.)

gar. Another venum is the colour of gold.

903. Some say the names were Queue b. Ashfar al-Differi and Hayyla b. Milla.

403. Or al-Ajnaf.

904. The words "with no hope of an easy release" and "escaparationte has release are not from 1.1.

gog. Or b. Rifami.

466. 'Abdullah b. Unaya said about that?

I sere Ibn Theor like a young came?
Suppounded by socurong women curring their charts lists emips.
When the women were behind me and behind him. I fetched him a acroke with a sharp ladian sword.
Which could bite into the heads of announced men.
As a flame burns up abe tinder.
I said to bith at the sword by sate his bead.
I am the con of one who never removed his cooking-pot,.
No constant he—wide was the space before his door.
I said to him. "Take that with the blow of a noble man.
Whenever the prophet gave thought to an unbeliever.
I said to him inst with socure and hand.

goy About that al-Farandaq said:

The Habes in the presence of the aposite took the high place Of one who is resolved on gaining glory.

^{*} As will be seen in the text T armages the list of the message of it a different order.
Why I.H. should have disturbed L.I.'s account and put it in his even same is obscure. As has been employed in a footnote to W oya, the expression \$2 \$\phi\$chisifd alogue only seems do not differ in pour response so we."

How Hishiam's Notes

For him (Muhammad) released the prisoners in his copes.

Whose sects were entireled by before.

He spared the mothers who feared for their som.

The high price of rescope or the division of the aspeives into shoots.

These remains are in one of his odes. Addy is, Jundob was of B, al-Anbar. Al-Anbar was b. Amy b. Tambo.

sell. According to Abij Ubayde the name was al-flurage.

900. Also Assar h. al- Ale' send this passage with a slight orthographical activities.

proc. Makeytil.

out. Muhallan in all this story is not on 1.1. a methority. He was Muhallan b. Jaththams b. Quys at-Laythi. Muhajiam, according to what Zayad told us from a f

ure. And he see forth for Dúmato'l-Jundel

412. THE SENDING OF AME IL UNATTA AL-DAMRI TO RILL AND SOTTAN B. MARR AND WHAT HE DID ON THE WAT

Among the managed and especiate our which the secretly sent our which bethis, they not remove to be removed of Amil b. Citiza was, argine, who in his sportle sent to Mecca - according to what a crustworthy tradics has not meafter the killing of Khubovh b. "Adly and his companions, ordering but to hall Abn Bufyde b. Harts. With him be sent lebble b. Sakhe al-Ansari When they reached Mecca they tied that two camela in one of the narrow passes of Valias and entered the town by night. Jabbin suggested to Amethat they should elecumenturate the temple and pury two rest at, to which Arm replied that at might the inhabitance were wont to git in their opartwinds a conclusion has been been prescribed. After this Will Bette Deaththe temporation that earlied then some amon making of Atiti at the Aswe were was into in the high a man haused at the and tell enders in after ctions, it is former to a making. Hy limit for the return office for the system. the policy of the company of the appropriate would all parts of a soft at the the resident and the correction purpose distance to but bread side were tool with the William We are to know went the Light of the mountainer control the right there has no point exclusion to set of it. In the contracts have a man of Ourstan't conding a home, cutting trusts for it, drawing near to up so were used the first section of the property of the first section and the shall be used to be a section and the shall be used to be a section of the shall be used to he reservance in the organization with many rights from a fitted foot Abo Sufyer, and I stabled him in the chest and he gave a cry which reached the error of the Meccare, on I went back and entered the cave. The men came remainer to him as he was at the test group and taked him who had stabbed him. and he said. Area b. Umayya, and died on the spot without having rerealist where is the first and all all and a greater than a

I went on until I came out at Depole — then I betook one to a mountain are entered to a cave. What I was been eachier—as do man of II as — a cont-specificant, came in with a young sheep and taked who I was. I told him I was of B Bair and he said he was too. I said. Welcome, and so he expected humself out be lifted up his voice and mid.

I won't be a Months as roog as I ave. Not been of their engine give

I said to asymple You will own know? I gave him then until when he was notesp I took my how and toserned the end of u in his sound eye and bore down upon it until it reached the born. Then I burned off until I came to al-Arj. then Rahübe' until I dropped down to al-Nagi' where there were two polytheists of Quouysh who had been senses spees to Median. I called on them to surrender but they refused, so I shot one and killed him and the other marrendered. I beaud has rightly end took here to Median.

Q 4 ZATE B HAR THAN SIREO T ON TO MARKAN.

This is recorded by Australian is drapp in Higgin from his receive Fatigue is able to a process of the above was no integration of the first and a first the process of the

515. I have heard that when he went on the unde pilgramage he uptered the cry 'Labbayka in the vale of Mecca. He was the first to enter Mecca with the cry. Qurayah seized him and exclaimed at his sudacity. They were shout to strike coll his based when one of them und, 'Let him alone, for you have need of al-Yamatona for your food' so they let him so bit was

¹ This altermines implies that the 1905, which 1.45 had constrained as process of those happenings, but the 12 ha from Tup 1977? which ¹ have resoured in the was given a grapher description on the suthernty of 1.1. It, the pulses out that I, H. In In seven in saying this 1.1, does not aware the river.

A meugrain near Nicon.

A place on the Many steed. The purpose states along to a weak in the Effect.

A peer bereican the two Automi-

A to bisperson security short two major because from Madha.

Comming this philipped saids

It was our men who said publicly in Messa. In the second seconds 'labbayin' daugite Ald Safetin.

I was told that when he became a Muslim he said to the apostle: Your face used to be the most hareful to me, but now it is the most beloved. He spoke

wrote to the spottle. You order that time of kinship should be observed, yet

4.4 Add Acres of Markett agest. The appetite must did to the Yorgan and sage. Kinked is all-Wallet week markets from good ordered that when the decrease has been as the uniqueness processed. It is necessarily the missions and Rivillet in his account, but he did not reclaim in manage the missions and expeditions to that the transfer of them, on his manual counts to be to.

#17. This is the last mission which the county disposited.

ME APPEAR A WITH

They never name I may a state Baker Hadya d. "Liman; Cours, Haddina of Anna Badistan I man Statema d. And University in al-Manghairy States d. Zeron's b. Quye, Zayrania d. Jahola b. Ra'his; Mayerstan d. al-Histoita h. Hann, Januaryenya d. al-Histoita b. Alata Pinter; and Safrya d. Ruyany b. Al-hipsh measurating in when more than one traditionaint has said me.

He muried thereen women Khadija d. Khawaytid, his first wife whom her father Khawaytid h. And, or according to utless her brother Americans de hom. The apostle gave her at downy wenty obscumely. She has all the area and a second of the property of the Aray Water h. Addit, one of E. Unapyid h. Aray h. Tumin, an ally of B. Abdu'l-Direct whom she have Hind h. Abd Historial Zevensh Before that the had been married in Pasying h. Abot h. Abdullah h. Unap h. Makhatan to whom she have. Aposting and larves

He reserved "A robe in Vierna where the role is a child of servet and fixed with here in Madina when the was nine or too. But was the only vierne that he more at . The father, Alst Take more at here and the great the questic gave her four hundred dichams.

He married Smale of Econo's b. Quye b. 'Abde Shame b. Abde Woold b. When b. Netch b. Dim b. Arms b. Laterys. Aplit b. Arms or assuming to whose Abd Heple b. 'Arms, married has to him, and the spends give her flow building arthurs.

the laber contracted the trajectors upong the Salt and Ald Hitch wave allocat in Abyesistic or this blace. Bullow that she had been consist to gi-Perris it. Alory to Abule Marco.

James and Francis		de e	4 20 10 16	t of other l	Politica ad
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to Management of the Control of the		M		v 4	40 0
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A STATE OF THE STA	or been	land Inc	bana 30	attale t	of the spin
	Politica :				
and Rugayya.		the bear	fesher's co	nunct and	the mouth

He married Rafan d. Umar with her father's consent and the sportle

the major of the major personnel beauty to the major to the second terms of the major to the second terms of the major to the major to

to any part of a garden was as a second of the second of t

war and the same of the same o of the property of the second the state of the state of the state of and the second s no principal and the second se as the second se and the second s the first than the second than the second than the second termination of the second termination was built and the same of the same of the same of the same of the war about the same of the Jumpyriya was given back to buth. She became appropriate to a second process against of the party of the original and the second b man a second programme and The manners had spirit to an order party or as an agency or historian

beim 22. 37.

1 This committe ratios to what E.S. expected on W., p. 744

good element for horizoid. The governments is front of great and digital theory was no except on the Shir half home represed to Branch to at Right in Alberta Woman.

rio mumeo zayneo a. Nhueryma b. al-Harids b. Abdullah a. Asar b

There were six Quenyes werett strong the propiet's vives, comely Khedija. A sets, Heiss, Users Habiba, Urson Salama, and Sanda

Maymuna, Zoynah 4. Khuzayma, Juwayriya, Aami' and Amra. The hoo-Amb woman was Safiya d Huyay b. Akhtah of B. al-Nadir

\$79 Arestor tendition in "except Abit Bale's steps".

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proper condition to we will out all his head. Thereupon the people chandened their intention and Artik supported once more. Then is the stood valued the speciel resons when he said to "Usens: To may wall be that he will make a stood for which you cannot blame him! [a.t. p. 214].

eas. Handle h. Thiblis mid, recursing the appeals, according to what these Husbiro told us on the nutberrity of Abu Zayd at-Ampèri-1

In flaving there is call the impress and huminous abode of the spoule,

4 5.1 The marks of the sacred buildirar that bolds The pulpit which the pupils used to secend will never be obliterated Plain are the traces and tasting the made. And his house with its mosque and place of prayer. There are the rooms where God's meht-Used to come down brilliant and bright Memorials for ever indestructible M next shows, was in case surround. I leave the marks of the speetly and his well-instead plate. And the array when disper hid him in the dust. There I steed weaping the specific Dally years exclude our with mars. 1 Researched and of his far-way. Matheda way stall Common programme whereas much hardway from the seal Abound's loss autocored are pout with pain. In war is recovered the appears a ferrogra-Yet has it inded to recenture a table of what he flid But ray woul can only report what it feels Lone did Larand crowns burneds. Over the mound of the grave where Ahmad lies. Be blessed. O gaves of the spootle, and be blossed.

Have a powered door upon him, eyes their mere, And the backy same set at the right. They hid hindwest, knowledge, and mercy. The right they had him him mapillowed in the door. And want away in mercur without their prophet, Their arms and backs describ of swanger. They meren him where day the heavens measure. The door him where day the heavens measure. The door him the doub a temperature.

4. In my the the doub a temperature of the day the heavens their their first states and of the day of his highward their them. Which had been a source of light convertebase.

Transporter because the same pleasure and beauty up may have so until

The prime speciments have about their group time time special. The way agreement of Marry when the property days

If the shall be you

[&]quot; parties of the common of Markon. The opening time of a sometime abstraction of the old Analogy name.

of the Commission park the Wife time.

He led to the Compositionate those who imitated him. Delivering from the terror of sharps and guiding gright. Their imain studing them to the truth with victors A trothful reacher, to obey him was felicity, Pardoning their lapses, accepting their excuses. And if they did well God is most generous in recompense. If matterians befoll the hearty for them to hear. From him came the essing of their difficulty. And while they enjoyed God's favour. Having a guide by which the clear pack sould be rought. To purpod him that they should go astray from guidance. He was auxious that they should go on the right park. He sympathized with them one and all! In his kindness he appropried their parts. But while they enjoyed that night Suddenly death's arrow bit its mark And sent the pressed age back to God-While the very angele were and preject frim." The hely land because desolate At the loss of the revelation it once lossy. Description uninbalanced save the grave in which our just one descended Whom Baltic and Charged' and his mesous moura. In those places descipte, mow he at some. Are places of prayer devoted to him. And at the great months place there dwellings and open spaces. Encampment, and birtholace are desolute. O eye, weep the apostle of God comounty. May I never find you with your tears dried! Why do you not ween the kindly one Whose bounteous robe covered all men? Be amberous with your sears and ones At the loss of how whose equal will be et be found. Those gone by never jost one like Muhammau. And one silve him will not me imparmed title Resultrection Day. More centle and faithful to obtavation after obligation More prome to give without thought of any return: More towish with wealth newly gaused and substitled When a generous man would gradge giving what had long been his. More noble in reputation when claims are examined. More noble in princely Meccan ancestry 4 More ensoressible in height and emphished in entirence Founded on enduring supports. Firmer in root and beauch and wood Which rain nounished making at full of life.

* Or two preferring one so essether:

A electron Land because him on as a boy And he became perfect in most virusous deeds. To he knowledge the Muslims resorted: No knowledge was withheld and no opinion was gainedd. I say and none can find fault with me-But one lost to all puris. I shall never come to praise him. It may be for so doing I shall be for ever in Paradise With the chosen one for whose support in that I hope And to attain to that day I devote all my efforts.

Hamin also said:

What ails thing ere that it cannot alree As though its ducts were painted with the hobil of one suffering from onhthaintia. In any for the guided one who lies dead? O here man that ever walked the earth, loave us not-Alas, would that my face might protect thee from the dust, Thee I had been burded before thee to Bouf u'l-Churtou! Dearer than father and mother is he whose death I saw. On that Monday—the truly guided prophet. When he died I lost my witz distracted. Wrestd shee I had parer been bosse. Am I to so on limme in Medina without you? Would that I had been given acade poison to drink: Or that God's decree would reach us suon. Tomeht or at less temoriors. That our hour might come and we might meet the good. The pure in victure, the man of noble descent! O blessed firstborn of Amina. Whom that charte one bore on the happiest of days. He shed a light on all creatures. He who se guided to the blessed flaht is rightly guided. O Lord, unite us with our prophet in a garden. That turns away the eyes of the envious. In the garden of Paradise. Instribe it for us, O Lord of Maresty, Loftment, and Power By God as tome as I live I shall not hear of the dead. But I shall weep for the prophet Muhammad, Alas for the prophet's iffelpers and ken-After he has been hidden in the midst of the grave. The land beginns too strait for the Ansar. Their foces were black as antimony We gave him his ancestors, his grave is with us. His overflowing goodness to us as underliable. God honoured and guided up his Helpers by him. In every hour that he was present.

the way of the proches of Abdull-Multiplie, Salma d. Arms b. Labed b. Clattle of B. Mailie.

Amounts sending as the assess angels (first) and unbrands. But purhaps offs should be send here for hopp. The eyes of the angels' fir:

³ Balls lay between the marque and the market of Median, while Changed was eq. econotions. A DN remains object and box-test

^{*} Lit. 'valley accession'. The reflered wellon of Quyayah were reported as the advocacy.

The Life of Muhammad

God and those who surround His throne and good men Bless the blessed Ahmed.

922. The test half of the first verse has not I 1.'s authority

from worth notion that the leane.

748

The Christians and Jense 4 Yealing rejuired.
When to the And an his game.

meRided in H & Dissur (caratis) without concrete is not up be found in any MS, or LFL, not is it in C. or W or Subayli's wat. It may well be condemned as a later adducted. W (III. pp. 45-45) held then LHL's bear of Remaining prome was repented to the Planck which has been published several stores since has also been supported to the electron. W a judge were will consider the care of deserves.

ADDENDA

- p. 28, n. t. I have discussed the significance of this story in the The Islance Quarterly, 1954, pp. 9 !
- p. 30, l. 13. For the text of Sabaean macripations recently discovered in Su'irdi Ambia see G. Ryckmans in Musion, havi, 1953, pp. 267-317, and for an historical commentary on the music fib., pp. 329-42. Professor Sidney Small, 'Events in Arabia in the 6th century a.p., in B.S.O.d.S., 1954, pp. 425-63, has discussed all that Oreck, Syriac, Sabaean, and Arabic authorities report. So far at the Arabic writers are concerned, his verdet is that their account 'Is not incompatible with the known facts'
- p. 63, n. 3. The Meccan editor of al-Azmqi (is 17th and 179) throws no light on the confusion.
- p. 88, 1. 44. I have adopted the reading of C. against W. in spite of the introduction to the verse.
- p. 100, l. 23 from end. The lest three verses are reministered of the Qualit. as are the lines beginning 'I submit payself on p. 102, j. 28
- p. 186, pen. Perhaps what 'Umor said was '(The bards) must be ostriches' (so ama), and the prophet immediately punned on the word by saying on sour.
- p. 182. If have shown in Al-Andates, aviii, 1953, pp. 323–36, that the Marjid al-Aqui was not at Jerusalem but at at-Jilaka, a place within the sacred area of Mecca.
- p. 291, l. 22. For 'protection' road neighbourfiness'
- p. 236, l. 6 from end. Dh'à Kashr is correct. See Yaque, iv. 276 uit W. has Dhù Kashd
- p. 233, II, 26 and 48. The heat has only a limited control over he ally (half), who is hit equal, but the sujourner (str) is his dependant and he is responsible for his acts because he has authority over him. Cf. p. 723,
- p. 438, a. 11. Actual, ii. 188, who may that Ibn Abbis was frequently seen to vasit Surmans he repeated this poem, apparently knew no more than seven lines corresponding roughly to and 6 9 miles version and 5 we N X to Huschfeld's edition of the Diagin of Hassin b. Thabit 1.H in this note No. 491 stype that these 12 and 13 were not composed by Sisma but by a certain Taghlibite called Surayro b. Ma shar. He accepts lines 4–5 and 12-12 without comment. Accepts a version 18 complete in itself. It falls into the pattern of Anylin propagands it shows how the Diedinana twiceword Muhammad when Quraysh (Hirschfeld's 'Meous' violates the scansion sparned aim, and how they devoted their twes and the wealth to his service. Thus the instancy of this poem diagrates what has been said on pp. 1844 f. about Anglei propagands and about poems inthured on Hassin.
- p. 184, I. 7 from and, W. has Abdullah b. Dayf. Authorines differ.

- p. 498. n. Of the proverb calkalls are bayden't build 'more fortun than an (ostrich's) egg'. The certich wis supposed to leave its eggs in the said of the desert and never return to them.
- P. 577: n. 4 The change of houses into ye is equified by b. al-Salaft in K. al-Qab mo'l-Bald. 54::50. Among his examples are Yathribi and Athribi: potardal and unityhe.
- p. 707 1. 8 This was the occasion of the night journey with which Muham-mastire sought to heaven is associated. See the note on p. 28c shows

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